

John Henry Barrows

THE WORLD'S PARLIAMENT OF RELIGIONS

AN ILLUSTRATED AND POPULAR STORY OF THE WORLD'S
FIRST PARLIAMENT OF RELIGIONS, HELD IN
CHICAGO IN CONNECTION WITH

THE COLUMBIAN EXPOSITION OF 1893

EDITED BY THE
REV. JOHN HENRY BARROWS, D.D.
CHAIRMAN OF THE GENERAL COMMITTEE ON RELIGIOUS CONGRESSES OF THE
WORLD'S CONGRESS AUXILIARY

VOLUME I

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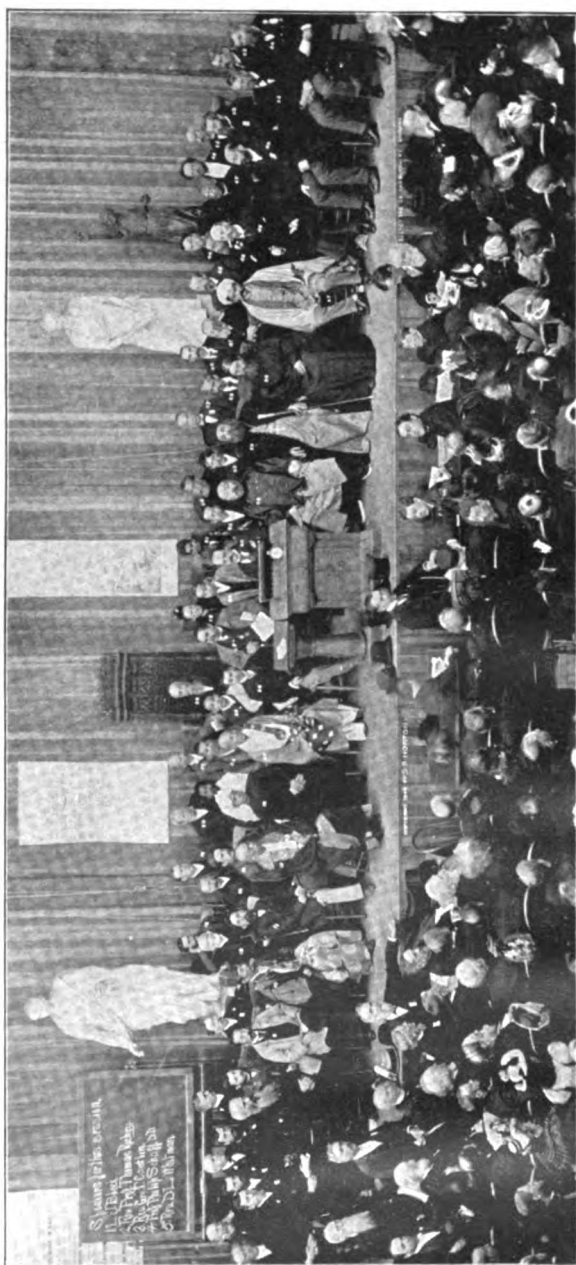
TO HER WHO IS THE BRIGHT STAR OF A HAPPY CHRISTIAN HOME, AND
THE CROWN OF GOD'S BEST EARTHLY GIFTS,

The Beloved Wife,

WHOSE KINDLY AND FARSEEING WISDOM, UNWEARIED HELPFULNESS AND
UNWAVERING FAITH IN THE HIGH ENDS OF THE PARLIAMENT
OF RELIGIONS, WERE MY CONSTANT SOLACE AND
INSPIRATION AMID THE LABORS OF
THE LAST THREE YEARS,

THESE VOLUMES,

WHICH RECORD THE HISTORY AND PROCEEDINGS OF A MEMORABLE
EVENT IN THE COLUMBIAN ANNIVERSARY, ARE GRATE-
FULLY AND AFFECTIONATELY DEDICATED.



AN ACTUAL SCENE AT ONE OF THE SESSIONS OF THE PARLIAMENT.

"Our Father which art in Heaven, hallowed be Thy name."—Matt. 6: 9.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one Shepherd."—John 10: 16.

"Is God the God of Jews only? Is He not the God of the nations also? Yea, of the nations also."—Romans 3: 29.

"God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him."—Acts 10: 35.

"And He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him, though He is not far from each one of us."—Acts 17: 26-27.

PREFACE.

RELIGION is the greatest fact of History.

This book will show that it is one of the most picturesque and interesting. These volumes are enriched with views of Eastern Temples, painted and tiled Pagodas, superb and stately Mosques, humble meeting-houses and all the beautiful forms of Christian architecture in Europe and America.

How these efforts of Man to embody his thoughts of God and of worship give a celestial gleam and glory to his struggling and sorrowing life!

The human soul, with its upward look, catching the reflection of Heaven, transfigures the sombre annals of Time.

This book records a grand event, the most important incident of the greatest of World Expositions. In preparing for it, the editor of these volumes has been brought into friendly and delightful relations with Catholic Archbishops, Greek Priests, Jewish Rabbis, disciples of the gentle Buddha and followers of the gravely-wise Confucius. Pleasant friendships have been formed with men of a score of Christian denominations. Contact with the learned minds of India has inspired a new reverence for the thought of the Orient. He has seen in imagination Milton's

"Dusk faces, with white silken turbans wreathed."

And, in the disciples of Zoroaster and of the Prophet of Islâm, he has found the spirit of the truest human brotherhood.

Paradise was not perfect without woman. The Home, the Church and the State find their purity and light in her. The Parliament of Religions gratefully recognized the supreme and splendid offices which woman has performed in the history of humanity's holiest development.

The gracious lady, who is so worthy of her place in the

fore-front of this gathering of the Nations, has said that, as Columbus discovered America, the Columbian Exposition discovered woman. These volumes will show many of the jewels of thought and self-sacrifice which she has contributed to the golden treasury of history.

It is my inspiring duty to bring before my readers a most varied and stately procession of living scholars, reformers, missionaries, moral heroes, delvers in the mines of the soul, seekers after Truth, toilers for humanity.

In this book will be found Theology, Science, Philosophy, Biography, History, Poetry, Experience, Political and Social Wisdom, Eloquence, Music, the rich lore of the head, the richer literature of the heart, Revelations from God, the story of Man's outreachings toward the Infinite, his triumphs and partial failures, his hopes and despairs, the bewildered efforts of noble souls

"Who, groping in the darks of Thought,
Touched the Great Hand and knew it not,"

and the sublime joy of those to whom Religion was a daily walk in the light of the Eternal.

This Book will show Man seeking after God, and it will also tell the diviner story of God seeking after Man.

Striking the noble chord of universal human brotherhood, the promoters of the World's First Parliament of Religions have evoked a starry music which will yet drown the miserable discords of earth.

This Book is the record of Man's best thinking to-day on the greatest of themes. For the first time in all the centuries, the wonders of Art and Science and the wonders of Faith and Thought have been exhibited side by side.

The faces of living men of all Faiths, the Temples wherein they worship, the record of their highest achievements, the reasons for their deepest convictions, and the story of their earliest meeting together in loving conference, are for the first time presented in one comprehensive work.

The Western City which was deemed the home of the

crudest materialism has placed a golden milestone in Man's pathway toward the spiritual Millennium.

As some of my readers look into the pictured faces of robed and mitred ecclesiastics, earnest pulpit orators, high-hearted women, grave reformers and strange-featured wise men from far Eastern lands, the scholarly representatives of Faiths which are alien to the habitual current of Western thought, and as they read these varied chapters in the wondrous history of the Soul, I am confident they will experience a widening of thought, and be glad that the Providence of God has, in the process of the suns, blessed them with truer tenderness and a broadened sympathy.

This Book will also be read in the cloisters of Japanese scholars, by the shores of the Yellow Sea, by the water-courses of India and beneath the shadows of Asiatic mountains near which rose the primal habitations of man. It is believed that the Oriental reader will discover in these volumes the source and strength of that simple faith in Divine Fatherhood and Human Brotherhood, which, embodied in an Asiatic Peasant who was the Son of God and made divinely potent through Him, is clasping the globe with bands of heavenly light.

May this record speed on the day foreseen by the English Laureate, who looked forward to the Parliament of Religions as the realization of a noble dream, the day when

"All men's good
Is each man's rule, and Universal Peace
Lies like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the Golden Year."

JOHN HENRY BARROWS.

CHICAGO, Nov. 8, 1893.

This first volume, which is rich in valuable materials, is given to the reader with the conviction that it would be even more valuable if parts of it had been rigorously condensed. In the second volume, for which the materials are still richer, the editor will endeavor, by the careful pruning of papers not bearing directly on the topics of comparative religion, to furnish a book of 800 pages, in which the gold will be even more abundant than in the first volume.

J. H. B.

LIST OF ILLUSTRATIONS.

	PAGE
AN ACTUAL SCENE AT THE PARLIAMENT, - - - - -	Frontispiece
HON. C. C. BONNEY, - - - - -	7
REV. H. ADLER, D.D., - - - - -	13
ARCHBISHOP IRELAND, - - - - -	16
THE ARCHBISHOP OF CANTERBURY, - - - - -	20
MUNI ATMARANYI, - - - - -	21
BISHOP THOMÁS MARCH CLARK, - - - - -	24
BISHOP PHILLIPS BROOKS, - - - - -	25
DASTUR DR. JAMASPIJ, - - - - -	27
REV. SIMEON E. GILBERT, D.D., - - - - -	29
HON. MAYA DAS, - - - - -	30
PRESIDENT WILLIAM MILLER, - - - - -	31
REV. N. J. HOFMEYR, D.D., - - - - -	33
HON. HARNAM SINGH, - - - - -	34
THE ART INSTITUTE, - - - - -	35
CAV. MATTEO PROCHET, - - - - -	36
REV. A. P. PEABODY, D.D., - - - - -	39
REV. JOHN HENRY BARROWS, D.D., - - - - -	41
RT. HON. LORD EGERTON, OF TATTON, - - - - -	42
REV. HENRY S. LUNN, D.D., - - - - -	43
PROF. J. I. DOEDES, - - - - -	44
REV. P. P. WALDENSTROM, D.D., - - - - -	45
BISHOP OF SYDNEY, - - - - -	46
REV. DR. STODDARD, D.D., - - - - -	48
ARCHBISHOP FEEHAN, - - - - -	49
MITROFAN, METROPOLITAN OF MONTENEGRO, - - - - -	50
REV. LEONARD WOOLSEY BACON, D.D., - - - - -	52
REV. JAMES MARTINEAU, D.D., LL.D. - - - - -	53
MICHAEL DE ZMIGRODSKI, - - - - -	54
REV. AUGUSTA J. CHAPIN, D.D., - - - - -	55
MRS. CHARLES H. HENKOTIN, - - - - -	63
ARCHBISHOP KHOREN ASHIKIAN, - - - - -	69
NEOPHYTUS VIII., - - - - -	77
MUGURDITCH KHRIMIAN, - - - - -	83
MOHAMMEDANS AT PRAYER, - - - - -	91
BUDDHA'S IMAGE IN THE PAVARANIVESA TEMPLE, BANKOK, SIAM, - - - - -	97

	PAGE
OLD BUDDHIST TEMPLE IN THE FORT OF AGRA, INDIA, - -	105
SHIVA'S BULL CARVED OUT OF SOLID STONE, ETC., - - -	111
A LAMA, THIBETAN PRIEST, - - - -	119
SHINTO TOMBS; THE TOMBS OF SHOGUNS, - - - -	125
A HINDU TEMPLE IN INDIA, - - - -	133
THE INCOMPARABLE PAGODA AT MANDALAY. - - -	139
SUMEREE TEMPLE AT RAMNUGGUR, INDIA, - - -	147
SMUTHA CHETIYA TEMPLE, SIAM, - - - -	161
ANCESTRAL WORSHIP, - - - -	167
A BATHING GHAT AT CALCUTTA, - - - -	175
ROKKAKUDO (BUDDHIST) TEMPLE, JAPAN, - - -	181
A CHINESE IDOL, - - - -	188
CARVED FIGURES ON TEMPLE WALLS AT TANJORE, INDIA, -	195
GROUP OF BURMESE PHOONGEES, - - - -	203
CHURCH OF THE HOLY SEPULCHRE, JERUSALEM, - - -	209
MR. WILLIAM PIPE, - - - -	212
PEARL MOSQUE AT DELHI, - - - -	217
MANDAPA PAVILION, BANGKOK, SIAM, - - -	223
ST. PAUL'S CATHEDRAL, LONDON, ENGLAND, - - -	231
OLD BUDDHIST TOWER, SARNATH, INDIA, - - -	237
SHINTO PRIEST, IN SACERDOTAL ROBES, - - -	245
GROUP NO. 1—B. B. NAGARKAR, MGR. D'HARLEZ, J. ESTLIN CARPENTER, AUGUSTINE F. HEWETT, MANILAL N. D'VIVEDI, JINANJI J. MODI, - - - -	259
ST. PETER'S CATHEDRAL, ROME, ITALY, - - -	265
REV. ALFRED W. MOMERIE, D.D., - - - -	273
GYAN BAFI, OR WELL OF KNOWLEDGE, BENARES, - - -	279
GROUP NO. 2—T. E. SLATER, MAURICE PHILLIPS, M. VALENTINE, J. W. LEE, THOMAS S. BYRNE, T. W. HARRIS, - - -	287
REV. ISAAC M. WISE, D.D., - - - -	293
ENTRANCE TO GREATEST TEMPLE IN SOUTHERN INDIA, -	301
BURNING GHAT AT CALCUTTA, - - - -	307
HINDUS AT DEVOTIONS, - - - -	315
INTERIOR OF HINDU TEMPLE; GOD VISHNU, - - -	321
GROUP OF FAKIRS, - - - -	329
HINDU TEMPLE, OODEYPORE, INDIA, - - -	335
CHILDREN BEING INSTRUCTED IN THE KORAN, - - -	343
PROTAP CHUNDER MOZOOMDAR, - - - -	349
THE ARCHBISHOP OF ZANTE, - - - -	357
MILAN CATHEDRAL, - - - -	363
TEMPLE BELL TO RECORD HOURS OF THE DAY, - - -	371
HON. PUNG KWANG YU, - - - -	377
CONFUCIAN TEMPLE, NINGPO, CHINA, - - -	385
ONE OF THE BURIAL PLACES OF EMPERORS OF CHINA, - -	391

LIST OF ILLUSTRATIONS.

xiii

	PAGE
TEMPLE OF HEAVEN, PEKING, CHINA, - - -	399
ANCIENT TOWER TEMPLE, HONGCHOW, CHINA, - - -	405
MONGOLIAN LAMA OF TIBET, - - -	413
GROUP No. 3—THOMAS DWIGHT, SHAKU SOYEN, WALTER ELLIOTT, FRANK SEWALL, P. B. JOSHI, ZENSHIRO NOGUCHI, -	419
OLD TEMPLE, AT FOOCHOW, CHINA, - - -	427
TEMPLE AT HONGCHOW, CHINA, - - -	433
NANKO TEMPLE, KOBE, JAPAN, - - -	441
KINZA RIUGE M. HIRAI, - - -	447
RT. REV. REUCHI SHIBATA, - - -	455
SHINTO HUSBAND AND WIFE ON A PILGRIMAGE, - - -	461
WESTMINSTER ABBEY, ENGLAND, - - -	469
GROUP No. 4—ELIZA R. SUNDERLAND, E. L. REXFORD, C. P. TIELE, GEORGE S. GOODSPEED, SAMUEL M. WARREN, PHILIP S. MOXOM, - - -	475
ENTRANCE GATEWAY TO SHINTO TEMPLE, - - -	483
CARDINAL GIBBONS, ARCHBISHOP OF BALTIMORE, - - -	489
REV. LYMAN ABBOTT, D.D., - - -	497
OLD CHURCH OF BORGUND, NORWAY, - - -	503
TIBETAN LAMAS, - - -	511
INTERIOR OF MOSQUE OF ST. SOPHIA, - - -	517
REV. EDWARD EVERETT HALE, D.D., - - -	525
REV. DR. H. PEREIRA MENDES, - - -	531
REV. JOSEPH COOK, - - -	539
RT. REV. HORIN TOKI, - - -	545
BUDDHIST PRIEST CARRYING PORTABLE IDOL SHRINE, - - -	553
HAWAIIAN WOODEN IDOL, - - -	559
REV. GEORGE WASHBURN, D.D., - - -	567
VALIDE MOSQUE, - - -	573
MUSSULMAN GUARDIAN OF THE MOSQUE, - - -	581
WOTAIN FESTIVAL, MADURA, INDIA, - - -	587
MRS. LAURA ORMISTON CHANT, - - -	595
ROYAL MAUSOLEUM IN CHINA, - - -	601
BYZANTINE CHURCH, ATHENS, GREECE, - - -	609
NATIVE OF NEW ZEALAND, - - -	615
DANCING DERVISHES, - - -	623
BUDDHIST PILGRIM, - - -	629
PRINCE SERGE WOLKONSKY, - - -	637
H. R. H. PRINCE CHANDRADAT CHUDHADHARN, - - -	643
PROF. CHARLES A. BRIGGS, D.D., - - -	651
BUDDHIST HIGH PRIESTS OF SIAM, - - -	657
GROUP No. 5.—THEODORE T. MUNGER, A. H. LEWIS, T. W. HIGGINSON, MGR. SETON, GEORGE P. FISHER, MARTIN J. WADE, -	665
RABBI G. GOTTHEIL, - - -	671

	PAGE
CATHEDRAL OF ST. ISAAC, ST. PETERSBURG, - - - -	679
WORCESTER CATHEDRAL, ENGLAND, - - - -	685
PROF. MILTON S. TERRY, D.D., - - - -	693
ROYAL WHITE ELEPHANT, SIAM, - - - -	699
BIG BELL AT SHEVE DAGON PAGODA, BURMAH, - - - -	707
MENDICANT DERVISH, - - - -	713
RT. REV. BANRIU YATSABUCHI, - - - -	721
REV. ALEXANDER KOHUT, D.D., - - - -	727
COLOGNE CATHEDRAL, - - - -	735
PAGODAS IN JETAVANNA TEMPLE, SIAM, - - - -	741
MOSLEM WOMEN, - - - -	749
LADY HENRY SOMERSET, - - - -	755
VILLAGE SHINTO TEMPLE, - - - -	761
BRONZE DABUTSA, KAMAKURA, JAPAN, - - - -	769
PHOO KHAN THONG, OR GOLDEN MOUNT, SIAM, - - - -	777
TAOIST MENDICANT, - - - -	783
RT. REV. T. U. DUDLEY, D.D., - - - -	791
ST. GILES CATHEDRAL, SCOTLAND, - - - -	797

TABLE OF CONTENTS OF VOLUME I.

PREFACE	vii
LIST OF ILLUSTRATIONS	xi
TABLE OF CONTENTS	xv

PART FIRST.

HISTORY OF THE PARLIAMENT.

- CHAPTER I.—THE ORIGIN OF THE PLAN FOR A PARLIAMENT OF RELIGIONS.** World-wide interest in the Columbian Fair. The Department of the Congresses. Organization of the General Committee. Correspondence at home and abroad over the suggestion of a World's Parliament of Religions. - - - - - Pages 3-17
- CHAPTER II.—THE WORLD'S RESPONSE TO A GREAT IDEA.** Program of Objects of a Parliament. Notes of dissent: the American Presbyterian General Assembly, the Sultan of Turkey, the Archbishop of Canterbury. General welcome to the proposal from representatives of different churches and religions. Appointment of an Advisory Council. - - - - - Pages 18-61
- CHAPTER III.—THE ASSEMBLING OF THE PARLIAMENT: WORDS OF WELCOME AND FELLOWSHIP.** The opening scene in the Hall of Columbus. Act of Common Worship. Speeches of President BONNEY, Chairman BARROWS, Archbishop FEEHAN, Cardinal GIBBONS, Dr. CHAPIN, President HIGINBOTHAM, Dr. M'KENZIE, Archbishop LATAS, Mr. MOZOOMDAR, Imperial Commissioner PUNG KWANG YU, Prince WOLKONSKY, High Priest SHIBATA, Count BERNSTORFF, Archbishop REDWOOD, Mr. DHARMAPALA, Mr. GANDHI, Prof. TCHERAZ, Prof. CHAKRAVARTI, Dr. MOMERIE, Mr. VIVEKANANDA, Principal GRANT, Mr. NAGARKAR, Bishop ARNETT. - - - - - Pages 62-109
- CHAPTER IV.—THE CHRONICLE OF THE PARLIAMENT FROM THE SECOND DAY TO THE SIXTEENTH.** Constancy of the public interest manifested in the thronged attendance. Succession of papers presented. Address of Dr. W. C. ROBERTS. Scenes of exceptional interest. Speech of Dr. H. M. FIELD. Speech of Mr. VIVEKANANDA. Committees on Representative Books. Communications to the Parliament: from the Phil-Armenic Association; from the Indo-Busseki Kofuku Society of Japan; from the Brotherhood of Christian Unity. Speeches of Col. HIGGINSON; of Dr. PHILIP SCHAFF; of Archbishop LATAS; of Mr. GANDHI; of Chairman BARROWS; of Mr. HUGENHOLTZ. Poem by Mrs. CHANT. **THE SCIENTIFIC SECTION: Papers and Discussions.** Pages 110-154

CHAPTER V.—CLOSE OF THE PARLIAMENT. Incidents during its progress: Devotional meetings; social receptions. The final session. Farewell words of Dr. MOMERIE; of Mr. MOZOOMDAR; of Prince WOLKONSKY; of Mr. HIRAI; of the Hon. PUNG KWANG YU; of Messrs. SHIBATA, CANDLIN, DHARMAPALA, VIVEKANANDA and GANDHI; of Prince MOMOLU MASSAQUOI. The Hallelujah Chorus. Speeches of Drs. HIRSCH and BRISTOL; of Mr. LLOYD-JONES; of Pastor FLIEDNER; of Mrs. HENROTIN, Miss CHAPIN, Mrs. HOWE; of Bishops ARNETT and KEANE; of Chairman BARROWS; of President BONNEY. Prayer; Benediction; Separation.	Pages 155-187
---	---------------

PART SECOND.

INTRODUCTION TO THE PARLIAMENT PAPERS.

CHAPTER I.—THE STUDY OF THE WORLD'S RELIGIONS.	Page 191
CHAPTER II.—WHAT THE VARIOUS FAITHS—BRAHMAN, BUDDHIST, PARSEE, CONFUCIAN, MOHAMMEDAN, JEW, AND CHRISTIAN—HAD TO SAY CONCERNING GOD.	Page 194
CHAPTER III.—WHAT THE WORLD'S RELIGIONS REPORTED IN REGARD TO THE NATURE OF MAN.	Page 198
CHAPTER IV.—THE VARIOUS ESTIMATES OF THE IMPORTANCE OF RELIGION.	Page 200
CHAPTER V.—WHAT SCHOLARSHIP HAD TO SAY ON THE VARIOUS SYSTEMS OF RELIGION.	Page 204
CHAPTER VI.—INTERESTING ACCOUNTS OF THE SACRED BOOKS OF THE WORLD.	Page 207
CHAPTER VII.—WHAT RELIGION HAS WROUGHT IN FAMILY LIFE.	Page 213
CHAPTER VIII.—ADDRESSES ON THE CHIEF RELIGIOUS LEADERS OF MANKIND.	Page 218
CHAPTER IX.—REPORT OF THE CONNECTION OF RELIGION WITH THE ARTS AND SCIENCES.	Page 221
CHAPTER X.—WHAT THE VARIOUS FAITHS HAD TO SAY OF RELIGION IN ITS RELATION TO MORALS.	Page 224
CHAPTER XI.—THE ACCOUNT OF RELIGION AND MODERN SOCIAL PROBLEMS.	Page 227
CHAPTER XII.—THE HISTORY OF RELIGION AND CIVIL SOCIETY.	Page 232
CHAPTER XIII.—THE RELATION OF RELIGION AND THE LOVE OF MANKIND.	Page 234
CHAPTER XIV.—WHAT WAS SAID OF THE PRESENT RELIGIOUS CONDITION OF CHRISTENDOM.	Page 236

CHAPTER XV.—THE ASPIRATIONS FOR THE RELIGIOUS REUNION OF CHRISTENDOM.	Page 239
CHAPTER XVI.—HOPES FOR THE RELIGIOUS UNION OF THE WHOLE HUMAN FAMILY.	Page 242
CHAPTER XVII.—WHAT WERE DEEMED THE ELEMENTS OF A PERFECT RELIGION.	Page 247

PART THIRD.

THE PARLIAMENT PAPERS.

THE SECOND DAY.—ADDRESS OF Dr. S. J. NICCOLLS ON TAKING THE CHAIR. Dignity of the Theme of this Day's Studies. Why a necessary subject of inquiry in this age? Each age must know God for itself. The truth of God's Being necessary, (1) for ourselves, (2) for our civilization. Pages 253-255

RATIONAL DEMONSTRATION OF THE BEING OF GOD. By the Very Rev. AUGUSTINE F. HEWITT, C. S. P.

Argument from Contingent Being to Absolute or Unconditional Being as First Cause.

Argument from Final Cause, derived not only from the World in its Completeness, but from its Original Matter.

Argument from Contingent Rational Being and from the necessary Concepts of the Mind follows similar lines and leads to higher results.

Pages 256-269

PHILOSOPHIC AND MORAL EVIDENCE FOR THE EXISTENCE OF GOD. By the Rev. ALFRED WILLIAMS MOMERIE, D.D.

I. Evidence from the Rationality of the World.

II. Evidence from the Progressiveness of the World. Pages 270-278

HARMONIES AND DISTINCTIONS IN THE THEISTIC TEACHING OF THE VARIOUS HISTORIC TRUTHS. By Professor M. VALENTINE, D.D.

Harmony of all Religions on the Existence of God. Divergence as to Unity of God. Prevalence of Polytheism, but (1) as a degeneration, and (2) in face of frequent protest.

Divergence between Pantheism and belief in the divine Personality and Creative Activity. Divergence as to ethical attributes of God.

Divergence as to Redemptive Work of God. Pages 280-290

THE THEOLOGY OF JUDAISM. By Rabbi ISAAC M. WISE, D.D.

On the four postulates common to all theologies, (1) Existence of God; (2) Revelation and Worship; (3) Conscience; (4) Immortality; Judaism constructs, in conformity with its cognition of God, a system which includes the doctrines of divine providence and covenant; atonement; institutes of worship; human responsibility; relative duties; progressiveness of mankind; future retributions. Pages 291-295

THE ANCIENT RELIGION OF INDIA AND PRIMITIVE REVELATION. By the
Rev. MAURICE PHILLIPS.

The knowledge of God and his attributes manifested in the earliest Hindu Scriptures was acquired.

- I. Not by intuition;
- II. Not by experience; but
- III. By primitive divine Revelation. - - - Pages 296-305

PROOFS OF THE EXISTENCE OF GOD. By the Hon. W. T. HARRIS, LL.D.

Plato's argument from dependent being to independent. How modified by Aristotle. How developed by the Schoolmen in terms of the Trinity. The *a priori* argument of Anselm; modified by Descartes; impeached by Kant; sustained by Hegel. Applied to the subject of Atonement. - - - Pages 306-314

HINDUISM. By Professor MANILAL N. D'VIVEDI.

Tripartite definition of Religion as understood in India. Account of the Hindu religion in its six stages or phases: I. The Veda; II. the Sutra; III. the Dars'ana; IV. the Purāna; V. the Sampradāya; VI. the Samāja.

- The three characteristics of Hinduism.
- Two-fold basis of a common religion. - - - Pages 316-332

ANSWERS OF ORTHODOX HINDUISM TO CERTAIN RELIGIOUS PROBLEMS.

By Professor D'VIVEDI.

Replies of the Advaita Philosophy to ten questions of principal interest to the Western religious mind. - - - Pages 333-339

IDEALISM THE NEW RELIGION. By Dr. ADOLF BRODBECK.

Program of a projected "new religion." List of the projector's negations. His unbelief and hopelessness. Proposed reversion to nature-worship. - - - Pages 340-344

THE THIRD DAY.—THE BRAHMO-SOMAJ. By PROTAP CHUNDER
MOZOOMDAR.

Reaction in India, about the year 1800, from polytheism, idolatry and barbarous customs. Reform of Ram Mohan Roy. The Brahmo-Somaj. Founded on all Scriptures. Work of Keshub Chunder Sen. Social reform. Personal regeneration. Progressiveness of the work of the Somaj. - - - Pages 345-351

THE GREEK CHURCH. By Archbishop DIONYSIOS LATAS.

- I. The Preparation for the Gospel through Greek culture.
- II. The opening of the way for it by the Macedonian and Roman conquests.
- III. The development by the Greeks of a Christian theology, and organization of the Greek Church, which is the primitive church, and the depository of the pure doctrine. - - - Pages 352-359

MAN FROM A CATHOLIC POINT OF VIEW. By the Very Rev. THOMAS S.
BYRNE, D.D.

- I. The aspirations of the human mind lead to the conviction that there must be an object supplied to them.

II. Man, created in the image of God, is endowed with three perfections, natural, supernatural and preternatural.

III. Man's perfections impaired in consequence of the fall of Adam.

IV. Man recovers the supernatural life through atonement and regeneration.

V. Sanctifying grace is received by man's free will through the sacraments, is lost through sin and recovered through penance.

VI. The purpose of man's creation is to be achieved only through union with Christ and submission of the intellect to the teaching of the church.

Pages 360-365

HUMAN BROTHERHOOD AS TAUGHT BY THE RELIGIONS BASED ON THE BIBLE. By the Rev. Dr. K. KOHLER.

History of the idea of the brotherhood of mankind.

The germ in the Law of Moses developed by the prophets and the rabbis. Absence of the idea in the ethnic religions.

The idea is founded in the doctrine of the Fatherhood of God taught in the New Testament, but contained also in the Old Testament and the Talmud, and echoed in the Koran. - - - Pages 366-373

CONFUCIANISM. By the Hon. PUNG KWANG YU.

I. Instruction by rulers. II. Instruction by a teacher. III. The Laws of Nature. IV. the Doctrines of Orthodox Scholars. V. Heterodox Doctrines. VI. The Laws of Humanity. VII. The Laws of the Spiritual World.

SUPPLEMENT I. Ethical parallelisms between Confucianism and Christianity.

SUPPLEMENT II. Criticism of mission-methods in China.

Pages 374-439

THE RELIGION OF THE WORLD. By Z. NOGUCHI.

The duty of seeking the one absolute and true religion. Pages 440-443

THE REAL POSITION OF JAPAN TOWARD CHRISTIANITY. By KINZA RIUGE M. HIRAI.

Openness of the Japanese mind to new teachings. Two grounds of prejudice against Christianity: 1, the conspiracy of 1637; 2, the injustice of the Christian nations. - - - Pages 444-450

SHINTOISM. By the Right Rev. REUCHI SHIBATA.

The Shinto theogony. Divine origin of the imperial family. The Zhikko sect. Mutual duties of religions and of nations.

Pages 451-455

CONCESSION TO NATIVE IDEAS, HAVING SPECIAL REFERENCE TO HINDUISM. By T. E. SLATER.

Hindu religiosity. Aspects of Brahmanism prophetic of Christianity. Likeness of man to God. Hindu concept of deity. Significance of idolatry. Sacrifice. Sin. - - - Pages 456-460

THE SUPREME END AND OFFICE OF RELIGION. By the Rev. WALTER ELLIOTT, O.S.P.

Religion aims toward an infinite good. Regeneration; the new life; atonement; pardon and love. - - - Pages 462-465

THE ARGUMENT FOR IMMORTALITY. By PHILIP S. MOXOM, D.D.

Preliminary Considerations: 1, Reasoning on this subject implies a capacity for immortality; 2, immortality bound up with theism; 3, "scientific" proof impossible; 4, immortality inseparable from personality.

Arguments: 1, Universal belief; 2, nature of the mind; (1) power of thought; (2) capacity for ideals; (3) capacity for love; 3, argument from revelation. - - - - - Pages 466-479

THE SOUL AND ITS FUTURE LIFE. By the Rev. SAMUEL M. WARREN.

The soul is the substantial man which endures; the form of the body is derived from the soul. The world that is to be the soul's future abode is also substantial and real, although spiritual; and is governed by the same laws of life and happiness that govern here. Pages 480-484

THE FOURTH DAY.—THE NEEDS OF HUMANITY SUPPLIED BY THE CATHOLIC RELIGION. By JAMES, CARDINAL GIBBONS.

Introduction by Bishop KEANE.

Contrast of ante-Christian paganism with Christianity. What the Catholic Church has done for humanity: 1, maintaining the marriage bond; 2, upholding the sanctity of human life, especially of infant life; 3, providing infant asylums; 4, providing homes for the aged; 5, providing orphan asylums; 6, and hospitals and nurses; 7, and Magdalen asylums. 8, It has relieved and emancipated the slave; 9, and befriended the laborer. - - - - - Pages 485-493

RELIGION ESSENTIALLY CHARACTERISTIC OF HUMANITY. By LYMAN ABBOTT, D.D.

Genesis of the religious perceptions. Universal hunger for the apprehension of the infinite. The world's hunger satisfied not in Christianity but in Christ. - - - - - Pages 494-501

THE DIVINE BASIS OF THE COÖPERATION OF MEN AND WOMEN. By Mrs. LYDIA FULLER DICKINSON.

The ideal perfection and unity of marriage in Eden is lost, with Paradise. The restoration of the lost unity is the desideratum of humanity. Importance, to this end, of the Woman Suffrage movement.

Pages 502-508

THE RELIGIOUS INTENT. By the Rev. E. L. REXFORD, D.D.

Among sincere worshipers, always and everywhere, the religious intent is the same. Divergencies, growing out of the problems of existence, diminish with increase of light. God's working by development, illustrated in the World's Fair, is illustrated also in the comparison of religions. This view of the religious unity of mankind is not at discord with some tenets and authorities that have been alleged against it.

Pages 509-522

SPIRITUAL FORCES IN HUMAN PROGRESS. By EDWARD EVERETT HALE, D.D.

The Idealism of American civilization. The spiritual aims of the twentieth century. - - - - - Pages 523-526

ORTHODOX OR HISTORICAL JUDAISM. By the Rev. Dr. H. PEREIRA MENDES.

Three eras of Judaism : 1, The Biblical era ; 2, From the close of the Bible to the present ; 3, The future. The attitude of Judaism, separation, and protest. The creed of Maimonides. - - - Pages 527-535

STRATEGIC CERTAINTIES OF COMPARATIVE RELIGION. By the Rev. JOSEPH COOK.

All religions must be judged by their power to give reconciliation with God, peace of conscience, and the deliverance from sin. It is strategic certainty that Christianity alone will effect these ends. Pages 536-542

BUDDHISM IN JAPAN. By HORIN TOKI.

The three vehicles of truth. Northern and Southern Buddhism. Buddhism denies a Creator; imputes to all things the nature of Buddha. The laws of self-culture; and of causation; of good and evil; of pain and pleasure. Worship. Transmigration. Nirvana. SUPPLEMENTARY REMARKS by the writer. The practical effects of Buddhism in Japan. - - - Pages 543-552

THE FIFTH DAY.—WHAT THE DEAD RELIGIONS HAVE BEQUEATHED TO THE LIVING. By Professor GEORGE S. GOODSPEED.

Seven groups of dead religions. I. Their leading religious ideas. II. Their contributions to other systems. III. The instructions to be derived from their history and decay. - - - Pages 554-564

THE POINTS OF CONTACT AND CONTRAST BETWEEN CHRISTIANITY AND MOHAMMEDANISM. By President GEORGE WASHBURN, D.D.

I. Islâm not a form of Christianity. Its diverse forms and doctrines. II. Dogmatic relations. 1, God. 2, Decrees. 3, Angels, Scriptures. Inspiration, Judgment and Resurrection. 4, Christ and the Holy Spirit. III. Practical and Ethical relations. Spiritual Piety. Summary of points of agreement and of contrast. - Pages 565-582

THE STUDY OF COMPARATIVE THEOLOGY. By Professor C. P. TIELE.
History of the Science. Possibility of the Study. Methods and Principles. - - - Pages 583-590**THE REAL RELIGION OF TO-DAY.** By Mrs. LAURA ORMISTON CHANT.

Religion, apart from the science of religions, is that which gives life. The study of man's duty to God is exchanged for the study of God's duty to man. The practical lessons of the Parliament. Pages 591-594

CONFUCIANISM. By KUNG HSIEN HO.

I. The beginning of wisdom in the fear of Heaven. II. Relative duties. III. The future life. IV. The high end to be attained by the Nine Paths. V. Results of Confucianism in history. - - - Pages 596-604

COMPARATIVE STUDY OF THE WORLD'S RELIGIONS. By Monsignor C. D. D'HARLEZ.

Utility of the study. Progress and results. Nature and origin of religion. Misinterpretation of fetichism. Monotheism prior to mythology. Conditions of the study: seriousness of temper; scientific method; and spiritual sympathy. - - - Pages 605-621

SERIOUS STUDY OF ALL RELIGIONS. By Mrs. ELIZA P. SUNDERLAND, Ph.D.

Hierology a 19th century study *par excellence*. Its value and relations. Morality and religion. What is religion? Necessity of knowledge of all religions for comprehension of a single religion. Genealogy of Christianity and of Judaism. Evolution in religion. - Pages 622-638

THE SOCIAL OFFICE OF RELIGIOUS FEELING. By Prince SERGE WOLKONSKY.

The speaker disclaims representation of any nationality or religion. The religious feeling. Religion the mightiest motive-power. Objections arising from religious human sacrifices and from outrages in the name of Christianity. Answer: Human sacrifice resulted finally in humaneness and love. Politics inspired the persecutions. The religious feeling alone universal. It inspires social equality and fraternity. Pages 639-644

BUDDHISM AS IT EXISTS IN SIAM. By H. R. H. Prince CHANDRADAT CHUDHADARN.

Dharma—the essence of nature—includes, 1, Eternal evolution; 2, Sorrow and suffering; 3, A power outside of man and above him. The Four Noble Truths. The Eight Paths. The Ethics of Buddhism. Pages 645-649

THE SIXTH DAY.—THE TRUTHFULNESS OF HOLY SCRIPTURE. By Prof. CHARLES A. BRIGGS, D.D., LL.D.

The preëminence of the Christian Scriptures: 1, the divine purpose in them one of religious teaching; 2, presence in them of historical errors; 3, of textual errors; 4, of grammatical and rhetorical defects; 5, substantial truthfulness compatible with circumstantial error; 6, the difficulties in the way of the truthfulness of Scripture: (a) Religious difficulties; (b) moral difficulties; (c) doctrinal difficulties. The gradualness of revelation. - - - - - Pages 650-661

THE CATHOLIC CHURCH AND THE BIBLE. By Monsignor SETON.

The honor of the Church for the Bible when interpreted in subordination to her own authority. Canon of Scripture. Inspiration. The Vulgate. - - - - - Pages 662-672

THE GREATNESS AND INFLUENCE OF MOSES. By the Rev. Rabbi GOTTHEIL.

Veneration for Moses implies no disparagement of other masters. His manifold greatness. His originality as statesman. His tenderness of heart. His picture in three panels. Breadth and permanence of his influence. - - - - - Pages 673-676

CHRISTIANITY AS INTERPRETED BY LITERATURE. By the Rev. Dr. THEODORE T. MUNGER.

Christianity had its roots in literature. Christ's own words as literature. Christian literature in the early centuries. Dante. Literature of the Renaissance and the Reformation. Goethe. Order of development in the treatment of Christianity. Tennyson and Browning. Five ways in which literature interprets Christianity. - Pages 677-692

THE SACRED BOOKS OF THE WORLD AS LITERATURE. By Prof. MILTON S. TERRY.

The study to be made from the Christian point of view. The *Tao-teh-king*, and poems of creation. The *Veda*. The *Tripitaka*. The Confucian books. Akkadian Hymns. The *Avesta*. The Book of the Dead - - - - - Pages 694-704

THE OUTLOOK OF JUDAISM. By Miss JOSEPHINE LAZARUS.

The significance of modern Judaism, personally to Jews, in general to the world. The Judaism of the Mosaic law; of the prophets; of the ritual code. The discipline of modern experience. The need, not of a new body of doctrine, but of a new spirit put into life. - Pages 705-715

BUDDHISM. By BANRIU YATSUBUCHI.

The six grades of enlightenment, according to the Tendai sect. The three aspects of Buddha's body. Buddha's principles and teachings. The four Shitsu Tan. The twelve Sutras. Mahayana and Hinayana. The necessity of sects in Buddhism. - - - Pages 716-723

WHAT THE HEBREW SCRIPTURES HAVE WROUGHT FOR MANKIND. By the Rev. Dr. ALEXANDER KOHUT.

Surpassing dignity of the doctrine of the divine unity. Benefits which civilization has accepted from the Hebrew Scriptures. These Scriptures the cause of the longevity of Judaism. At this source three religions seek their light. - - - Pages 724-731

THE CHARACTER AND DEGREE OF THE INSPIRATION OF THE CHRISTIAN SCRIPTURES. By the Rev. FRANK SEWALL.

The canon of the Old Testament fixed by the authority of Jesus Christ. The canon of the New Testament determined by criteria derived from the books of the Old Testament. The proto-canonical books are couched in the language of allegory; or of vision; or of hieroglyphic history. The letter of the Scripture is the cloud. The hidden meaning is the glory within the cloud. - - - Pages 732-738

THE SEVENTH DAY.—THE DIVINE ELEMENT IN THE WEEKLY REST-DAY. By the Rev. Dr A. H. LEWIS.

The idea of a weekly sacred day universal through the world during the historic period. Hindrances to a true conception of the subject. Sole ground for true Sabbatism is that of spiritual rest. - Pages 739-742

THE CATHOLIC CHURCH AND THE MARRIAGE BOND. By Prof. MARTIN J. WADE.

Marriage defined as a sacrament. Marriage as defined by the civil law. Divorce never granted by the church, but only separation *a mensa et thoro*. The shame and mischief of the divorce evil. The remedy. - - - Pages 743-751

THE INFLUENCE OF RELIGION ON WOMEN. By the Rev. ANNIS F. F. EASTMAN.

Attitude of religious systems toward woman. Effect upon woman of the religious spirit and sentiment. In primitive religions as in primitive society in general, woman is drudge and chattel. Position of woman improved, as war gives place to industry, Influence of climate. Influence of the great religious founders. - - Pages 752-758

THE RELIGIOUS TRAINING OF CHILDREN. By Brother AZARIAS.

Our civilization essentially Christian. Christianity essential to education. The state incompetent to train the character. The family often incompetent. Family and church, severed from the school, may be inadequate. The true solution to be found in Christianizing the school.

Pages 759 - 766

THE WORK OF SOCIAL REFORM IN INDIA. By B. B. NAGARKAR.

Conquest of India by England one of the marvels of history, and the work of divine providence. Benefits of English rule. Hindu social reform aims to revive many ancient institutions and to accept a few Occidental ones. Abolition of caste. Prevention of infant marriage. Reform of marriage laws. Permission of widow-marriage. Position of woman. Work of the Brahmo-Somaj. - - Pages 767 - 779

THE EIGHTH DAY.—THE SYMPATHY OF RELIGIONS. By Col. T. W. HIGGINSON.

Precedents for the Parliament. Between 1788 and 1875 science questioned the very existence of a God. But to-day science acknowledges the world outside of science as its superior. The sympathy of religions lies in what they have created. The mediæval cathedral embodies the extremes of hope and fear. The need of the spiritual imagination supplied by the sympathy of religions. Their joint fellowship gives more than the loss of any single fellowship takes. Wanted: The religion of the ages. The broadest religion is the best. - Pages 780 - 784

THE HISTORIC CHRIST. By Bishop T. M. DUDLEY.

Incontrovertible facts as to the historic actuality of Christ. Results of preaching Christ: True conceptions of God, of man, of womanhood; disappearance of slavery; amelioration of social conditions and national life. Evidences of the permanent leadership and of the divinity of Christ: Testimony of eye-witnesses and of Paul; career of the church; certitude of ultimate triumph; personal fellowship in spirit with Christ; the claims of Christ himself. - - - Pages 785 - 795

A NEW TESTAMENT WOMAN. By Rev. MARION MURDOCK.

Paul's commendation of Phebe of Cenchrea a divergence from his teaching in the Epistles to the Corinthians. Phebe a prophecy and fulfilment of modern woman in the ministry. - - Pages 796 - 800

PART FIRST.

THE HISTORY OF THE PARLIA-
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PART FIRST.

THE HISTORY OF THE PARLIAMENT.

CHAPTER I.

THE ORIGIN OF THE PLAN FOR A PARLIAMENT OF RELIGIONS.

DR. HORACE BUSHNELL, that profound and original thinker of New England, has said, that "It is only Religion, the great bond of love and duty to God, that makes any existence valuable or even tolerable."

In the Columbian Exposition of 1893, for the first time on such an occasion, Religion has had due preëminence. Since faith in a Divine Power to whom men believe they owe service and worship has been like the sun, a life-giving and fructifying potency in man's intellectual and moral development; since Religion lies back of Hindu literature with its marvelous and mystic developments; of European Art, whether in the form of Grecian statues or Gothic cathedrals; and of American liberty and the recent uprisings of men in behalf of a juster social condition; and since it is as clear as the light that the Religion of Christ has led to many of the chief and noblest developments of our modern civilization, it did not appear that Religion any more than Education, Art or Electricity should be excluded from the Columbian Exposition.

But Religion, like the white light of Heaven, has been broken into many-colored fragments by the prisms of men. One of the objects of the Parliament of Religions has been to change this many-colored radiance back into the white light of heavenly truth.

"Our little systems have their day;
They have their day and cease to be,
They are but broken lights of Thee;
And Thou, O Lord, art more than they."

It early became evident that the Columbian Exposition was to be the most comprehensive and brilliant display of man's material progress which the ages have known. More than fifty nations were soon actively enlisted in the preparations for the great Festival of Peace.

Its approach caused a stir in the studios of Paris and Munich, and on the pasture grounds of far-off Australia, among the Esquimaux of the icy north and the skilled artisans of Delhi and Damascus.

The workshops of Sheffield, Geneva and Moscow, and the marble quarries of Italy, the ostrich farms of Cape Colony and the mines of Brazil, speedily knew of its coming.

And should not man's intellectual and moral progress be adequately set forth amid these material splendors? Why should the ivory hunters in the forests of Africa and the ivory cutters in the thronged cities of Japan and China, the silk weavers of Lyons and the shawl makers of Cashmere, the designers of Kensington, the lace weavers of Brussels and the Indian tribes of South America, the cannon founders of Germany, the silver miners of Mexico, the ship makers of the Clyde and the canoe builders of the Mackenzie River be invited to a World's Exposition, and the representatives of those higher forces which had made civilization be excluded?

It was objected, by one representative of the Christian faith, that Religion is such in its nature that it cannot be exhibited. But surely, the answer was made, the great part which Religion has had in human history can be impressively told, its achievements can be narrated, its vast influence over art, ethics, education, government, can be set forth, its present condition can be indicated, its wide-reaching missionary activities can be eloquently described, and, perhaps, best of all, the spirit of mutual love, of cosmopolitan fraternity, can be disclosed and largely augmented.

The architectural nobleness of the Fair soon became known to the nations. The ample site on the shore of Lake Michigan was transformed into a scene of more than Venetian loveliness. The buildings, planned by the leading American architects, which shelter not only the riches of the soil, the sea and the mine, but also the industries and machineries and inventions of the world, which are crowded with the jeweled and silken marvels of Europe and Asia and the floral wonders of the Amazon and of the forests of New Zealand, were made still more beautiful by the pomp of the decorator's art and the triumphs of the sculptor's genius.

But has not Religion built temples more beautiful, spacious and imposing, and far more enduring, than those gorgeous palaces of the "Dream City" which will soon fade away?

A series of Congresses covering the chief departments of knowledge was soon provided for by the wise and far-seeing managers of the World's Fair.

It became evident that multitudes would be eager to hear the representative leaders of human thought, and to meet the experts, the famous teachers and preachers, whose words had become a part of their nobler lives.

It was believed that these conventions and the world-wide fraternities of scholars, historians, physicians, reformers, artists and divines which were to be formed, would surely give an enduring luster to the Columbian Anniversary.

But the event which that anniversary celebrated carried the mind back to an era of persecution and of abysmal separations between the Christian and non-Christian peoples.

Many felt that Religion was an element of perpetual discord, which should not be thrust in amid the magnificent harmonies of a fraternal assembly of the nations. It was said that there could be no Congress of Religions without engendering the animosities which have embittered much of man's past history.

On the other hand, it was felt that the tendencies of mod-

ern civilization were toward unity. Some came to feel that a Parliament of Religions was the necessity of the age.

They called attention to the fact that Europe's Eastern question, that Asiatic aggrandizement and African colonization, had brought together rival nations and rival races to divide the spoils of war.

They recalled that America, under the inspiration and guidance of a far-seeing statesman, the late Mr. Blaine, had held her Pan-American Congress and sought the commercial advantage of the conferring states. It was deemed the natural outcome of the spirit of the Prince of Peace, that his followers should seek to bring men together in a wider brotherhood than had been achieved by diplomacy, commerce or national selfishness.

In the spring of 1891 the General Committee on Religious Congresses of the World's Congress Auxiliary was appointed by President Charles C. Bonney, who had been foremost in originating and most active in promoting these world-conventions. The Rev. L. P. Mercer was a zealous and scholarly minister of the New Church (Swedenborgian). Mr. J. W. Plummer was an active member of the Society of Friends. Rev. J. Berger belonged to the German Methodist Church; Rev. John Z. Torgersen to the Norwegian Lutheran Church, and Rev. M. Ranseen to the Swedish Lutheran Church. The Rt. Rev. Charles Edward Cheney, D.D., was one of the founders and prominent leaders of the Reformed Episcopal Church. The Rev. Jenkin Lloyd-Jones was a well-known writer and an active worker among the advanced Unitarians. Rev. Dr. A. J. Canfield was the eloquent pastor of St. Paul's Universalist Church, Chicago. Dr. E. G. Hirsch was the minister of Sinai Temple and the learned Professor of Rabbinic Literature in the University of Chicago. Rev. Dr. Frank M. Bristol was one of the most eloquent Methodists of the Northwest. Rev. William M. Lawrence, D.D., the pastor of the Second Baptist Church of Chicago, was far-famed as a successful preacher. Rev. Dr. F. A. Noble, of Union Park Congregational Church, was one of the prominent leaders of his



HON. CHARLES CARROLL BONNEY.

"WHAT MEN DEEMED IMPOSSIBLE, GOD HAS FINALLY WROUGHT. THE RELIGIONS OF THE WORLD HAVE ACTUALLY MET IN A GREAT AND IMPOSING ASSEMBLY; THEY HAVE CONFERRED TOGETHER ON THE VITAL QUESTIONS OF LIFE AND IMMORTALITY IN A FRANK AND FRIENDLY SPIRIT, AND NOW THEY PART IN PEACE, WITH MANY WARM EXPRESSIONS OF MUTUAL AFFECTION AND RESPECT."

denomination. The Rt. Rev. William E. McLaren, D.D., D.C.L., was the Protestant Episcopal Bishop of Chicago and active in promoting the Parliament. The Most Rev. P. A. Feehan was the Archbishop of the Catholic Church, much beloved by his people. The Rev. David Swing was the pastor of the Central Church of Chicago, an independent organization of Christians, and had achieved wide celebrity in literary circles. The Chairman of the Committee, the Rev. John Henry Barrows, D.D., was the pastor of the First Presbyterian Church of Chicago.

Urged to provide plans for religious meetings in connection with the World's Fair, the Committee at once perceived that the religious world, in its historic developments, and not any one section of that world, should be invited to make some representation. The spirit of most generous brotherhood moved them in giving out their invitations and making their arrangements for the Parliament of Religions.

The Committee began their work with the impression that nothing like a Parliament of Religions had ever assembled before. So far as they knew at the beginning, it had never been dreamed of; but Mr. H. Dharmapala, of Calcutta, General Secretary of the Maha-Bodhi Society, who spoke for the Southern Buddhist Church of Ceylon at the Parliament, wrote :

I rejoice to see that the best intellects of the day have all approved of your grand scheme, which, if carried out, will be the noblest and proudest achievement in history, and the crowning work of the nineteenth century. Twenty centuries ago, just such a congress was held in India by the great Buddhist Emperor, Asoka, in the city of Pataliputra, modern Patna, and the noblest lessons of tolerance therein enunciated were embodied in lithic records and implanted in the four quarters of his extensive empire. Here is one extract : "King Piyadasi honors all forms of religious faith . . . and enjoins reverence for one's own faith and no reviling or injury for that of others. Let the reverence be shown in such a manner as is suited to the difference of belief. . . . For he who in some way honors his own religion, and reviles that of others . . . throws difficulties in the way of his own religion ; this, his conduct, cannot be right."

Dr. Martin, President of the Imperial University of Peking, reported that the idea of such a congress had often appeared in fiction and in poetry. One writer from Bohemia claimed

that the plan was suggested three centuries ago by the great John Comenius. More than twenty years ago the Free Religious Association of Boston conceived the idea that such a meeting should be gathered whenever practicable.

President W. F. Warren, of the Boston University, wrote :

I am glad to know that the World's Religions are to be represented at the World's Fair. Were they to be omitted, the sense of incompleteness would be painful. Even a museum of idols and objects used in ceremonial worship would attract beyond any other museum. Models and illustrations of the great temples of the world and of the world's history would be in a high degree instructive. Add to these things the living word of living teachers, and the whole world may well pause to listen.

A few years ago President Warren preached a sermon wherein he imagined the assembling of a great convention in Tokyo, a conference of the religious leaders of the Eastern world, the Buddhist, Brahman, Parsee, Mohammedan, Taoist, Shintoist, and Confucian, met together to discuss the great problems of Faith, and to discover, if possible, the Perfect Religion. As the discussion proceeded they reached the conclusion that there could be only one perfect Religion, that the perfect Religion must reveal a perfect God, that it must assure man the greatest possible ultimate good, that it must bring God into the most loving and lovable relations with humanity, and that this could be achieved only by his taking upon himself a human form, and suffering for men. And it would have seemed that the convention was talking something ideal, something which had never been actualized, had not the last speaker, the Buddhist leader of Japan, related the story of his own long mental unrest, and how, on the day before, he had learned, through the teaching of a brother who had seen many lands, that God had really come to earth, had revealed himself through his Son, had furnished all the credentials needed by the eager intellect and the yearning heart, had centered and glorified in himself all the truths which Gautama had discovered beneath the Indian fig-tree, or Confucius in his long-wandering quest, and through the Cross reared on an Asian hill-top had offered deliverance from the guilt and love of sin, and had irradiated the sorrows and incompleteness of earth,

with sure and golden promises of celestial peace and unwasting joy.

Early in June, 1891, the General Committee sent out to the world a Preliminary Address. They called attention to the creative and regulative power of Religion as a factor in human development. They expressed a desire for the coöperation of the representatives of all the great historic faiths; they believed that the time was ripe for new manifestations of human fraternity.

Humanity, though sundered by oceans and languages and widely diverse forms of Religion, was one in need if not altogether in hope.

The Address reviewed the fact that the literatures of the great historic faiths were more and more studied in the spirit of candor and brotherhood. Disclaiming any purpose to create a temper of indifferentism, the Committee urged that a friendly conference of eminent men, strong in their personal convictions, would be useful in showing what are the supreme truths, and what light Religion affords to the great problems of the time.

The Committee said :

Believing that God is, and that he has not left himself without witness; believing that the influence of Religion tends to advance the general welfare, and is the most vital force in the social order of every people, and convinced that of a truth God is no respecter of persons, but that in every nation he that feareth him and worketh righteousness is accepted of him, we affectionately invite the representatives of all faiths to aid us in presenting to the world, at the Exposition of 1893, the religious harmonies and unities of humanity, and also in showing forth the moral and spiritual agencies which are at the root of human progress. It is proposed to consider the foundations of religious Faith, to review the triumphs of Religion in all ages, to set forth the present state of Religion among the nations and its influence over Literature, Art, Commerce, Government and the Family Life, to indicate its power in promoting Temperance and Social Purity and its harmony with true Science, to show its dominance in the higher institutions of learning, to make prominent the value of the weekly rest-day on religious and other grounds, and to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of man.

"I dreamed

That stone by stone I reared a sacred fane,
A temple ; neither Pagod, Mosque, nor Church,
But loftier, simpler, always open-doored
To every breath from Heaven ; and Truth and Peace
And Love and Justice came and dwelt therein."

These lines from "Akbar's Dream," one of Tennyson's latest poems, indicate how the Laureate, who regarded the proposal of a Parliament of Religions at Chicago as a noble idea, brooded much, in his last days, over the oneness of human need and spiritual aspiration after God. "Akbar's Dream" is a beautiful contribution to our apprehension of what Mr. Higginson means by the "sympathy of religions."

Tennyson quotes an inscription on a temple in Kashmir :
"O God, in every temple I see people that see thee, and in every language I hear spoken, people praise thee."

Such was the spirit and such the beginning of the movement which has led to one of the chief events of the century. More than three thousand copies of the Preliminary Address were sent to the religious leaders of mankind in many lands. The spirit of the Christian bodies in America was largely favorable to the Committee's plans.

It has been no uncommon thing in this century for Catholic and Protestant, Christian and Jew, orthodox and non-orthodox, to confer and even work together along lines of moral reform, and when it was proposed to assemble in an ecumenical conference the representatives of all the great historic faiths, the Christian mind of the modern world was largely prepared to receive and adopt the new idea.

Under date of August 8, 1891, Mr. Gladstone, the distinguished statesman of that Empire which embraces among its subjects representatives of all religions, wrote as on the next page.

The venerable poet Whittier, who has since passed away from earth, wrote more than once of his deep interest in the coming Parliament. He said :

I scarcely need to say that I am in full sympathy with the proposed World's Religious Convention. The idea seems to me an inspiration. I

My dear Sir James of those
 who look more to improved be-
 liefs and conceptions in the indi-
 vidual, than to the adoption of
 formulated plans, for the promo-
 tion of religious unity. Nevertheless
 I cannot read without interest
 your communication of the 25th of
 August. Narrow comprehensions
 frequently operate as exclusion,
 and in your paper I cordially
 admire the feature of a wide and
 genuine comprehensiveness. The
 subject is too deep to baffle with, too
 large to enter on: but looking at it
 as a whole I cordially with all
 to your Christian & philanthropic
 efforts: remaining with much res-
 pect and faithful obedience

Wm. Ashburne
 Worcester S. B. 91

can think of nothing more impressive than such an assemblage of the
 representatives of all the children of our Heavenly Father, convened to tell
 each other what witness he has given them of himself, what light he has
 afforded them in the awful mysteries of life and death. In my eighty-
 fourth year, and in very feeble health, I can do but little in aid of this great
 work. May God bless thee in the noble work assigned thee.



REV. DR. H. ADLER, CHIEF RABBI OF THE BRITISH EMPIRE.

**IT WAS DR. ADLER WHO SUGGESTED THE MOTTO ADOPTED BY THE PARLIAMENT:
"HAVE WE NOT ALL ONE FATHER? HATH NOT ONE GOD CREATED US?"**

His Eminence, Cardinal Gibbons, of Baltimore, sent the following cordial letter :

Judged by the tenor of the Preliminary Address of the General Committee on Religious Congresses in connection with the Exposition of 1893, I deem the movement you are engaged in promoting worthy of all encouragement and praise. Assuredly a Congress of eminent men gathered together to declare, as your address sets forth, "what they have to offer or suggest for the world's betterment, what light Religion has to throw on the labor problems, the educational questions, and the perplexing social conditions of our times," cannot but result in good to our common country. I rejoice, accordingly, to learn that the project for a Religious Congress in Chicago, in 1893, has already won the sympathies and enlisted the active coöperation of those in the front rank of human thought and progress, even in other lands than ours. If conducted with moderation and good will, such a Congress may result, by the blessing of Divine Providence, in benefits more far-reaching than the most sanguine could dare hope for.

Responses began to pour in, largely favorable, from the representatives of Christian missions in other lands. President George Washburn, D.D., of Robert College, Constantinople, wrote :

I sympathize with the spirit of your circular, and I have no doubt that such a Congress, meeting in the right spirit, would impress the world with the fact that there is unity in religion, broader and deeper than has ever been generally recognized. I am more and more impressed with the thought every year, as I am brought into close contact with so many different faiths, that there is a God to whom we are responsible for our actions, that to do justly, love mercy and walk humbly with God is essentially the foundation of all Religion. The Holy Spirit leads men of the most diverse faiths to the knowledge of our common Father.

The Rev. J. C. R. Ewing, D.D., a missionary of the Presbyterian Board in India, Professor of Theology in one of its seminaries, the President of the Lahore Christian College, a Fellow of the University of the Punjab and Moderator of the Synod of India for 1891, wrote:

When news of the proposal to have such a Congress of Religions first reached us on this side of the earth, I experienced some misgivings through fear lest the faith we loved and the Saviour we preached might seem to us to be dishonored. Further acquaintance with your plans and with the central object of all that is being done has largely, if not entirely, removed such misgivings, and I am glad to be able to heartily approve the plan, and shall cheerfully do all in my power in this corner of the earth to aid you.

The Honorable Ali Bilgrami, Director General of Mines, to His Highness the Nizam's Government, Deccan, India, wrote :

To my mind, the very conception of a Parliament of Religions, an assembly of the representatives of all the world's religions, to be held alongside of the greatest of World's Fairs, the bringing together at one time and in one place of the material and moral needs of mankind, is in itself a sign of the times in which we live, and is worthy of the great nation from which it emanates.

The Committee discovered, to their delight and somewhat to their amazement, that the religious world and the world of scholarship were becoming more and more deeply interested in the proposed Congress of Religions. The great strength of support was doubtless given from a variety of considerations. There were those who favored it because of the aid it would bring to the study of comparative religion. Prof. Max Müller's interest was doubtless largely derived from this consideration. Many favored the Parliament from the profound conviction that it would show forth the superiority and the sufficiency of some particular form of Christianity. Others favored it from the feeling that their own religion had been misunderstood, and that they had cherished important truths which others would do well to heed.

Multitudes of the more progressive and broader-minded men championed the Parliament from the feeling that they, as Christians, might wisely and rightly show a more brotherly spirit towards the representatives of other faiths. Furthermore, the Parliament received the allegiance of many because they were assured that this conference would have a tendency to draw Christians more closely together.

On the 25th of February, 1892, the General Committee sent out their first report, which was widely copied, and which led to a large and continuous increase of general interest in the movement.

The Catholic Archbishops of America, at their meeting in New York in November, 1892, took action approving the participation of the Catholic Church in the Parliament, and

appointed the Right Rev. John J. Keane, the able and liberal-minded Rector of the Catholic University of America in Washington, to arrange with the General Committee for the proper and adequate presentation of the Catholic doctrine on the questions coming before the Parliament.



ARCHBISHOP IRELAND

Archbishop Ireland, of St. Paul, wrote, on accepting a membership in the Advisory Council :

I promise my active coöperation in the work. The conception of such a religious assembly seems almost like an inspiration.

In communicating the action of the Board of Archbishops, Bishop Keane wrote :

I ask leave to add the expression of my profound conviction that the project is an admirable one, and that it ought to receive the encouragement of all who really love truth and charity and who wish to further their reign among mankind. It is only by a friendly and brotherly comparison of convictions that reasonable men can ever come to an agreement about the

all-important truths which are the foundation of religion, and that an end can be put to the religious divisions and antagonisms which are a grief to our Father in Heaven. Such an assemblage of intelligent and conscientious men, presenting their religious convictions without minimizing, without acrimony, without controversy, with love of truth and humanity, will be an honorable event in the history of religion and cannot fail to accomplish much good.

CHAPTER II.

THE WORLD'S RESPONSE TO A GREAT IDEA.

THE objects proposed for the Parliament of Religions were such, it would seem, as to win the approval of all broad-minded men. They were as follows:

1. To bring together in conference, for the first time in history, the leading representatives of the great Historic Religions of the world.
2. To show to men, in the most impressive way, what and how many important truths the various Religions hold and teach in common.
3. To promote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly conference and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity.
4. To set forth, by those most competent to speak, what are deemed the important distinctive truths held and taught by each Religion, and by the various chief branches of Christendom.
5. To indicate the impregnable foundations of Theism, and the reasons for man's faith in Immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.
6. To secure from leading scholars, representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish and other Faiths, and from representatives of the various Churches of Christendom, full and accurate statements of the spiritual and other effects of the Religions which they hold upon the Literature, Art, Commerce, Government, Domestic and Social life of the peoples among whom these Faiths have prevailed.
7. To inquire what light each Religion has afforded, or may afford, to the other Religions of the world.
8. To set forth, for permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of Religion among the leading nations of the earth.
9. To discover, from competent men, what light Religion has to throw on the great problems of the present age, especially the important questions connected with Temperance, Labor, Education, Wealth and Poverty.
10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.

And yet notes of strong dissent were soon heard. A good many of the Christian journals in America came out in

decided opposition to the proposed Parliament. The General Assembly of the Presbyterian Church in the United States of America, at its meeting in Portland (1892), passed a resolution emphatically disapproving of the Parliament ; but as this resolution was adopted without debate in the hurried closing hours of the Assembly, when probably the majority of those who voted for the resolution of the Committee did not know accurately what they were condemning, this action of the General Assembly produced very little effect. The leading Presbyterian journals of the United States cordially approved the Parliament, and among the Presbyterian scholars and divines who accepted appointments on the Advisory Council were, Drs. Ellinwood, Patton, Green, DeWitt, Hunt, Willis Beecher, Happer, Haydn, Briggs, Van Dyke, Sample, Morris, Riggs, William C. Roberts, William H. Roberts, Marvin R. Vincent, Schaff, C. L. Thompson, Ecob, Parkhurst, W. A. Bartlett, Niccolls, Teunis L. Hamlin, Ray, Withrow, Worral, McClure, Tuttle, McPherson, and Freeman.

Dr. Ellinwood, one of the Secretaries of the Board of Foreign Missions of the Presbyterian Church, wrote that the plans of the Parliament had been carefully considered by that Board, and that they had met general and cordial approval. Dr. Henry Van Dyke wrote : "A real convention of men ought to be one of the best safeguards against a false conventionality of opinions." Dr. S. J. Niccolls, formerly Moderator of the General Assembly of the Presbyterian Church, wrote :

I trust that your largest hopes concerning the Parliament may be fully realized. I am not surprised that narrow-minded men, in our own church even, should oppose it. There are some good bigots who imagine that God will not cease working until he has made all men Presbyterians and brought them to adopt *ipsissimis verbis* the Confession of Faith. There is no religion in the world worth naming or noticing but their own.

The Christian conviction back of this Parliament was well expressed by Père Hyacinthe in the *Contemporary* for July, 1892 :

It is not true that all religions are equally good ; but neither is it true that all religions except one are no good at all. The Christianity of the future, more just than that of the past, will assign to each its place in that

work of evangelical preparation which the elder doctors of the church discern in heathenism itself and which is not yet completed.

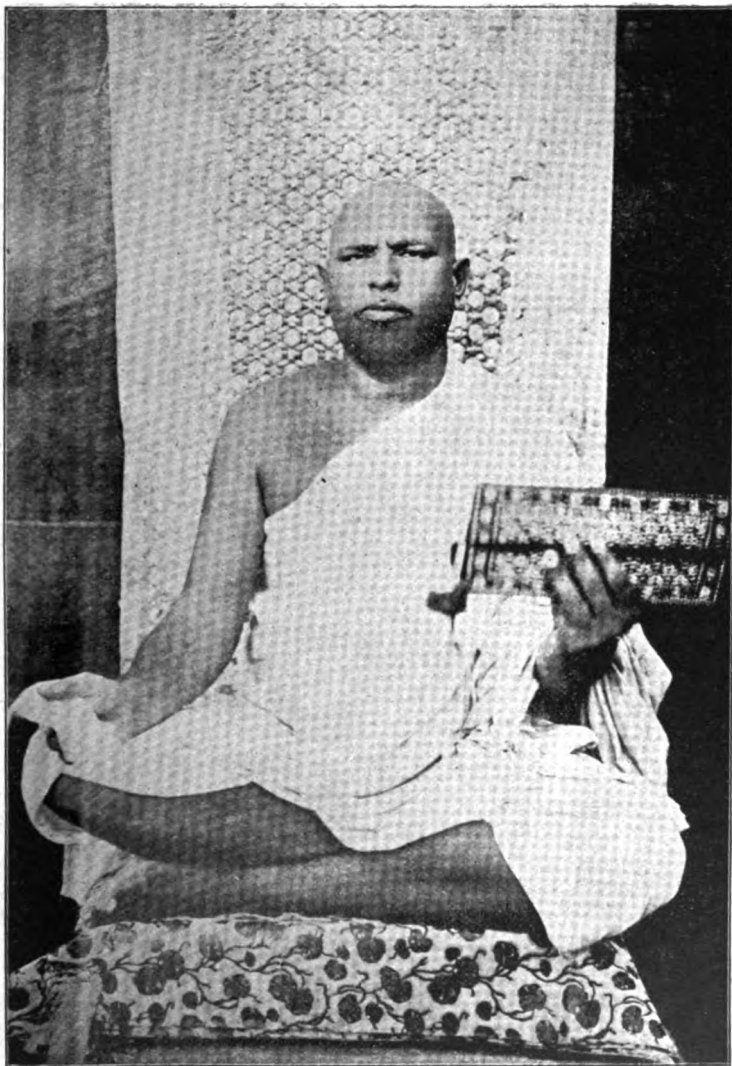
It was with little surprise that the Chairman learned how decided was the opposition of the Sultan of Turkey to the proposed Conference, an opposition very embarrassing to the leaders of the Greek and Armenian Churches in the Turkish Empire; but the position finally taken by His Grace, the Archbishop of



ARCHBISHOP OF CANTERBURY.

Canterbury, excited the wonder of some of the friends of that liberal-minded prelate in Great Britain. The Archbishop's letter, which exercised a large influence over the action of the Anglican Church, was as follows :

I am afraid that I cannot write the letter which, in yours of March 20, you wish me to write, expressing a sense of the importance of the proposed Conference, without its appearing to be an approval of the scheme. The difficulties which I myself feel are not questions of distance and convenience, but rest on the fact that the Christian religion is the one religion.



MUNI ATMARAMJI.

"NO MAN HAS SO PECULIARLY IDENTIFIED HIMSELF WITH THE INTERESTS OF THE JAIN COMMUNITY AS MUNI ATMARAMJI. HE IS ONE OF THE NOBLE BAND SWORN FROM THE DAY OF INITIATION TO THE END OF LIFE TO WORK DAY AND NIGHT FOR THE HIGH MISSION THEY HAVE UNDERTAKEN. HE IS THE HIGH PRIEST OF THE JAIN COMMUNITY AND IS RECOGNIZED AS THE HIGHEST LIVING AUTHORITY ON JAIN RELIGION AND LITERATURE BY ORIENTAL SCHOLARS."

I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members and the parity of their position and claims. Then again, your general program assumes that the Church of Rome is the Catholic Church, and treats the Protestant Episcopal Church of America as outside the Catholic Church. I presume that the Church of England would be similarly classified : and that view of our position is untenable.

Beyond this, while I quite understand how the Christian Religion might produce its evidences before any assembly, a "presentation" of that religion must go far beyond the question of evidences, and must subject to public discussion that faith and devotion which are its characteristics, and which belong to a region too sacred for such treatment. I hope that this explanation will excuse me with you for not complying with your request.

A careful and, as many believed, conclusive reply to these positions, was sent by the Rev. F. Herbert Stead, to the *Review of the Churches*. A summary of his argument, made by the Chairman for *The Advance*, is as follows :

The three grounds of refusal to coöperate in this movement are taken up by Mr. Stead and shown to be untenable. One is that Christianity is too sacred for such treatment as it will receive in the Parliament. He shows that the treatment proposed is to be fraternal, devotional, courteous. It seems to him a sacred opportunity for unfolding the Master's truth.

The second reason for refusal appears nominal and not real. It is this, that the Church of Rome is referred to as the Catholic Church. To call the churches by the names which they themselves take is only an act of courtesy. Of course the Congress is not committed to the idea "that the Roman is the true and only Catholic Church," or "to the idea that the Anglican is the sole and exclusive Church of England." "Only a rudeness wholly gratuitous would impute to his Grace any desire to prescribe names for other churches."

But the real objection of the Archbishop is that Christianity, being "the one religion," cannot be regarded as a member of a Parliament of Religions, without assuming the equality of the other intended members. To this Mr. Stead replies that no man will attend the Parliament and be expected or supposed "to regard all other faiths as equal to his own." "The case is precisely the contrary." Again, "The Parliament of Religions simply recognizes the fact, which is indisputable, that there are on this planet a number of religions, among which Christianity numerically counts one. It tries to epitomize that fact in a single room. If the Christian ought not to recognize in a single room what he perforce recognizes in God's earth as a whole, then he must logically class all other religions under the category of things that have no right to be. But such an attitude

towards the world's gropings after God seems to savor more of atheism than of Christianity."

Mr. Stead does not see that the Archbishop's position leaves any logical foothold for the modern study of the science of religions. "The religion, so big with its own authority that it cannot stoop to hear and understand and welcome the worth of other human strivings after God, seems but a sorry caricature of the Meek and Lowly One." "The Parliament of Religions . . . is meant to be the home of human brotherhood in its Godward phase. We cannot well conceive as halting haughtily on its threshold that Divine Lowliness which tabernacled long years unnoticed in human flesh, and moved unpretentiously among the common ways of earth and gently won men to a fellowship of trust and love." Mr. Stead closes by expressing his regret that the leading religious official of the Empire of Great Britain, "which, next to the earth itself is the hugest known standing Parliament of Religions, should have discountenanced the first great effort of mankind to actualize its religious brotherhood.

The opinions of the Bishops of the Anglican Communion in the United States were very largely favorable to the Parliament. Bishop William E. McLaren, of Chicago, wrote :

The project will undoubtedly commend itself to those who bestow some thought on the subject. Certainly the Religion of "God manifest in the flesh" has no reason to deprecate frank and friendly contact with the various theistic faiths, with the purpose to discover at what and how many points they touch and harmonize. I believe that the Anglican Communion throughout the world will not hesitate to assure itself a proper representation in the proposed congresses.

Bishop F. D. Huntington wrote :

The plans sketched in your letter and in the Address strike me as justifying themselves at once to reason and good sense and Christian hope. With the wisdom and energy represented in your Committee, they cannot fail to awaken a vast interest and accomplish lasting results. I should be glad to serve or promote it [the end proposed and desired] at least by intercession, for the sake of Christ and his kingdom among men.

Later, however, this honored bishop came to a different conclusion, and felt that Christ and his Church would not be honored at the proposed parliament.

Bishop Thomas M. Clark of Rhode Island, declared that "the conception of this movement is a grand one and unexampled in the history of the world." Bishop John F. Spalding of Colorado, Bishop John Scarborough of New Jersey, Bishop D. B. Knickerbacker of Indiana, Bishop Seymour of

Springfield, Bishop Whitaker of Pennsylvania, Bishop Whipple of Minnesota, Bishop Sullivan of Algoma, Bishop Tuttle of Missouri, Bishop Gillespie of Grand Rapids, Bishop Hare of South Dakota, Bishop Burgess of Quincy, Bishop Perry of Iowa, Bishop Paret of Maryland, Bishop Nicholson of Milwaukee, and Bishop Johnston of Western Texas, accepted



RT. REV. THOMAS MARCH CLARK.

positions on the Advisory Council, and wrote in cordial commendation of the Parliament. Bishop Whitaker said : "I am in hearty sympathy with the ends which you propose." Bishop Whitehead of Pittsburg, wrote :

In my judgment no Christian believer should hesitate one moment to make the presentation of the Religion of Jesus Christ grand and impressive, so that it may make itself felt powerfully in the comparison of religions. As on the day of Pentecost, here will be men from every nation under heaven, and here is the greatest opportunity men have ever had to hear of the wonderful work of God, the Incarnation of his Son. Who can tell but

that the great Head of the Church may, in his providence, make use of this immense gathering to usher in the triumph of his truth, when at the name of Jesus every knee shall bow?

Bishop Charles C. Grafton of Fond du Lac, wrote :

One result will be to show that the Christian faith was never more widely or more intelligently believed in, or Jesus Christ more adoringly followed. Civilization, which is making the whole world one, is preparing the



BISHOP PHILLIPS BROOKS.

way for the reunion of all the world's religions in their true center—Jesus Christ.

The late Bishop Phillips Brooks of Massachusetts, wrote :

The design seems to me to be very noble. It appeals to the imagination, to the reason, and to our best desires for humanity. To bring together in large council the representatives of all the religions in the world, so far as that can be done, is at once an acknowledgment of the reality of the religious impulse wherever it has shown itself, and of the universal action and guidance and love of God.

Many of the eloquent opinions here expressed already seem to be, in the light of what the Parliament was and did, truthful prophecies.

As an example of the bitter hostility which the Parliament aroused in some good men, the following letter to the Chairman, from Rev. E. J. Eitel of Hong Kong, is worth preserving :

Let me warn you not to deny the sovereignty of your Lord by any further continuance of your agitation in favor of a Parliament not sanctioned by his Word. If misled yourself, at least do not mislead others nor jeopardize, I pray you, the precious life of your soul by playing fast and loose with the truth and coquetting with false religions. I give you credit for the best intentions, but let me warn you that you are unconsciously planning treason against Christ.

In contrast with this was the opinion of Rev. George T. Candlin of Tientsin :

I am deeply impressed with the momentous consequences of your undertaking, in its relation to Christian missions among the great and ancient faiths of the Orient, and if a thoroughly practical character can be imparted to it, I foresee as its result a great enlightenment of missionary sentiment at home and a grand reform of mission methods on the field, which, once realized, would inaugurate a new era of missionary success and restore the unlimited hope, fervor, and triumph of apostolic days.

The Chairman formed a resolution, strictly adhered to, never to notice by public reply any criticism of the Parliament, and yet it became inevitably a part of his work to explain the Christian and Scriptural grounds on which the defense of the Parliament securely rested. In many public addresses, at the International Christian Endeavor Convention (1892) in New York, before the International Missionary Union at Clifton Springs, at the Bay View Assembly in Michigan, and elsewhere, and by frequent contributions to *The Missionary Review of the World*, *The Homiletic Review*, *The Independent*, *The Golden Rule*, *The Congregationalist*, *The Christian at Work*, *The Review of Reviews*, or some other organ of public opinion, he endeavored to show how fully the Parliament was in accord with the Christian spirit of brotherhood. At the Christian Endeavor Convention in New York he said :

I have no doubt that this phenomenal meeting will make apparent the fact that there is a certain unity in Religion ; that is, that men not only have



DASTUR DR. JAMASPJI MINOCHERJI JAMASP ASA, M.A., Ph.D., D.C.L.

THE HIGH ATTAINMENTS OF DR. JAMASPJI, THE PARSEE HIGH-PRIEST OF BOMBAY, HAVE RECEIVED THE RECOGNITION OF SOME OF THE GREATEST UNIVERSITIES IN THE WORLD. HE EARLY EXPRESSED HIS ADMIRATION FOR THE PLANS OF THE PARLIAMENT, AND REGRETTED THAT HIS AGE WOULD PREVENT HIM FROM BEING A PERSONAL PARTICIPANT IN THE SESSIONS.

common desires and needs, but also have perceived, more or less clearly, certain common truths. And as the Apostle Paul, with his unfailing tact and courtesy, was careful to find common ground for himself and his Greek auditors in Athens, before he preached to them Jesus and the resurrection, so the wise Christian missionary is discovering that he must not ignore any fragment of truth which the heathen mind cherishes, for, thus ignoring it, he makes an impassable barrier against conviction in the non-Christian mind. I believe that the Parliament will do much to promote the spirit of human brotherhood among those of diverse faiths, by diminishing ill-will, by softening rancor, and giving men the privilege of getting their impressions of others at first hand. We believe that Christianity is to supplant all other religions, because it contains all the truth there is in them and much besides, revealing a redeeming God. The object of the Parliament, it scarcely needs to be said, is not to foster any temper either of bigotry or of indifferentism. Each man is required to speak out with frankness his own convictions, and, without compromising individual faiths, all are to meet under a flag emblazoned with the words, "Truth, Love, Fellowship," rejoicing in a fraternity that involves no surrender of personal opinions, and no abatement of faith on the part of those who recognize how widely Christianity is differentiated from other systems. As any wise missionary in Bombay or Madras would be glad to gather beneath the shelter of his roof the scholarly and sincere representatives of the Hindu religions, so Christian America invites to the shelter of her hospitable roof, at her grand Festival of Peace, the spiritual leaders of mankind for friendly conference over the deepest problems of human existence. Though light has no fellowship with darkness, light does have fellowship with twilight. God has not left himself without witness, and those who have the full light of the Cross should bear brotherly hearts toward all who grope in a dimmer illumination. While the Apostle Paul denounced an idol-worship which was devil-worship, he fully recognized that not all heathen religion was of that malign quality. He instructed the Athenians that he and they adored the same God, of whom all were the offspring, they in ignorance of God's full nature, and he in the blessed knowledge which Christ had given him. Rev. Thomas L. Gulick, of the Sandwich Islands, expresses his faith that St. Paul, who quotes heathen writers in confirmation of his own theology, would not refuse to confer with those whom he approvingly quotes.

The character and convictions of the men most heartily coöperating with the General Committee doubtless mitigated the severity of the criticisms which their novel and daring undertaking would otherwise have brought down upon them. The Chairman of the Committee was greatly assisted in his correspondence by the Rev. Dr. A. P. Happer, for forty years a missionary of the Presbyterian Board in China. He was

faithfully helped in many ways by the counsel of Rev. George Washburn, D.D., of Constantinople. Rev. Simeon E. Gilbert, D.D., of *The Advance*, was always active and effective in his defense of the Parliament. The Rev. Dr. E. M. Wherry, of Chicago, for many years resident in India, kindly aided the Committee in its correspondence with representatives



REV. SIMEON E. GILBERT, D.D.

of the various faiths prevailing in Hindustan, and with English journals in that country.

The Rev. J. S. Chandler, missionary of the American Board in Madura, South India, said :

In bringing together representatives of the different great religions, you will simply bring into a focus that which is taking place already on every mission field. We are continually comparing Christianity with Hinduism, and striving to find out wherein they agree as well as differ. The foremost Brahman member of the bar, here in Madura, recently said to me : "The time is fast approaching when the best religion must come to the front." So we are also always having conferences with the representatives of Islâm;

and at this time one of them has my copy of the Koran and my Tamil Bible to compare them.

Rev. George D. Marsh, missionary of the American Board at Philippopolis, Bulgaria, wrote :

It is *Christian* in its intent, spirit and daring. It is *aggressive* Christianity in its readiness to use all means that make for righteousness, peace, and the good of all men. It is *catholic* Christianity in its longing to meet

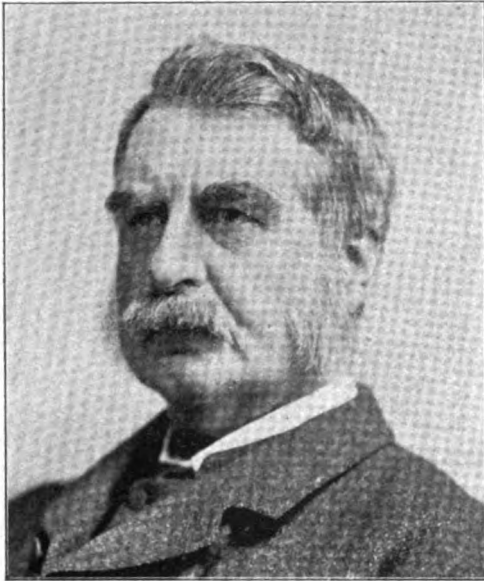


HON. MAYA DAS.

all men and to do them good. It is *apostolic* Christianity in its purpose to "look not every man on his own things, but every man also on the things of others."

The Hon. Maya Das, a leading native Christian of India, a British Commissioner and Magistrate, sent a cordial letter, expressing his hope of seeing "your great country and people on this special opportunity which Providence seems to have offered." He wrote of his faith that this Parliament, the fulfilment of Akbar's dream, will do incalculable good, and he says :

O how grand it will be when men from east and west, north and south, meet together admitting the universal truth of the Fatherhood of God! And let us hope that many will be led to the higher and most blessed truth as it is in Jesus. One thing is as certain as that the hot sun is shining over us this warm day, and that is, if there is any remedy to raise fallen man it is in the love of Jesus. The very best of education and civilization lies in this grand secret, love; and "God is love."



PRESIDENT WILLIAM MILLER.

Readers of Rev. M. L. Gordon's delightful book, "An American Missionary in Japan," will remember the thrilling chapter on the revival in Captain Janes's school, and the account of the young men who were then brought to Christ, and whose Christian devotion and apostolic labors have already affected the history of the "Sunrise Kingdom." Many of these, Yokoi, Ebina, Miyagawa, Ichihara and others, became members of the Advisory Council on the Parliament of Religions, and wrote of their earnest gratitude that such a congress was to be held,

and of their confidence that it would advance the cause of truth and brotherhood.

"I believe sincerely," wrote one, "that such a congress will be conducive not only to the better understanding of different systems of religious faith, but that it may also help the progress of religious truth among all nations and the promotion of the cause of humanity in general."

Another said:

The idea seems to me lofty and uplifting. What can be more impressive than an assembly of the representatives of all the diverse religions of all the world?

The Rev. Yoshiyas Hiraiwa, of the Theological Department of the Methodist Seminary in Tokyo, believed that the Parliament would have an immense influence on the religious thought of mankind, and "give a new, great impetus to the world-wide Christian evangelization movement."

Following the advice of Rev. Dr. McGilvary, one of the Presbyterian missionaries among the Laos, the present King of Siam, the only crowned representatives of pure Buddhism now living, since the downfall of the King of Burmah, was invited, through the courtesy of our National Government, to attend the Parliament. He was not able to leave his country to visit the Exposition, in which he had shown the greatest interest, but his brother, Prince Chandradat, contributed an important paper which was read before the Congress of Religions.

President William Miller, of the Christian College, Madras, proved himself one of the most faithful and efficient friends of the Parliament, engaging in a large correspondence, securing important papers, and generously contributing of his own funds to what he believed a most important and praiseworthy undertaking.

A noble letter was sent to the Chairman by the Rev. Dr. N. J. Hofmeyr, Senior Professor of the Theological College of the Reformed Dutch Church in South Africa :

It will be to the busy men of this industrial age a unique demonstration of the truth that, throughout all ages man has sought his true life in the supersensual and supernatural. It will be a mighty echo to the voice of God, warning man not to barter away his true life for that which pleases and dazzles but for a moment. It may thus accomplish an incalculable good.

Rev. George Sargeant, formerly President of the Western Methodist Conference of the West Indies, wrote :

It remained for the United States of America to link with the greatest exposition of the industry of all nations a Parliament of all the Religions. The earnest prayers of Christian people will implore the blessing of God to rest upon every effort to carry out this unique conception. The Christian Church, with her world-wide sympathy, will have a glorious opportunity of



REV. DR. N. J. HOFMEYR.

recognizing in the representatives of other religions the brotherhood of man. I cherish the hope that, among other results, the contemplated Parliament will have a blessed effect upon the peace of the world.

The Parliament was conceived and carried on in the spirit of Milton's faith, that "though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously to misdoubt her strength. Let her and falsehood grapple; who ever knew Truth put to the worst in a free and open encounter?"

Prof. Sampey, of the Southern Baptist Theological Semi-

nary, Louisville, wrote : " Let an honest effort be made to get at the facts of religious experience, and the truth of God will take care of itself."

Rev. James Kerr, of Glasgow, wrote :

The conception of such a Parliament of Religions is worthy of so great an occasion. The faith of Christ, of which I am a witness, cannot suffer any eclipse in the presence of any or all of the great historic faiths of the

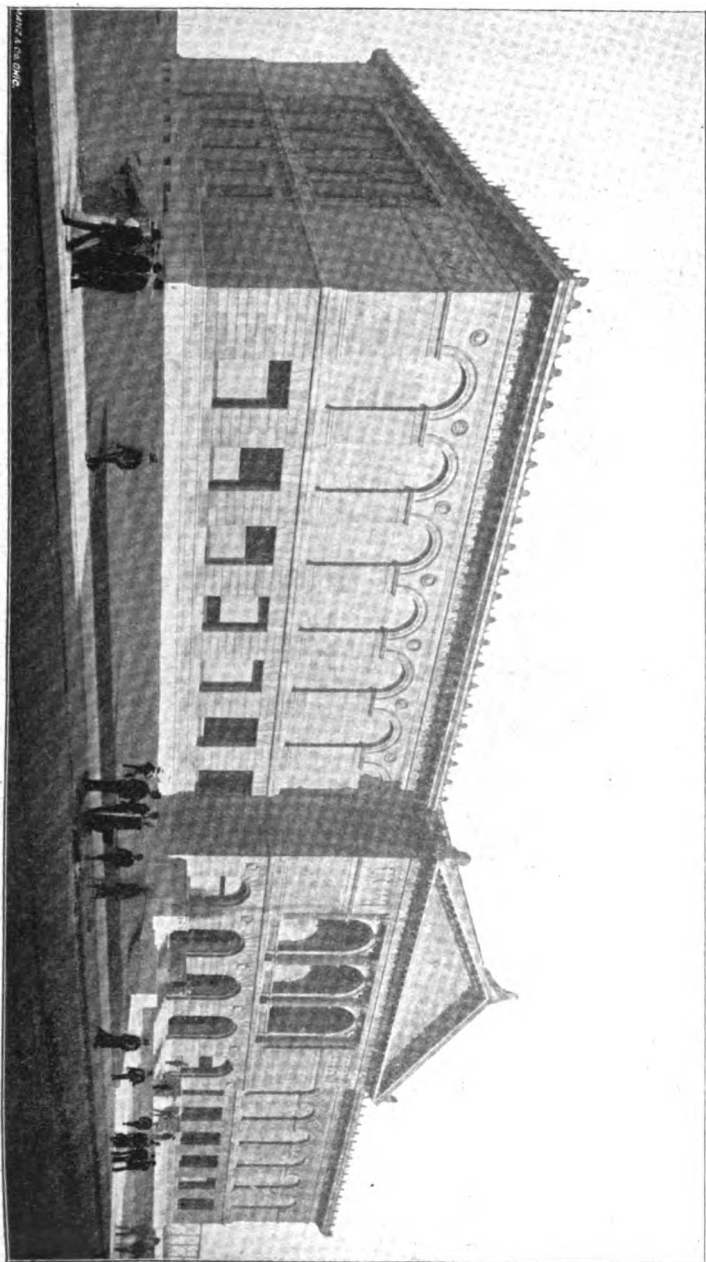


HON. HARNAM SINGH.

world. The comparisons and the contrasts between the Gospel of the once crucified but now exalted Jesus, and the other gospels that have proffered their healing balms for humanity, which such a Parliament will present and accentuate amid the world's civilization at the close of this nineteenth century of the Christian era, must, I am fully confident, draw world-wide attention to the song of the heavenly host on the plains of Bethlehem, " Glory to God in the highest and on earth peace, good will to men."

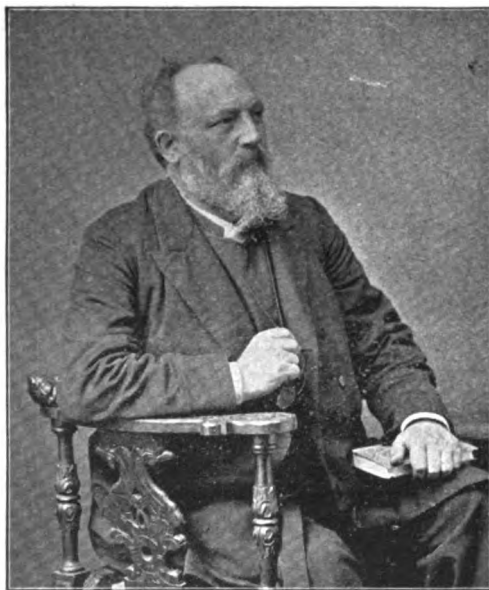
Rev. Lyndon S. Crawford, an American missionary in Broossa, Turkey, wrote :

The very thought of such a gathering sends a thrill of joyful hope



THE ART INSTITUTE OF CHICAGO, WHERE THE PARLIAMENT OF RELIGIONS WAS HELD.

through and through us. We are believing that we shall feel in our work here the influence of the larger thoughts and inspired prayers of the Religious Congress. We do want the teachers and priests of these old churches to look upon us not as enemies come to disturb their religious repose, but as friends, as messengers bearing good tidings, to arouse them up to mental and spiritual activity, and to help them to come out into a clearer understanding of their privileges as sons of God and as members of the universal brotherhood.



CAV. MATTEO PROCHET, D.D.

Prof. Edward Barde, of Geneva, wrote :

I beg to express my hearty sympathy with such a purpose, and pray to God that he will pour out his blessings upon the intended Congresses.

Rev. Wilbur F. Paddock, rector of St. Andrew's Protestant Episcopal Church, Philadelphia, wrote of the Parliament :

It will broaden human thought, create a deeper feeling of charity and good will, and serve to unite the races by stronger ties of sympathy and in closer bonds of Christian brotherhood.

Rev. Richard A. Armstrong of Liverpool, wrote :

Your Congress will, I feel sure, bring into a clear light the great fact that while theology divides, religion unites.

That earnest Christian, Hon. Harnam Singh, uncle of His Royal Highness Jatjat Jit Singh, the Maharajah of Karputhala, who was one of the visitors at the Exposition, greatly regretted his inability to be present at the Parliament, whose principles he cordially approved.

President A. M. Fairbairn, D.D., Mansfield College, Oxford, wrote:

I think it a scheme of great promise and interest, especially if it be so conducted as to bring about a greater sympathy, more co-operation and mutual understanding on the part of the churches. Whatever aims at such ends meets with my most cordial approval.

Cavaliere Matteo Prochet, D.D., of the Evangelical Waldensian Church, wrote from Rome.

I think that the scheme is a good one, and quite worth the attention of every thoughtful mind. Truth can bear the broad daylight, and has nothing to fear from it.

The call for the Parliament which assembled in Chicago was conceived in the spirit of the broadest fraternity and bore a Christian imprint. Rev. John Coleman Adams, D.D., wrote:

It affords an expression of the soul of the church in modern days. The call for the first great gathering in the name of all religions goes forth to the world bearing the autograph of the followers of Jesus Christ. It is an expression of the hospitality of Nineteenth Century Christianity.

Rev. Frank Woods Baker, of St. Paul's Episcopal Church, Cincinnati, wrote:

The Parliament may do much to establish a new and better, a sympathetic, basis for future missionary work. It will contribute immensely to that for which all true men are praying: that is, not only the unity of Christendom, but also the much larger union of all religions in building man up into the perfected image of God in which he was and is created.

Comprehension and not exclusiveness is the key to the world's progress and enlightenment at the present time. Men are unwilling to know only half the truth. Not only are their thoughts widened with the process of the suns, but their hearts are growing larger. They are unwilling to exclude from their brotherly sympathies any who are groping, however blindly, after God.

Dr. Gordon, in a recent book, "An American Missionary in Japan," says:

As is well known, the word "heathen" is practically dropped from the revised version of the New Testament. Un-Christian peoples justly object to it as a degrading term, and the writer joins with nearly all his colleagues in studiously avoiding its use.

The Rev. Gilbert Reid, M.A., a Presbyterian missionary in China, in a pamphlet on the duty of Christian missions to the upper Chinese classes, quotes with approval the words which good Isaac Watts was wont to sing:

"Seize upon truth where'er it is found,
Among your friends, among your foes,
On Christian or on heathen ground,
The flower's divine where'er it grows,
Neglect the prickles, and assume the rose."

A Woman's Committee on Religious Congresses, under the leadership of Rev. Augusta J. Chapin, D.D., and assisted by such helpers as Lady Henry Somerset and Miss Frances E. Willard, cordially coöperated with the Parliament of Religions and secured the presence and participation of some of the most distinguished women of our time.

Rev. Wm. C. Gannett, of Rochester, New York, wrote:

Your plan will summon the most truly Ecumenical Council of Religion that the world has ever seen or dreamed of. Whoever cares for freedom, fellowship and character in Religion must needs wish the beautiful hope success, and be glad to do anything he can to further it.

Bishop John H. Vincent, D.D., of the Methodist Episcopal Church, in accepting a position on the Advisory Council, wrote:

I wish that there might be a great Christian Union in a great hall, with every denomination that names Christ present, holding for two hours a regular division meeting, and then all getting together to recognize the relation of all to the Republic and the race. It will be the most magnificent spectacle the Christian world has ever seen. Suppose that there were fifty classes of people who accepted or recognized Jesus: the Unitarians, who recognize him as a man; the Mohammedans, who recognize him as a prophet; the Jews, who recognize him as one of their teachers; and then all the classes of Christians who recognize his divinity.

The Rev. Richard S. Storrs, D.D., LL.D., of Brooklyn, President of the American Board of Foreign Missions, wrote:

I am most heartily in sympathy with the plan of the Religious Congresses in connection with the Columbian Exposition. It seems to me an admirable scheme, certain, if wisely carried out, to attract wide attention, to make happy and strong impressions on a multitude of minds, and to leave behind it permanent good effects.



REV. DR. A. P. PEABODY.

Professor Thomas S. Hastings, D.D., of the Union Theological Seminary, New York, wrote of his earnest sympathy with the objects which the Committee had in view.

Bishop Edward G. Andrews of the Methodist Episcopal Church, New York, wrote :

A full exhibition of the religious institutions and forces under which modern society is having its notable development, cannot fail to be of great service to the Church and humanity.

Ex-President S. C. Bartlett, of Dartmouth College, wrote :

In my opinion this movement in connection with the Columbian Exposition, may, perhaps, become the most important and noteworthy aspect of the most noteworthy gathering of our generation.

President Merrill E. Gates, of Amherst College, in accepting membership on the Advisory Council, wrote :

I shall be glad to be of service in any way within my power in promoting the worthy object which the Council has in view.

The late Rev. Dr. A. P. Peabody, of Harvard, wrote :

I believe that nothing can contribute so largely to the honor of Religion, to the establishment of Christian faith where it has in any way suffered eclipse or decline, and to the progress of effective religious and Christian work among those outside the pale of Christian instruction and influence, as a mutually good understanding among those of every name who believe in the Fatherhood of God and the brotherhood of man.

Prof. D. W. Simon, of the Congregational Theological Hall, Edinburgh, wrote :

The idea of the Congresses commands my heartiest sympathy. I trust it may be fully realized. If it be, I cannot doubt it will greatly promote that brotherhood of the nations for which so many of the best men of the race are longing and working. While sitting last year on the shore of your wonderful lake, I fell into dreaming of the day when the English-speaking branches of the human race should be federated. Your dream includes mine—is grander. May it be much more than a dream, and that soon ! Any help I can render is at your disposal.

Prof. E. Commer, D.D., LL.D., of the University of Breslau, wrote :

I trust your excellent ideas will meet with great success. I shall be happy to promote the work so far as I am able, and if possible be present at the catholic meetings in 1893.

President H. Q. Butterfield, D.D., of Olivet College, Michigan, wrote :

The material exhibit will be magnificent beyond the power of words to describe, but without the quickening presence of the Congresses it will be body without soul.

Prof. John Bascom, LL.D., of Williams College, wrote :

The work proposed seems to me to be the culminating expression of that concord of thought and action sought for by the Columbian Exposition. It is likely to receive the cordial support of all who believe that peaceful counsel is the most perfect medium of truth.

Sir Edwin Arnold, K.C.I.E., C.S.I., wrote, under date of December 15, 1891 :

I accept with pleasure the honor of my nomination to the Council of the World's Congress Auxiliary of the Columbian Exposition, sympathizing as I do heartily with the principles of the Parliament of Religions.



REV. JOHN HENRY BARROWS, D.D., CHICAGO.

"I DESIRE THAT THE LAST WORDS WHICH I SPEAK TO THIS PARLIAMENT, SHALL BE THE NAME OF HIM TO WHOM I OWE LIFE AND TRUTH AND HOPE AND ALL THINGS, WHO RECONCILES ALL CONTRADICTIONS, PACIFIES ALL ANTAGONISMS, AND WHO FROM THE THRONE OF HIS HEAVENLY KINGDOM DIRECTS THE SERENE AND UNWEARIED OMNIPOTENCE OF REDEMPTING LOVE,—JESUS CHRIST, THE SAVIOUR OF THE WORLD."

In his correspondence with the Japanese, the Chairman was faithfully assisted by President Alexander Tison, of the Imperial Law School of Tokyo.

The Hon. Mr. Justice Ameer Ali, of the Supreme Court, Calcutta, the liberal-minded Moslem scholar, whose article on "The Real Status of Women in Islâm," published in *The*



RIGHT HON. LORD EGERTON, OF TATTON.

Nineteenth Century, of September, 1891, excited a wide interest, and whose recent work on "The Spirit of Islâm" awakened attention in England, wrote a most cordial letter in regard to the Parliament of Religions. He said :

"My own conviction is that in the states where intellectual liberty goes hand in hand with political freedom, there is greater likelihood of Islâm being viewed without the mediæval bias which still prevails in the old world." He expressed his great desire to come to Chicago in 1893, "and join in the greatest achievement of the century, which your Committee has planned, and enjoy the privilege of coming into contact with the free intel-

lect of the West. You have my most cordial sympathy in the great work of bringing together, on a common humanitarian platform, the representatives of all important *moral* creeds. I regard your program as marking an epoch in the history of religious development."

The Right Hon. Lord Egerton of Tatton wrote :

As Chairman of the Church Defense Institution, London, for seventeen years, I am thoroughly in favor of denominational teachings according to



REV. HENRY S. LUNN, D.D.

the doctrines of the Church of England, but I think the bringing together of God-fearing men of different religious opinions, may tend to that religious unity, which we trust may be eventually obtained in God's appointed time. Even though I should not be able to be present with you, I wish your Congress God-speed.

The Rev. J. E. Rankin, D.D., LL.D., President of Howard University, Washington, wrote :

Nothing in connection with the Columbian Exposition pleases me so much as the Parliament of Religions. It is as though the Babel tongues of the world were coming back to speak the one dialect of Heaven. The conception is worthy the age in which we live, and of the country which we

call ours, and of the continent Columbus discovered; nay, better, of Him who would draw all men to Himself.

A World's Parliament of Religions in which only a few were interested would be a misnomer; therefore, the Chairman endeavored to secure by personal letters the coöperation of many religious leaders all the world over. More than ten thousand letters and forty thousand documents were sent out,



PROF. J. I. DOEDES.

and the list of Advisory Councilors finally reached beyond three thousand. Among the most earnest friends which the Parliament gained were leading Jewish scholars of England, Germany and America. The Rev. H. Adler, Chief Rabbi of the British Empire, suggested as a text for the Parliament the words of the Hebrew prophet, "Have we not all one Father? Hath not one God created us?"

It will furnish an idea of the work undertaken merely to glance at a selected list of some of the members of the Advis-

ory Council, omitting most of the names previously mentioned :

FROM GREAT BRITAIN.

The late Lord Tennyson, The Rt. Rev. J. J. S. Perowne, D.D., Bishop of Worcester, The Rt. Rev. W. Boyd Carpenter, D.D., Bishop of Ripon, Prof. Rhys-Davids, Prof. F. Max Müller, Prof. James Legge, Principal James Drummond, and Prof. J. Estlin Carpenter, of Oxford University ; The



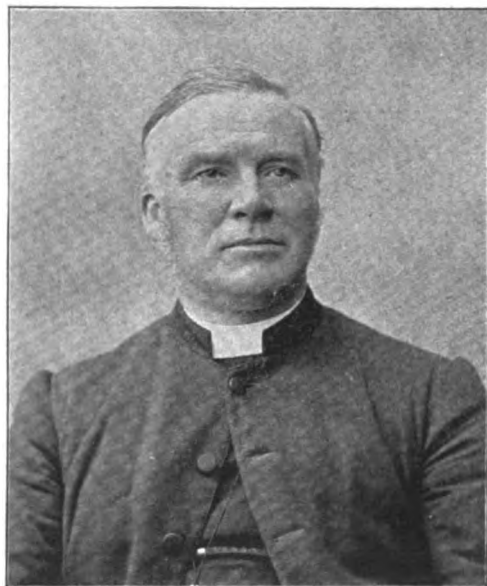
REV. P. P. WALDENSTROM, D.D.

Very Reverend R. Payne Smith, Dean of Canterbury ; The Rev. the Hon. W. H. Fremantle, Sir Edwin Arnold, Dr. James Martineau, Prof. A. B. Bruce, Rev. J. Murray Mitchell, the Very Rev. G. W. Kitchen, Dean of Winchester ; The Venerable Archdeacon Duff, Prof. James Bryce, Rev. J. E. Clapham, D.D., Prof. Henry Drummond, Rev. Hugh Price Hughes, Rev. Joseph Ferguson, Prof. Robert Watts, D.D., Rev. J. T. Wheldon, Rev. Owen C. Whitehouse, Hon. Dadabhai Naoroji, General William Booth, Captain C. J. W. Pfoundes, Rev. John Smith, A.M., of Edinburgh, William T. Stead, Editor of the *Review of Reviews*, Rev. George Sargent, Prof. Robt. B. Drummond, Rev. John Pryce Davies, Rev. F. Herbert Stead, Robert K. Douglass of the British Museum, Rev. W. H. Mills, Rev. John

Kerr, Rev. T. E. Holland, Rev. H. R. Haweis, A.M., James Johnston, and Rev. Henry S. Lunn, D.D., Editor of the *Review of the Churches*.

FROM GERMANY AND AUSTRIA-HUNGARY.

Rev. E. Frommel, Dr. Stückenbergh, Count A. Bernstorff, Prof. Otto Pfeleiderer, Prof. M. Lazarus and Rabbi Maybaum, of Berlin; Dr. Phillip Braun, of Stuttgart; Prof. Luthardt, Prof. Gregory and Prof. Fr. Buhl, of Leipsic University; Prof. C. Siegfried, of Jena; Prof. S. H. Schultz, of Göttin-



RT. REV. SAUMAUREZ SMITH, D.D., BISHOP OF SYDNEY.

gen; Dr. T. Bach and Prof. F. Hommel, D.D., of the University of Munich; Rev. Taliatero F. Caskey, of Dresden; Rev. C. A. Stover-Witz, D.D., of Vienna; Prof. Fr. Balogh and Prof. Joseph V. Erdös, of Debreczen, Hungary; Mr. M. Zmigrodski, of Cracovie; Rev. Fr. Kecskeneiti and Rev. L. P. Kaspar, of Prague; Prof. W. Szöts, of Buda-Pesth; Rev. Ferdinand Cizar, Sr., Moravia.

FROM HOLLAND, BELGIUM, SWEDEN, NORWAY AND SWITZERLAND.

Prof. J. I. Doedes, D.D., and Prof. Y. Valetton, Jr., of Utrecht University; Prof. H. Oort, of the University of Leyden; Prof. G. Wildeboer, of Gronigen University; E. Jillem, of Amsterdam; Count Goblet d'Alviella,

Brussels; Rev. Kennedy Anet, Brussels; Rev. P. P. Waldenström, D.D., M.P., of Stockholm; Rev. E. F. B. Horn, of Christiania; Prof. Von Orelli, of Basle; Prof. Godet, of Neuchatel; Prof. Gautier, of Lausanne, and Mr. Charles Femand, of Geneva.

FROM FRANCE, ITALY, BULGARIA, SPAIN, TURKEY, AFRICA, SYRIA, ETC.

Prof. C. Bruston, of the University of France; Rev. R. W. McAll and Rev. W. Gibson, of Paris; Rev. H. Bach, President of the Y. M. C. A. of France; Prof. Emilio Comba and Rev. John H. Eager, of Florence; Rev. R. J. Nevin and Rev. J. Gordon Gray, D.D., of Rome; Rev. H. N. Barnum, of Harpoot; Rev. Wm. H. Gulick, of San Sebastian, Spain; Prof. M. Balabanow, of Sophia, Rev. J. F. Clark, of Samokoo, Dr. Andrew Murray, Cape Colony, Rev. M. D. A. Simms, Congo Free State; Rev. H. H. Jessup, D.D., Dr. Geo. E. Post, Rev. Daniel Bliss, D.D., and Mr. Selim Kessub, of Beirût.

FROM INDIA.

Rev. Jani Ali, Consul Henry Ballantine, of Bombay; Rev. A. Bunker, Burmah, Hon. Maya Das, Mr. Mohan Deva, of Lahore; Rev. J. Heiricks, G. S. Iyer, Editor of the *Hindu*, Mr. B. B. Nagarkar, of Bombay; Rev. J. N. Ogilvie, Consul General Samuel Merrill, P. C. Mozoomdar, of Calcutta; Mr. J. J. Modi.

FROM CHINA AND AUSTRALIA.

Hon. Pung Kwang Yu, First Secretary of Chinese Legation, Washington, D. C.; President W. A. P. Martin, D.D., and Prof. J. T. Headland, of the Imperial University; Rev. Dr. Whitney and Rev. Dr. H. Blodget, Peking; Rev. M. A. Chalmers, L.L.D., Hong Kong; Rev. John Ross, of Monkden; Rev. Dr. Wheeler, Rev. Y. K. Yen and Rev. Dr. Faber, of Shanghai; Rev. Dr. L. D. Bevan, Melbourne; Rev. James Rickard, Brighton; The Rt. Rev. Saumaurez Smith, D.D., Bishop of Sydney, New South Wales.

HAWAIIAN ISLANDS, HAYTI, MEXICO, ETC.

Prof. William D. Alexander, The Rev. Messrs. Draper, Emerson, Gulick, Hosmer, Hyde, Oleson, Prof. Timoteo, Hawaiian Islands; Rt. Rev. J. T. Holly, Missionary Bishop of Hayti; Rev. A. J. Steelman, Mexico; Rev. E. M. Haymaker, Gautemala; Rev. H. P. McConnell, Morelia, Mexico; Rev. C. W. Drees, Buenos Ayres; Rev. J. A. Hjahtlin, of Iceland.

FROM JAPAN, ETC.

Prof. Bunyiu Nanjio, Rev. J. T. Yokoi, Rev. Y. Hiraiwa, Rev. T. Honda, Rev. E. S. Eby, Rev. K. Ibuka, Rev. Morihoro Ichihara, Rev. Y. R. Inonye, Rev. G. B. Norton, Rev. Mokurai Shimaji, Rt. Rev. R. Shibata and Rt. Rev. Zitsuzen Ashitsu, Omi; Rev. J. D. Davis, D.D., Rev. D. Ebina and Rev. H. Kozaki, of Kyoto; Rev. John J. Gulick and Rev. S. T. Mujagawa, of Osaka; Rt. Rev. Shaku Soyen, Z. Noguchi, Kinza Riuge M. Hirai; Rev. D. McGilvary, of Siam.

FROM THE DOMINION OF CANADA.

Sir William Dawson, Montreal; Prof. W. W. Andrews, Sackville, N.B.; Prof. D. Coussirat, McGill University, Montreal; Rev. N. Burwash, D.D., Victoria University, J. R. Ince, LL.D., John J. Maclaren, Q. C., Toronto; Principal D. H. McVicar, Montreal; Principal G. M. Grant, D.D., Kingston; Rev. W. Reid, Toronto; Rev. W. H. Withrow, D.D., Toronto; Rev.



THE REV. DR. STODDARD.

John Wakefield, Thorold; Rev. J. Woodsworth and Rev. Egerton R. Young, Winnipeg.

THE UNITED STATES.

Archbishops Ryan and Janssens of the Catholic Church; Bishops Andrews, Foss, Fowler, Hurst, Merrill, Hendrix, Ninde, Fitzgerald, and Vincent of the Methodist Episcopal Church, North and South; Bishops Grant, Handy, Arnett and Turner of the African Methodist Episcopal Church; Bishop Weaver of the United Brethren Church.

Among the Baptists were Drs. Boardman, Thomas, Braislis, Hovey, Horr, Dobbins, Strong, McArthur, Lorimer, Sampey, Cranfill, Anderson, Hoyt and Montague.

Among Congregationalists may be mentioned Drs. Abbott, Taylor,



MOST REV. PATRICK A. FEEHAN, D.D., ARCHBISHOP OF CHICAGO.

"WHEN LEARNED MEN, REPRESENTING THE THOUGHT OF THE WORLD ON RELIGION, COME TO TELL US OF GOD AND OF HIS TRUTH, AND OF LIFE AND OF DEATH AND OF IMMORTALITY, AND OF JUSTICE AND OF GOODNESS AND OF CHARITY, THEN WE LISTEN TO WHAT WILL SURPASS INFINITELY WHATEVER THE MOST LEARNED OR MOST ABLE MEN CAN TELL US OF MATERIAL THINGS."

Ward, Griffis, Dunning, Bradford, Harris of Andover, Whiton, Park, Wells, Josiah Strong, Herrick, Cyrus Hamlin and S. C. Bartlett.

Among Heads of Colleges were Presidents Dwight, Simms, Andrews, Seelye, Hyde, Carter, Capen, Coulter, Schurman, Rogers, Thwing, Harper, Ballantine, McCracken, Jordan, Cravath, Burroughs, and Eaton.

Besides these may be mentioned Hon. Andrew D. White, U. S. Minister at St. Petersburg; Bishop W. R. Nicholson, Secretaries Alden and Clark of the American Board, Prof. J. H. Allen, Prof. Jastrow of the Uni-



MITROFAN, METROPOLITAN OF MONTENEGRO.

versity of Pennsylvania, Rev. James M. Pullman, Hon. John Wanamaker, Prof. Leconte, Dr. Buckley of the *Christian Advocate*, Rev. T. W. Chambers, D.D., Prof. John Fiske, Ex-Mayor Grace of New York, Rev. M. Rhodes, Gen. O. O. Howard, Dr. A. A. Miner, Mr. Jacob A. Riis, Geo. W. Cable, Rev. Dr. Funk, Editor of the *Homiletic Magazine*, Rev. B. B. Tyler, Hon. Wm. E. Dodge, Rev. Peter Ainslee, D.D., Rear Admiral S. R. Franklin, U.S.N., Dr. Albert Shaw, Prof. Jackson of Columbia College, Gen. John Eaton, John G. Whittier and George William Curtis (both recently deceased), Rev. Thos. G. Apple, D.D., George Parsons Lathrop, Col. J. N. Bonaparte, Chancellor Upson, Dr. Stoddard of the *New York Observer*, Dr. Drury of the *Christian Intelligencer*, and Rev. LaSalle Maynard of the *Christian*

at Work; Profs. Fisk, Scott, Curtiss, Wilcox, Taylor, Montgomery and others, of the Chicago Theological Seminary; Profs. Whitney, Fisher, Ladd, Hoppin, Stevens and Curtis, of Yale University; Profs. Thayer, Royce and Lyon, of Harvard University; Hon. Robert Treat Paine of Boston, Profs. Burton, Goodspeed, Harper, Henderson, Hulbert, Johnson, Root, Simpson, Moulton, Votaw, Wilkinson, Wyckoff, of the Chicago University.

The following additional names of Advisory Councilors and friends of the Parliament will also help to give an idea of the ecumenical character of the Religious Congress:

Rev. Joseph Wild, Toronto, Canada; Mitrofan, Metropolitan of Montenegro; Rev. S. F. Woodin, Foochow, China; Rev. James Ware, Shanghai, China; Rev. G. L. Wharton, Betaspeer, India; Rev. W. White, Williamstown, Victoria; Señor Luis de Vargas, Madrid, Spain; H. B. The Ex-Metropolitan of Patras, Nicephorus, Athens, Greece; Rev. H. A. Vethake, Breda, Holland; Margos Aghabekyan, Librarian of the Armenian National Library of Constantinople; Prof. Alexander Tomory, Duff College, Calcutta, India; Prof. C. P. Tiele, Leyden University, Leyden, Holland; Rev. John Thomas, Rome, Italy; Rev. H. C. Tucker, Rio de Janeiro, Brazil; Rev. J. Smith Spencer, Manchester, England; Rev. John Haskell Shedd, Oroomiah, Persia; Rev. Charles Strong, Melbourne, Australia; Rev. George Adam Smith, Glasgow, Scotland; Rev. J. Spence, Sydney, N. S. Wales; Rev. Frank Seth-Smith, Oamaru, New Zealand; The Metropolitan of Athens, Ghermanos; Rev. George Matthewson, Edinburgh, Scotland; Rev. J. Macgowan, Amoy, China; Rev. G. L. Mackay, Tamsui, Formosa; Mobed Rustomjee Kershaspjee Modi, Bombay, India; Rev. Alfred Williams Momerie, D.D., London, England; Rev. J. Lazarus, B.A., Madras, India; Rev. H. H. Lowry, Peking, China; Most Rev. Dionysios Latas, Archbishop of Zante, Greece; Hon. Ho Kai, Hong Kong; Dr. Kayserling, Buda-Pest, Hungary; Rev. J. C. Kirby, Port Adelaide, South Australia; Rev. L. Overman, The Hague, Netherlands; Rev. John L. Nevius, Chefoo, China; Rev. W. Robinson, Notman Paget, Bermuda; Marquis de Nadaillac, Paris, France; Rev. Randolph Nott, Strathfield, New South Wales; Rev. Samuel G. McFarland, Bangkok, Siam; Rev. John McLaurin, Bangalore, India; Rev. K. S. Macdonald, M.A., D.D., Calcutta, India; Rev. F. B. Meyer, London, England; Rev. James Morrison, D.D., Glasgow, Scotland; Prof. W. Muir, University of Edinburgh, Scotland; Prof. E. Mènègoz, Paris, France; Rev. Takayoshi Matsuyama, Kyoto, Japan; Rev. Charles E. Mollard, Wahu, China; Rev. W. E. Macklin, Nankin, China; Rev. Arthur H. Smith, Pang Chia Chuang, China; Mr. S. Sathianadkan, M.A., I.L.B. (Cantab), Presidency College, Madras, India; Rev. A. Salomon, Fatchgun, West India; Rev. H. Rowley, London, England; Very Rev. Arthur Ryan, St. Patrick's College, Thurles, Ireland; Rev. J. Guinness Rogers, London, England; Prof. Herbert E. Ryle, Cambridge University, England; Rev. C.

G. von Reeke, Haarlem, Netherlands; Rev. A. P. Parker, Buffington College, Foochow, China; Rev. J. E. Padfield, B.D., Masulipatam, India; Rev. James Porter Hamilton, Bermuda; Rev. John Peter Pons, Torre-Pellice, Italy, Moderator of the Waldensian Church; Rev. M. A. Perk, Amsterdam, Holland; Rev. D. J. O'Mahony, D.D., D.C.L. All Hallows College, Dublin, Ireland.



REV. LEONARD WOOLSEY BACON, D.D.

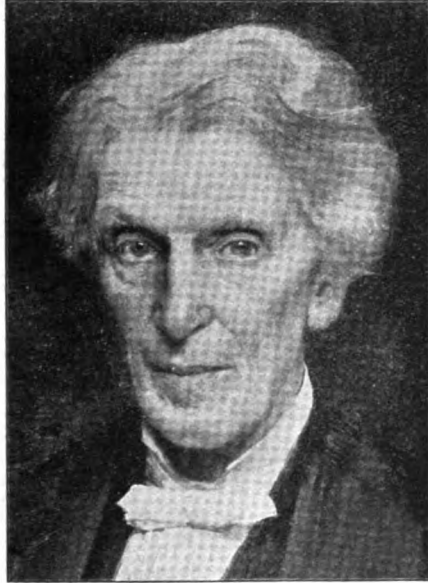
The Rev. P. G. Phiambolis, pastor of the Greek Church in Chicago, wrote:

I hope and believe that this meeting will be an inspiring light to all God's creatures. I feel honored and blessed by being named as one of the torch bearers in this pageantry of Divine illumination.

Rev. Leonard Woolsey Bacon, D.D., of Norwich, Connecticut, wrote:

I cannot but think that the chief gainers of instruction in the conference will be the Christians. We have been strangely inconsiderate of the "personal equation" requiring to be eliminated from the observations and reports of missionaries concerning the heathen among whom they live and

labor. Talking with that veteran missionary, Dr. Legge, four years ago, at Oxford, I remarked to him that he would of course attend the Mission Congress then sitting at London. I was almost startled when he answered that he could not go to a meeting where he would be compelled to listen to a continual violation of the Ninth Commandment against those who would have no opportunity of defending themselves. It is no impeachment of



DR. JAMES MARTINEAU.

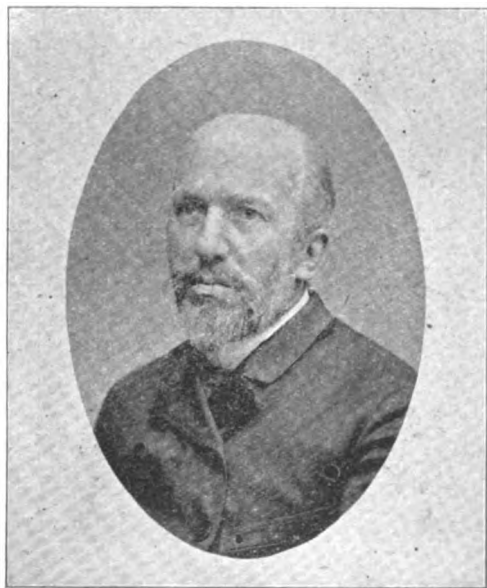
the honesty or integrity of our missionaries, that we recognize the many influences that combine to affect the value of their testimony. We need to apply to this subject the apostolic maxim, "Look not every man upon his own things, but every man upon the things of others." Perhaps you might find no better motto to express the purpose of the Parliament.

Rev. J. Madsen, of Denmark, editor of the *Morgenstjernen* (Morning Star), the magazine of the Free Missions of Denmark, wrote:

This movement is doubly dear to me; it is just what we are longing and sighing and working for here in Denmark, that the spirit of brotherhood in men of diverse faiths may be deepened, and that all may be one in Christ.

The Chairman deeply regretted his inability to secure a paper for the Parliament from the venerable James Martineau, who wrote as follows :

Were I competent to occupy the honorable place which your proposal assigns to me, I would do my best to send you something in character with the second day's deliberations. But it has been a weakness with me through life, that I could never write at will, or for occasions, on subjects of deepest



MICHEL DE ZMIGRODSKI.

interest to me. Only as the unsought tide came in could I get lifted from the sands; and with every effort the ebb set in to warn me that the waters were not at my command, and to leave me stranded. Moreover, one who has said his say, as I have, on the great topics of the second day, is bound, in all reverence, to hold his peace, till he has something to add or to retract in order to be simply true. Else he incurs the just reproach of "vain repetitions" worthy of "the heathens." I feel it therefore incumbent on me, as a worn-out veteran, to leave the field to fresh and more capable men.

One of the most earnest friends of the Parliament was the scholarly Michel de Zmigrodski, of Cracovie in Austria, who



REV. AUGUSTA J. CHAPIN, D.D., CHICAGO.

"THIS PARLIAMENT IS THE GRANDEST AND MOST SIGNIFICANT CONVOCATION EVER GATHERED IN THE NAME OF RELIGION ON THE FACE OF THE EARTH. A HUNDRED YEARS AGO THE WORLD WAS NOT READY FOR THIS PARLIAMENT. FIFTY YEARS AGO IT COULD NOT HAVE BEEN CONVENED, AND HAD IT BEEN CALLED BUT A SINGLE GENERATION AGO ONE HALF OF THE RELIGIOUS WORLD COULD NOT HAVE BEEN DIRECTLY REPRESENTED. WOMAN COULD NOT HAVE HAD PART IN IT IN HER OWN RIGHT."

prepared articles for the Polish and German papers in regard to the World's Congresses of 1893, and who was present at the Parliament.

Count Goblet d'Alviella, of Brussels, wrote an elaborate article for the *Revue de Belgique* in which he said :

The significance of such an attempt cannot be too much insisted upon. In opposition to sectarian points of view which identify Religion with the doctrines of one or another particular form of worship, it implies, 1. That religious sentiment possesses general forms and even a sphere of action independent of any particular theology ; 2. That men belonging to churches the most diverse can and should come to an understanding with each other in order to realize this program common to all religions.

Maggonlal Dulputram wrote for Muni Atmaramji, High Priest of the Jain Community of Bombay :

The learned Muni is sure (and when he says so he echoes the united voice of the Jain Community) that an assemblage of the leaders of thought from all parts of the world will be of incalculable benefit to humanity in general. The phenomenon of the learned depositaries of religion and philosophy meeting together on a common platform, and throwing light on the religious problems, has been the dream of his life ; and when he sees that this dream is going to be realized, his joy knows no bounds.

The Rev. T. F. Hawks Pott, President of St. John's College, Shanghai, China, wrote :

The more emphasis is placed upon the conciliatory attitude that Christianity should assume toward other religions, so much the more will the missionary effort of the churches be advanced. To-day no greater obstacle exists to the success of foreign missions than the unchristian and antagonistic attitude of missionaries to other faiths and philosophies.

Rev. S. R. Modak, an earnest Christian of Ahmednagar, India, wrote :

I am sure such a meeting and discussion will be of the greatest use in enabling us to see how much and in what manner God has not left himself without witness in the different parts of the world. It will help even those who have been blessed with the fullness of the revelation of God to understand the exact position and condition of the other children of the Father in heaven.

Hon. Andrew D. White, the American Minister at St. Petersburg, had several interviews with the Procurator of the Holy Synod, and explained to him the purposes of the Parliament, urging that delegates be appointed from Russia. The

effort was not successful. But Bishop Nicholas, of San Francisco, representing the Russian Church, who was in Chicago at the opening of the Parliament, met with the delegates and deeply regretted that his church duties called him from the city.

Among the Buddhists of Japan who did much to make the Parliament thoroughly representative should be mentioned the Rt. Rev. Zitsuzen Ashitsu, who employed the magazine which he edits in advocating the wisdom of Buddhist coöperation. The editor of the *Hindu*, of Madras, contributed several notable articles, by which the plans of the Parliament were made known in India.

On the eleventh of August, 1893, the General Committee sent out a request for Universal Prayer in which it was said :

For the first time in history a Congress of Universal Religion will be assembled. We recognize with devout thanksgiving the gracious Divine Providence which is bringing men into closer and more fraternal relationship, and which at the end of the nineteenth century makes such an assembly possible.

An occasion of such peculiar interest and importance has attracted world-wide attention, and it is thought by the General Committee having charge of these Congresses that it should be signalized throughout the world by religious recognition, in prayer, meditation, and public teaching.

It is suggested that on one day in September the religious teachers of the world call public attention to this first great effort of mankind to realize their common religious fraternity. And this request is earnestly proffered and sent out to all those who believe in a divine order in the governance of the world, and who work and wait for the kingdom of God on earth, that during the month of September, 1893, at some special time and place of worship, devout supplication should be made that this historic meeting of the children of one heavenly Father may be blessed to the glory of his name, to the advance of spiritual enlightenment, to the promotion of peace and good will among the nations and races, and to the deepening and widening of the sense of universal human brotherhood.

This request was given wide circulation, and in many pulpits the great Parliament was considered in its probable bearings on the religious welfare of mankind.

What has been sketched thus far will give a faint outline of the multiplied labors devolved upon the Chairman and his Secretaries from May 1891 to September 1893. The tentative

program, in which the Committee was greatly assisted by Bishop Keane, of Washington, was sent out in the winter of 1892 to more than three hundred scholars for criticism and suggestion, and then the enormous labor of the final program of topics was entered upon and speakers invited. It was no easy task to select and secure the best men, representing ten different religions and a score of Christian churches, who should properly handle the most important of all themes. That the success which was finally the outcome was so large and commanding is due, in great measure, to the spirit of enthusiasm, hopefulness and self-sacrifice with which the believers in the Parliament coöperated with the General Committee.

On the first of March, 1893, the Committee's Second Report was published, containing the program for the seventeen days of the Parliament, and indicating what immense progress had been made in securing the coöperation of religious men. The report made it plain that the intellectual and spiritual forces behind the Parliament were more various and powerful than had ever before been combined in one religious movement.

Hon. Dadabhai Naoroji, M.P., of London, Jinanji Jamshedji Modi, Dastur Dr. Jamaspji Minocherji Jamasp Asa, M.A., Ph.D., and Ervad Sheriarji Dadabhai Bharucha took active interest in the Parliament and enlisted the coöperation of the Parsees of India.

In the summer of 1893, in the early months of the Columbian Exposition, the prospects for the Parliament were clouded somewhat by the long continued agitation of the question whether the Fair should be open Sunday. When Sunday opening was achieved, the Baptists decided not to hold a denominational Congress in connection with the Parliament, and the Christian Endeavor Society, through its trustees, reached a similar conclusion. For other reasons the Congress of the Anglican Churches, for which earnest toil had been put forth, was given up. The Columbian Exposition itself for a time did not give promise of the marvelous and unprecedented success which it finally achieved.

But as the difficulties thickened, the labors of the General Committee were augmented. The Christian people of America were kept continually informed of the plans and purposes of the Parliament, and, indeed, the whole world, so far as it would listen, was made to understand the spirit and objects of the undertaking which has been crowned with such wonderful triumph and has become the most important event of the Columbian Year. For thirty months nearly all the railroads and steamship lines of the world were unconsciously working for the Parliament of Religions. The post-office clerks at Chicago handled great bundles of letters which had previously passed through the brown fingers of the postal clerks in Madras, Bombay and Tokyo. The Peninsular and Oriental Steamship Company, and the great Pacific lines to Australia and China, were going on errands for the General Committee. The steamers to Iceland and New Zealand were turned into post-horses for the World's Religious Parliament. Letters were sent out to thirty different countries, and replies came back in English, French, German, Norwegian, Italian, Latin, Spanish, Greek, Armenian, Bohemian, Polish, Japanese, Chinese, and Hindustani. The whole world became interested in the approach of the historic Convention, whose importance was to eclipse the expectations of the most hopeful. No other gathering ever assembled was awaited with such universal interest. It was looked forward to with ardent hope and eager curiosity by thoughtful men everywhere. It was talked over among the monastic brotherhoods of India and in the cloisters of Japan; it entered the councils of the Catholic hierarchy and into the scholastic retreats of the British and German Universities. Prize essays on Confucianism and Taoism, for which more than sixty Chinese scholars competed, had been prepared and sent to the Chairman of the General Committee. The Imperial Government of the Celestial Empire had commissioned the Secretary of the Legation at Washington to attend the Parliament which had been the theme of editorials in London, Athens, Constantinople, Berlin, Melbourne, Tokyo, Shanghai, Calcutta, Madras, Mexico, Budapest, New York, Bos-

ton, Honolulu. Papers had been prepared by some of the new and minor sects of India which did not expect to have personal representation in the Parliament. Hon. James G. Blaine and his successor, Hon. John W. Foster of the State Department at Washington, and some of the Foreign Ministers and Consuls of the United States had been courteously helpful to the General Committee, and procured for them the attention of foreign governments. A number of intelligent travelers, among them Rev. Francis E. Clark, D.D., President of the Christian Endeavor Society, had gone around the globe and spoken of the plans which were so soon to be consummated, and when, in the first week of September, some of the Oriental delegates arrived in Chicago, and were welcomed with every expression of fraternal regard, the Chairman and his associates felt that their hopes and dreams were nearing fulfilment, and they looked forward to the opening meeting on the eleventh of September as certain to mark a new epoch in the religious history of mankind. Such was his confidence that he had been working along the lines of Divine Providence, that the Chairman went so far as to express the conviction that, within a hundred years, pilgrims from many lands would flock to the scenes of the World's First Parliament of Religions, in the unhistoric City of Chicago, almost as they have for centuries flocked to Westminster Abbey, St. Peter's Church, and the Holy Shrines of Jerusalem.

There were times when the obstacles to the assembling of a World's Religious Congress seemed almost insurmountable. The Committee's appeal was usually made to individuals and not to organizations, and though this gave the appeal certain obvious advantages, the Committee could not depend for the successful accomplishment of their plans on the vote and coöperation of ecclesiastical bodies. Many of the great congresses of 1893, like the Evangelical Alliance, the Temperance and Denominational Congresses, were backed by organized boards and societies. The Parliament could make its appeal to those individuals whose breadth of view, catholicity of temper, full confidence in the power of truth to bear the full

light of day, and hopeful faith that the Spirit of God is still working mightily among the children of men, naturally made them friends of an effort to bring into amicable conference the religious leaders of mankind.

The Chairman was confronted from the beginning with the question whether representatives of the non-Christian faiths could be induced to lay aside their fears and prejudices, leave their important work at home, and undertake long and expensive journeys to meet, in the heart of a Christian country, the ablest scholars of Christendom, masters of the English language, with which they themselves were sometimes not perfectly familiar. Confidence in the fairness and courtesy with which non-Christian delegates would be received, together with the conviction that their coming was most earnestly desired—these were prerequisites and essentials to the possibility of a World's Religious Parliament. Missionaries in Japan urged the Committee to give the most courteous reception to the Oriental delegates. No other thought had ever been entertained by the Committee, but as one of the Chairman's addresses to a Christian convention, wherein he showed the Christian possibilities of the Parliament had disturbed some of the Buddhist priests of Japan, he hastened to assure them that the spirit of kindness and fraternity would prevail in the Parliament. As the Buddhist and Shintoist communities in Japan were divided over the wisdom of attending the Religious Congress, much credit is due to the Japanese delegates who voluntarily undertook the journey which brought them to this memorable conference. And when on the third of September, in the First Presbyterian Church of Chicago, the Buddhist delegation sat and reverently listened to a sermon on "Christ the Wonderful," a discourse preceded by the baptism and reception of three Chinese converts, and followed by an impressive address from the Archbishop of Zante, it appeared as if the Parliament had already opened beneath the splendor of the Cross.

CHAPTER III.

THE ASSEMBLING OF THE PARLIAMENT—WORDS OF WELCOME AND FELLOWSHIP.

AFTER these more than two years of toilsome preparation, it was not without anxiety, but at the same time with high hope and faith, that the day and hour were awaited which were to witness the inauguration of the Parliament of Religions.

It would have been unworthy of the moral dignity, the serious purpose of the occasion, if there had been any attempt at mere pageantry. And yet, considered merely as a spectacle, the gathering upon the platform of the Hall of Columbus, on that Monday morning, of representatives of the religious hopes and beliefs of twelve hundred millions of the human race was not without an impressive beauty. It is safest, in recalling the impressions of that memorable hour, to trust the well considered words of an eye-witness who was affected by no deep personal concern in the doings of the day.

Long before the appointed hour the building swarmed with delegates and visitors, and the Hall of Columbus was crowded with four thousand eager listeners from all parts of the country and foreign lands. At 10 o'clock there marched down the aisle arm in arm, the representatives of a dozen world-faiths, beneath the waving flags of many nations, and amid the enthusiastic cheering of the vast audience. The platform at this juncture presented a most picturesque and impressive spectacle. In the center, clad in scarlet robes and seated in a high chair of state, was Cardinal Gibbons, the highest prelate of his Church in the United States, who, as was fitting in this Columbian year, was to open the meeting with prayer.

On either side of him were grouped the Oriental delegates, whose many-colored raiment vied with his own in brilliancy. Conspicuous among these followers of Brahma and Buddha and Mohammed was the eloquent monk Vivekananda of Bombay, clad in gorgeous red apparel, his bronzed face surmounted with a huge turban of yellow. Beside him, attired in orange and white, sat B. B. Nagarkar of the Brahma-Somaj, or association of Hindu Theists, and Dharmapala, the learned Buddhist scholar from Ceylon, who brought the greetings of four hundred and seventy-five millions of



MRS. CHARLES H. HENROTIN, CHICAGO.

"THAT THE EXPERIMENT OF AN EQUAL PRESENTATION OF MEN AND WOMEN IN A PARLIAMENT OF RELIGIONS HAS NOT BEEN A FAILURE, I THINK CAN BE PROVED BY THE PART TAKEN BY THE WOMEN WHO HAVE HAD THE HONOR TO BE CALLED TO PARTICIPATE IN THIS GREAT GATHERING."

Buddhists, and whose slight, lithe person was swathed in pure white, while his black hair fell in curls upon his shoulders.

There were present, also, Mohammedan and Parsee and Jain ecclesiastics, each a picturesque study in color and movement, and all eager to explain and defend their forms of faith.

The most gorgeous group was composed of the Chinese and Japanese delegates, great dignitaries in their own country, arrayed in costly silk vestments of all the colors of the rainbow, and officially representing the Buddhist, Taoist, Confucian and Shinto forms of worship.

In dark, almost ascetic garb, there sat among his fellow Orientals, Protab Chunder Mozoomdar. Mr. Mozoomdar, the leader of the Brahmo-Somaj or Hindoo Theists in India, visited this country some years since, and delighted large audiences with his eloquence and perfect command of the English tongue.

Another striking figure was the Greek Archbishop of Zante, his venerable beard sweeping his chest, his head crowned with a strange looking hat, leaning on a quaintly carved staff, and displaying a large silver cross suspended from his girdle.

A ruddy-cheeked, long-locked Greek monk from Asia Minor, who sat by his side, boasted that he had never yet worn a head-covering or spent a penny of his own for food or shelter.

The ebon-hued but bright faces of Bishop Arnett, of the African Methodist Church, and of a young African prince, were relieved by the handsome costumes of the ladies of the company, while forming a somber background to all was the dark raiment of the Protestant delegates and invited guests.*

The following is a list of the personages assembled on the platform :

Hon. Charles C. Bonney, President of the World's Congress Auxiliary.

Rev. John Henry Barrows, D.D., Chairman of the General Committee on Religious Congresses.

Bishop D. A. Payne, African Methodist Episcopal Church.

His Eminence Cardinal Gibbons, Archbishop of Baltimore.

Rev. Alfred Williams Momerie, D.D., of the Church of England.

Siddhu Ram, Punjab, India, Mohammedan.

Carl von Bergen, Ph.D., President of the Swedish Society for Psychical Research, Stockholm, Sweden.

Virchand A. Gandhi, B.A., Honorary Secretary of the Jain Association of India, Bombay.

P. C. Mozoomdar, of the Brahmo-Somaj, Calcutta, India.

H. Dharmapala, General Secretary of the Maha-Bodhi Society and Delegate of the Southern Buddhist Church of Ceylon, Colombo-Ceylon.

Miss Jeanne Sorabji, a convert to Christianity from Parseism, Bombay, India.

* From a sermon by the Rev. Mr. Wendte, of Oakland, California.

Prof. C. N. Chakravarti, of Allahabad College, Allahabad, India, a pronounced Theosophist.

Rev. Augusta J. Chapin, D.D., Chicago, Chairman of the Woman's Committee on Religious Congresses.

Most Rev. Patrick A. Feehan, D.D., Archbishop of Chicago.

Most Rev. Patrick Ryan, Archbishop of Philadelphia.

His Grace Archbishop Redwood, of New Zealand.

Rev. Alexander McKenzie, D.D., Cambridge, Mass.

Hon. H. N. Higinbotham, President of the World's Columbian Exposition.

Count A. Bernstorff of the Ministry of Public Worship and Instruction, Berlin, Germany.

Prince Serge Wolkonsky of Russia.

Most Rev. Dionysios Latas, Archbishop of Zante, Zante, Greece.

Rev. Homer Paratis, Archdeacon of the Greek Church in attendance on the Archbishop of Zante.

Hon. Pung Kwang Yu, First Secretary of the Chinese Legation, Washington, D. C., deputed by the Emperor of China to present the doctrine of Confucius.

Bishop B. W. Arnett, D.D., African Methodist Episcopal Church.

Rt. Rev. Horin Toki of the Buddhist Church of Japan.

Rt. Rev. Reuchi Shibata, President of the Zhikko sect of Shintoism in Japan.

Rt. Rev. Zitsuzen Ashitsu of the Buddhist Church of Japan.

Rt. Rev. Bishop Fallows, of the Reformed Episcopal Church of the United States.

Kinza Riuge Hirai, a Buddhist layman from Japan.

Swami Vivekananda, a Hindu monk from India.

B. B. Nagarkar, of the Brahmo-Somaj, Bombay, India.

Jinda Ram, a Mohammedan from India.

Rev. A. J. Canfield, D.D., of St. Paul's Universalist Church, Chicago.

Rev. P. G. Phiambolis, Oeconomos, Resident Priest of the Greek Church in Chicago.

Rt. Rev. Banriu Yatsubuchi, of the Buddhist Church of Japan.

Rev. F. A. Noble, D.D., of the Union Park Congregational Church, Chicago, and member of the General Committee.

Rev. J. H. Macomber, Chaplain of the United States Army.

Rev. G. Bonet-Maury, of Paris, France, representing French Liberal Protestantism.

Prince Momulu Massaquoi, a native African prince from Liberia, a convert to Christianity.

Rt. Rev. Bishop Jenner, of the Anglican Free Church.

Hon. W. J. Onahan, Secretary of the Catholic Congress.

Rev. F. M. Bristol, D.D., Chicago, of Trinity Methodist Episcopal Church.

Rev. Jenkin Lloyd-Jones, of the Unitarian Church, Chicago, and Secretary of the General Committee on Religious Congresses.

Rev. Maurice Phillips, a missionary from India.

Prof. M. Valentine, of Gettysburg Lutheran Theological Seminary.

Hon. W. T. Harris, U. S. Commissioner of Education, Washington, D. C.

William Pipe, Private Secretary to the Chairman of the General Committee.

Dr. Ernest Faber, a veteran missionary from Shanghai, China.

Rev. George T. Candlin, a missionary of the English Methodist Church, from Tientsin, China.

Rev. Horiuchi Kozaki, President of Doshisha University, Japan.

Bishop Cotter, of the Roman Catholic Church, Winona, Minn.

Rt. Rev. John J. Keane, D.D., Rector of the Catholic University, Washington, D. C.

Mrs. Potter Palmer, President of the Board of Lady Managers of the World's Columbian Exposition.

Mrs. Charles H. Henrotin, Vice-President of the Woman's Branch of the World's Congress Auxiliary.

Clarence E. Young, Assistant Secretary World's Congress Auxiliary.

Dr. Adolf Brodbeck, Idealist, Hannover, Germany.

Hon. John W. Hoyt, LL.D., Washington, D. C.

Rev. George M. Grant, D.D., Principal of Queen's University (Presbyterian) Kingston, Canada.

M. de Zmigrodski, Librarian, Cracow, Austria.

The first act of this strangely diversified assembly-- the representatives of various tribes, kindreds and tongues on the platform, and the densely packed thousands throughout the hall --was an act of common worship to Almighty God. A few voices, sustained by the organ under the touch of Clarence Eddy, led off with the words of the One Hundredth Psalm in the paraphrase of Watts, as retouched by the pen of Wesley:

Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, and he destroy.

The multitude, catching the strain of the Old Hundredth Psalm Tune, lifted up a mighty voice in the words of Bishop Ken's Doxology--"the *Te Deum* of English Christendom," as Dr. Schaff has called it:

Praise God, from whom all blessings flow;
 Praise him, all creatures here below;
 Praise him above, ye heavenly host;
 Praise Father, Son and Holy Ghost.

Then followed the second and third stanzas of the psalm:

We are thy people, we thy care,
 Our souls and all our mortal frame:
 What lasting honors shall we rear,
 Almighty Maker, to thy name?
 We'll crowd thy gates with thankful songs—
 High as the heavens our voices raise;
 And earth with her ten thousand tongues,
 Shall fill thy courts with sounding praise.

Thus it came to pass, without preconcert or intention, that this first act of common worship, so far as it was expressed in English, was uttered in the Hebrew psalm and the ancient Christian hymn, as translated by leaders of three great orders of the English-speaking church, the Anglican, the Puritan and the Methodist.

At the end of the psalm the hearts and voices of the multitude were led by Cardinal Gibbons in the Lord's Prayer; and at the close of the reverent silence which followed the *Amen*, President Bonney pronounced an address of welcome.

ADDRESS OF PRESIDENT CHARLES CARROLL BONNEY OF "THE WORLD'S CONGRESS AUXILIARY."

WORSHIPERS OF GOD AND LOVERS OF MAN, — Let us rejoice that we have lived to see this glorious day; let us give thanks to the Eternal God, whose mercy endureth forever, that we are permitted to take part in the solemn and majestic event of a World's Congress of Religions. The importance of this event, its influence on the future relations of the various races of men, cannot be too highly esteemed.

If this Congress shall faithfully execute the duties with which it has been charged, it will become a joy of the whole earth, and stand in human history like a new Mount Zion, crowned with glory and marking the actual beginning of a new epoch of brotherhood and peace.

For when the religious faiths of the world recognize each other as brothers, children of one Father, whom all profess to love and serve, then, and not till then, will the nations of the earth yield to the spirit of concord and learn war no more.

It is inspiring to think that in every part of the world many of the

worthiest of mankind, who would gladly join us here if that were in their power, this day lift their hearts to the Supreme Being in earnest prayer for the harmony and success of this Congress. To them our own hearts speak in love and sympathy of this impressive and prophetic scene.

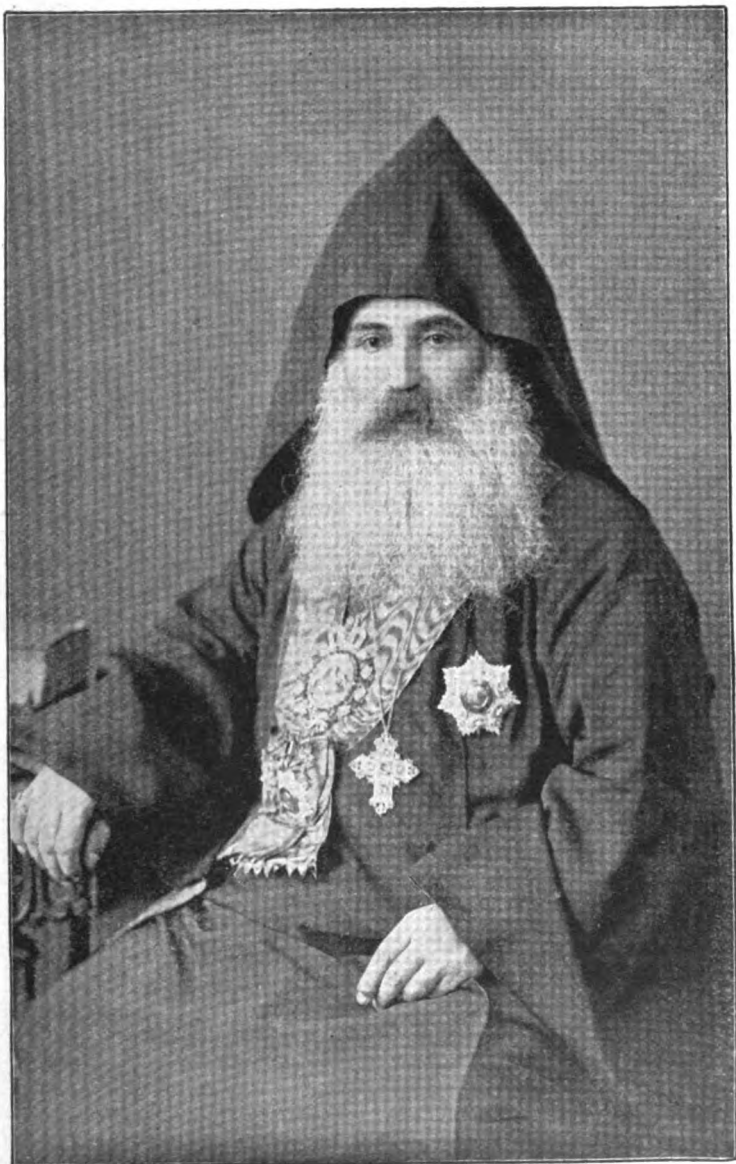
In this Congress the word "Religion" means the love and worship of God and the love and service of man. We believe the scripture that "of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him." We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively believe to be truth or duty, with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial.

As the finite can never fully comprehend the infinite, nor perfectly express its own view of the divine, it necessarily follows that individual opinions of the divine nature and attributes will differ. But, properly understood, these varieties of view are not causes of discord and strife, but rather incentives to deeper interest and examination. Necessarily God reveals himself differently to a child than to a man; to a philosopher than to one who cannot read. Each must see God with the eyes of his own soul. Each must behold him through the colored glasses of his own nature. Each one must receive him according to his own capacity of reception. The fraternal union of the religions of the world will come when each seeks truly to know how God has revealed himself in the other, and remembers the inexorable law that with what judgment it judges it shall itself be judged.

The religious faiths of the world have most seriously misunderstood and misjudged each other from the use of words in meanings radically different from those which they were intended to bear, and from a disregard of the distinctions between appearances and facts; between signs and symbols and the things signified and represented. Such errors it is hoped that this Congress will do much to correct and to render hereafter impossible.

He who believes that God has revealed himself more fully in his religion than in any other, cannot do otherwise than desire to bring that religion to the knowledge of all men, with an abiding conviction that the God who gave it will preserve, protect and advance it in every expedient way. And hence he will welcome every just opportunity to come into fraternal relations with men of other creeds, that they may see in his upright life the evidence of the truth and beauty of his faith, and be thereby led to learn it, and be helped heavenward by it.

When it pleased God to give me the idea of the World's Congresses of 1893, there came with that idea a profound conviction that their crowning glory should be a fraternal conference of the world's religions. Accordingly, the original announcement of the World's Congress scheme, which was sent



HIS HOLINESS ARCHBISHOP KHOREN ASHIKIAN, ARMENIAN PATRIARCH
OF CONSTANTINOPLE.

by the government of the United States to all other nations, contained among other great things to be considered, "The Grounds for Fraternal Union in the Religions of different Peoples."

At first the proposal of a World's Congress of Religions seemed to many wholly impracticable. It was said that the religions had never met but in conflict, and that a different result could not be expected now. A committee of organization was, nevertheless, appointed to make the necessary arrangements. This committee was composed of representatives of sixteen different religious bodies. Rev. Dr. John Henry Barrows was made Chairman. With what marvelous ability and fidelity he has performed the great work committed to his hands this Congress is a sufficient witness.

The preliminary address of the Committee, prepared by him and sent throughout the world, elicited the most gratifying responses, and proved that the proposed Congress was not only practicable, but, also, that it was most earnestly demanded by the needs of the present age. The religious leaders of many lands, hungering and thirsting for a larger righteousness, gave the proposal their benediction, and promised the Congress their active coöperation and support.

To most of the departments of the World's Congress work a single week of the Exposition season was assigned. To a few of the most important a longer time, not exceeding two weeks, was given. In the beginning it was supposed that one or two weeks would suffice for the department of Religion, but so great has been the interest, and so many have been the applications in this department, that the plans for it have repeatedly been re-arranged, and it now extends from September 4 to October 15, and several of the religious congresses have nevertheless found it necessary to meet outside of these limits.

The program for the Religious Congresses of 1893, as prepared by Dr. Barrows, constitutes what may with perfect propriety be designated as one of the most remarkable publications of the century. The program of this general Parliament of Religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Russia, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada, and the American States, and indirectly includes many other countries. This remarkable program presents, among other great themes to be considered in this Congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.

This program also announces for presentation the great subjects of revelation, immortality, the incarnation of God, the universal elements in Religion, the ethical unity of different religious systems, the relations of Religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace and war, and many other themes of absorbing inter-

est. The distinguished leaders of human progress by whom these great topics will be presented constitute an unparalleled galaxy of eminent names, but we may not pause to call the illustrious roll.

For the execution of this part of the general program seventeen days have been assigned. During substantially the same period the second part of the program will be executed in the adjoining Hall of Washington. This will consist in what are termed "presentations" of their distinctive faith and achievements by selected representatives of the different churches. These presentations will be made to the world, as represented in the World's Religious Congresses of 1893. All persons interested are cordially invited to attend them.

The third part of the general program for the congresses of this department consists of separate and independent congresses of the different religious denominations, for the purpose of more fully setting forth their doctrines and the service they have rendered to mankind. These special congresses will be held, for the most part, in the smaller halls of this memorial building. A few of them have, for special reasons, already been held. It is the special object of these denominational congresses to afford opportunities for further information to all who may desire it. The leaders of these several churches most cordially desire the attendance of the representatives of other religions. The denominational congresses will each be held during the week in which the presentation of the denomination will occur.

The fourth and final part of the program of the Department of Religion will consist of congresses of various kindred organizations. These congresses will be held between the close of the Parliament of Religions and October 15, and will include missions, ethics, Sunday rest, the Evangelical Alliance, and similar associations. The Congress on Evolution should, in regularity, have been held in the Department of Science, but circumstances prevented, and it has been given a place in this Department by the courtesy of the committee of organization.

To this more than imperial feast, I bid you welcome.

We meet on the mountain height of absolute respect for the religious convictions of each other; and an earnest desire for a better knowledge of the consolations which other forms of faith than our own offer to their devotees. The very basis of our convocation is the idea that the representatives of each religion sincerely believe that it is the truest and the best of all; and that they will, therefore, hear with perfect candor and without fear the convictions of other sincere souls on the great questions of the immortal life.

Let one other point be clearly stated. While the members of this Congress meet, as men, on a common ground of perfect equality, the ecclesiastical rank of each in his own church is at the same time gladly recognized and respected, as the just acknowledgment of his services and attainments. But no attempt is here made to treat all religions as of equal merit. Any

such idea is expressly disclaimed. In this Congress each system of Religion stands by itself in its own perfect integrity, uncompromised, in any degree, by its relation to any other. In the language of the preliminary publication in the Department of Religion, we seek in this Congress "to unite all Religion against all irreligion; to make the golden rule the basis of this union; and to present to the world the substantial unity of many religions in the good deeds of the religious life." Without controversy, or any attempt to pronounce judgment upon any matter of faith or worship or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other and to all others who love truth and righteousness.

This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife.

This day a new flower blooms in the gardens of religious thought, filling the air with its exquisite perfume.

This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the kingdom of God in the hearts of men.

Era and flower and fraternity bear one name. It is a name which will gladden the hearts of those who worship God and love man in every clime. Those who hear its music joyfully echo it back to sun and flower.

IT IS THE BROTHERHOOD OF RELIGIONS.

In this name I welcome the first Parliament of the Religions of the World.

At the conclusion of President Bonney's address, the Chairman of the General Committee which had been charged with the labor and responsibility of the arrangements preparatory to the Parliament, spoke in the name of the Committee.

ADDRESS OF CHAIRMAN JOHN HENRY BARROWS OF THE GENERAL COMMITTEE.

MR. PRESIDENT AND FRIENDS, If my heart did not overflow with cordial welcome at this hour, which promises to be a great moment in history, it would be because I had lost the spirit of manhood and had been forsaken by the Spirit of God. The whitest snow on the sacred mount of Japan, the clearest water springing from the sacred fountains of India are not more pure and bright than the joy of my heart and of many hearts here that this day has dawned in the annals of time, and that, from the farthest isles of Asia; from India, mother of religions; from Europe, the great teacher of civilization; from the shores on which breaks the "long wash of Australasian seas;" that from neighboring lands and from all parts of this republic, which we love to contemplate as the land of earth's brightest future, you have come here at our invitation in the expectation that the world's first Parliament of Religions must prove an event of race-wide and perpetual significance.

For more than two years the General Committee, which I have the honor to represent, working together in unbroken harmony, and presenting the picture and prophecy of a united Christendom, have carried on their arduous and sometimes appalling task in happy anticipation of this golden hour. Your coming has constantly been in our thoughts and hopes and fervent prayers. I rejoice that your long voyages and journeys are over, and that here, in this young capital of our western civilization, you find men eager for truth, sympathetic with the spirit of universal human brotherhood, and loyal, I believe, to the highest they know, glad and grateful to Almighty God that they see your faces and are to hear your words.

Welcome, most welcome, O wise men of the East and of the West! May the star which has led you hither be like that luminary which guided the sages of old, and may this meeting by the inland sea of a new continent be blessed of heaven to the redemption of men from error and from sin and despair. I wish you to understand that this great undertaking, which has aimed to house under one friendly roof in brotherly council the representatives of God's aspiring and believing children everywhere, has been conceived and carried on through strenuous and patient toil, with an unfaltering heart, with a devout faith in God, and with most signal and special evidences of his divine guidance and favor.

Long ago I should have surrendered the task intrusted to me before the colossal difficulties looming ever in the way, had I not committed my work to the gracious care of that God who loves all his children, whose thoughts are long, long thoughts, who is patient and merciful as well as just, and who cares infinitely more for the souls of his erring children than for any creed or philosophy of human devising. If anything great and worthy is to be the outcome of this Parliament, the glory is wholly due to Him who inspired it, and who, in the Scriptures which most of us cherish as the Word of God, has taught the blessed truths of divine Fatherhood and human brotherhood.

I should not use the word "if" in speaking of the outcome of this Congress of Religions, since, were it decreed that our sessions should end this day, the truthful historian would say that the idea which has inspired and led this movement, the idea whose beauty and force have drawn you through these many thousand miles of travel, that this idea has been so flashed before the eyes of men that they will not forget it, and that our meeting this morning has become a new, great fact in the historic evolution of the race which will not be obliterated.

What, it seems to me, should have blunted some of the arrows of criticism shot at the promoters of this movement is this other fact, that it is the representatives of that Christian faith which we believe has in it such elements and divine forces that it is fitted to the needs of all men, who have planned and provided this first school of comparative religions, wherein devout men of all faiths may speak for themselves without hindrance, without criticism and without compromise, and tell what they believe and why

they believe it. I appeal to the representatives of the non-Christian faiths, and ask you if Christianity suffers in your eyes from having called this Parliament of Religions? Do you believe that its beneficent work in the world will be one whit lessened?

On the contrary, you agree with the great mass of Christian scholars in America in believing that Christendom may proudly hold up this Congress of the Faiths as a torch of truth and of love which may prove the morning star of the twentieth century. There is a true and noble sense in which America is a Christian nation, since Christianity is recognized by the supreme court, by the courts of the several states, by executive officers, by general national acceptance and observance as the prevailing religion of our people. This does not mean, of course, that the church and state are united. In America they are separated, and in this land the widest spiritual and intellectual freedom is realized. Justice Ameer Ali, of Calcutta, whose absence we lament to-day, has expressed the opinion that only in this western republic would such a congress as this have been undertaken and achieved.

I do not forget—I am glad to remember—that devout Jews, lovers of humanity, have coöperated with us in this Parliament; that these men and women representing the most wonderful of all races and the most persistent of all religions, who have come with good cause to appreciate the spiritual freedom of the United States of America—that these friends, some of whom are willing to call themselves Old Testament Christians, as I am willing to call myself a New Testament Jew, have zealously and powerfully coöperated in this good work. But the world calls us, and we call ourselves, a Christian people. We believe in the gospels and in Him whom they set forth as “the light of the world,” and Christian America, which owes so much to Columbus and Luther, to the Pilgrim Fathers and to John Wesley, which owes so much to the Christian church and the Christian college and the Christian school, welcomes to-day the earnest disciples of other faiths and the men of all faiths who, from many lands, have flocked to this jubilee of civilization.

Cherishing the light which God has given us and eager to send this light everywhither, we do not believe that God, the eternal Spirit, has left himself without witness in non-Christian nations. There is a divine light enlightening every man.

One accent of the Holy Ghost

The heedless world has never lost.

Professor Max Müller, of Oxford, who has been a friend of our movement and has sent a contribution to this Parliament, has gathered together in his last volume a collection of prayers, Egyptian, Accadian, Babylonian, Vedic, Avestic, Chinese, Mohammedan and modern Hindu, which make it perfectly clear that the sun which shone over Bethlehem and Calvary has cast some celestial illumination and called forth some devout and holy

aspirations by the Nile and the Ganges, in the deserts of Arabia and by the waves of the Yellow Sea.

It is perfectly evident to illuminated minds that we should cherish loving thoughts of all peoples and humane views of all the great and lasting religions, and that whoever would advance the cause of his own faith must first discover and gratefully acknowledge the truths contained in other faiths.

This Parliament is likely to prove a blessing to many Christians by marking the time when they shall cease thinking that the verities and virtues of other religions discredit the claims of Christianity or bar its progress. It is our desire and hope to broaden and purify the mental and spiritual vision of men. Believing that nations and faiths are separated in part by ignorance and prejudice, why shall not this Parliament help to remove the one and soften the other? Why should not Christians be glad to learn what God has wrought through Buddha and Zoroaster—through the sage of China, and the prophets of India and the prophet of Islâm?

We are met together to-day as men, children of one God, sharers with all men in weakness and guilt and need, sharers with devout souls everywhere in aspiration and hope and longing. We are met as religious men, believing even here in this capital of material wonders, in the presence of an Exposition which displays the unparalleled marvels of steam and electricity, that there is a spiritual root to all human progress. We are met in a school of comparative theology, which I hope will prove more spiritual and ethical than theological. We are met, I believe, in the temper of love, determined to bury, at least for the time, our sharp hostilities, anxious to find out wherein we agree, eager to learn what constitutes the strength of other faiths and the weakness of our own. And we are met as conscientious and truth-seeking men, in a council where no one is asked to surrender or abate his individual convictions, and where, I will add, no one would be worthy of a place if he did.

We are met in a great conference, men and women of different minds, where the speakers will not be ambitious for short-lived, verbal victories over others, where gentleness, courtesy, wisdom and moderation will prevail far more than heated argumentation. I am confident that you appreciate the peculiar limitations which constitute the peculiar glory of this assembly. We are not here as Baptists and Buddhists, Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems; we are here as members of a Parliament of Religions, over which flies no sectarian flag, which is to be stampeded by no sectarian war-cries, but where for the first time in a large council is lifted up the banner of love, fellowship, brotherhood. We all feel that there is a spirit which should always pervade these meetings, and if anyone should offend against this spirit let him not be rebuked publicly or personally; your silence will be a graver and severer rebuke.

We are not here to criticise one another, but each to speak out positively and frankly his own convictions regarding his own faith. The great world outside will review our work ; the next century will review it. It is our high and noble business to make that work the best possible.

There will be social gatherings in the course of this Parliament in which we shall be able to get at each other more closely ; there will be review sections in the smaller halls where, in a friendly way, through question and answer and suggestion, the great themes to be treated in the Hall of Columbus will be considered and various lights thrown upon them ; but in this central hall of the Parliament the general program will be carried out, and, I trust, always in the spirit which glows in your hearts at this hour.

It is a great and wonderful program that is to be spread before you ; it is not all that I could wish or had planned for, but it is too large for any one mind to receive it in its fullness during the seventeen days of our sessions. Careful and scholarly essays have been prepared and sent in by great men of the old world and the new, which are worthy of the most serious and grateful attention, and I am confident that each one of us may gain enough to make this Parliament an epoch of his life. You will be glad with me that, since this is a world of sin and sorrow, as well as speculation, our attention is for several days to be given to those greatest practical themes which press upon good men everywhere. How can we make this suffering and needy world less a home of grief and strife and far more a commonwealth of love, a kingdom of heaven ? How can we abridge the chasms of altercation which have kept good men from coöperating ? How can we bring into closer fellowship those who believe in Christ as the Saviour of the world ? And how can we bring about a better understanding among the men of all faiths ? I believe that great light will be thrown upon these problems in the coming days.

Outside of this central Parliament, and yet a part of it, are the congresses of the various religious bodies in the Hall of Washington and elsewhere. And they will greatly help to complete the picture of the spiritual forces now at work among men and to bring to a gainsaying and gold-worshipping generation a sense of those diviner forces which are moving on humanity.

I cannot tell you, with any completeness, how vast and various are my obligations to those who have helped us in this colossal undertaking. Let me, however, give my heartiest thanks to the devout women who, from the beginning, have championed the idea of this Parliament and worked for its realization ; to the President of the Columbian Exposition and his associates ; to the President of the World's Congress Auxiliary, whose patient and Titanic labors will one day be appreciated at their full value ; to the Christian and secular press of our country, which has been so friendly and helpful from the start ; to the more than three thousand men and women upon our Advisory Council in many lands ; to the scores of missionaries who have



MOST HOLY ARCHBISHOP AND ECUMENICAL PATRIARCH,
NEOPHYTOS VIII.

IN 1858 HE BECAME A TEACHER OF THEOLOGY. A FEW YEARS LATER HE WENT TO GERMANY AND CONTINUED HIS STUDIES UNDER DOLLINGER AND OTHER DISTINGUISHED PROFESSORS. HE WAS ELECTED BISHOP IN 1867 AND ASCENDED THE PATRIARCHAL THRONE NOV. 14, 1891. HE LATELY CONCLUDED A CHARGE TO A NEWLY APPOINTED PREACHER WITH THESE WORDS: "IF YOU HAVE SUCCESS IN YOUR WORK OF PREACHING THE GOSPEL AND SAVE MEN, YOUR WORK WILL BE GREATER THAN THAT OF PATRIARCH."

been far-sighted and broad-minded enough to realize the supreme value of this Parliament ; to President Miller, of the Christian College at Madras, who has used his pen and voice in our behalf ; to the Buddhist scholars of Japan who have written and spoken in favor of this Congress of Faiths ; to Mr. Dharmapala, of Ceylon, who has left important work in connection with his society in southern India to make this long journey to the heart of America ; to Mr. Mozoomdar and all others who have come to us from the most populous portion of England's great empire, which has been well called "the hugest standing Parliament of Religions in the world" ; to the imperial government of China, that has commissioned a learned and able Confucian to speak for one of the faiths of his nation ; to scores of the bishops of the Anglican, Methodist, United Brethren, African Methodist and other churches ; to business men in our own city who have generously helped me in times of special need, and to the dignitaries of the great Catholic Church of our country, who, through the learned and broad-minded Rector of the Catholic University at Washington, have brought to us a degree of coöperation and fellowship for which we can never be too grateful.

All these we welcome to-day ; or, if some of them be not here, we send to them, and to a multitude of others whom I have not named, our affectionate gratitude and fraternal salutation. And to the representatives of the orthodox Greek Church, of the Russian Church, of the Armenian Church, of the Bulgarian and other Churches we extend the most cordial welcome and salutation. I believe that you will all feel at home with us ; I believe that your coming will enlighten us. We shall hear about the faith of the Parsees in the words of those who hold that ancient doctrine ; we shall hear of the faith of the Jains of India in the words of one who belongs to that community which is far older than Christianity. Our minds and our hearts are to be widened as we take in more fully the various works of divine Providence.

Welcome, one and all, thrice welcome to the world's first Parliament of Religions ! Welcome to the men and women of Israel, the standing miracle of nations and religions ! Welcome to the disciples of Prince Siddartha, the many millions who cherish in their heart Lord Buddha as the light of Asia ! Welcome to the high priest of the national religion of Japan ! This city has every reason to be grateful to the enlightened ruler of the sunrise kingdom. Welcome to the men of India and all faiths ! Welcome to all the disciples of Christ, and may God's blessing abide in our council and extend to the twelve hundred millions of human beings whose representatives I address at this moment.

It seems to me that the spirits of just and good men hover over this assembly. I believe that the spirit of Paul is here, the zealous missionary of Christ whose courtesy, wisdom and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shadows of the Parthenon. I believe the spirit of the wise and humane Buddha is here, and of Socrates

the searcher after truth, and of Jeremy Taylor and John Milton and Roger Williams and Lessing, the great apostles of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love for God and man, is not far from us, and the spirit of Tennyson and Whittier and Phillips Brooks, who all looked forward to this Parliament as the realization of a noble idea.

When, a few days ago, I met for the first time the delegates who have come to us from Japan, and shortly after the delegates who have come to us from India, I felt that the arms of human brotherhood had reached almost around the globe. But there is something stronger than human love and fellowship, and what gives us the most hope and happiness to-day is our confidence that

the whole round world is every way
Bound by gold chains about the feet of God.

The manifestation of sympathy and approval which followed the address of the Chairman of the General Committee had not subsided when it was changed into a hearty greeting to the Most Reverend the Archbishop of Chicago, who was introduced to speak in the name of the Catholic communion.

SPEECH OF ARCHBISHOP FEEHAN.

On this most interesting occasion, ladies and gentlemen, a privilege has been granted to me — that of giving greeting in the name of the Catholic Church to the members of this Parliament of Religions. Surely we all regard it as a time and a day of the highest interest, for we have here the commencement of an assembly unique in the history of the world. One of the representatives from the ancient East has mentioned that his king in early days held a meeting something like this, but certainly the modern and historical world has had no such thing. Men have come from distant lands, from many shores. They represent many types of race. They represent many forms of faith; some from the distant East representing its remote antiquity, some from the islands and continents of the West. In all there is a great diversity of opinion, but in all there is a great, high motive.

Of all the things our city has seen and heard during these passing months the highest and the greatest is now to be presented to it. For earnest men, learned and eloquent men of different faiths have come to speak and to tell us of those things that are of the highest and deepest interest to us all. We are interested in material things; we are interested in beautiful things. We admire the wonders of that new city that has sprung up on the southern end of our great city of Chicago; but when learned men, men representing the thought of the world on Religion, come to tell us of God and of his truth, and of life and of death, and of immortality and of justice,

and of goodness and of charity, then we listen to what will surpass infinitely whatever the most learned or most able men can tell us of material things.

Those men that have come together will tell of their systems of faith, without, as has been well said by Dr. Barrows, one atom of surrender of what each one believes to be the truth for him. No doubt it will be of exceeding interest, but whatever may be said in the end, when all is spoken, there will be at least one great result : because no matter how we may differ in faith or in religion, there is one thing that is common to us all, and that is a common humanity. And these men, representing the races and faiths of the world, meeting together and talking together and seeing one another, will have for each other in the end a sincere respect and reverence and a cordial and fraternal feeling of friendship. As the privilege which I prize very much has been given to me, I bid them all, in my own name and of that which I represent, a most cordial welcome.

President Bonney then introduced, amid loud cheering, His Eminence James, Cardinal Gibbons, of Baltimore, explaining that it was in spite of illness that the Cardinal had come so far in order to respond to the addresses of welcome.

SPEECH OF CARDINAL GIBBONS.

Your honored president has informed you, ladies and gentlemen, that if I were to consult the interests of my health I should perhaps be in bed this morning, but, as I was announced to say a word in response to the kind speeches that have been offered to us, I could not fail to present myself at least and to show my interest in your great undertaking.

I should be wanting in my duty as a minister of the Catholic Church if I did not say that it is our desire to present the claims of the Catholic Church to the observation and, if possible, to the acceptance of every right-minded man that will listen to us. But we appeal only to the tribunal of conscience and of intellect. I feel that in possessing my faith I possess a treasure compared with which all the treasures of this world are but dross ; and, instead of hiding those treasures in my own coverts, I would like to share them with others, especially as I am none the poorer in making others the richer. But though we do not agree in matters of faith, as the Most Reverend the Archbishop of Chicago has said, thanks be to God there is one platform on which we all stand united. It is the platform of charity, of humanity, and of benevolence. And as ministers of Christ we thank him for our great model in this particular. Our blessed Redeemer came upon this earth to break down the wall of partition that separated race from race and people from people and tribe from tribe, and has made us one people, one family, recognizing God as our common Father and Jesus Christ as our brother.

We have a beautiful lesson given to us in the Gospel of Jesus Christ —

that beautiful parable of the good Samaritan which we all ought to follow. We know that the good Samaritan rendered assistance to a dying man and bandaged his wounds. The Samaritan was his enemy in religion and in faith, his enemy in nationality, and his enemy even in social life. That is the model that we all ought to follow.

I trust that we shall all leave this hall animated by a greater love for one another; for love knows no distinction of faith. Christ the Lord is our model, I say. We cannot, like our divine Saviour, give sight to the blind and hearing to the deaf and walking to the lame and strength to the paralyzed limbs; we cannot work the miracles which Christ wrought; but there are other miracles far more beneficial to ourselves that we are all in the measure of our lives capable of working, and those are the miracles of charity, of mercy, and of love to our fellow-man.

Let no man say that he cannot serve his brother. Let no man say "Am I my brother's keeper?" That was the language of Cain, and I say to you all here to-day, no matter what may be your faith, that you are and you ought each to be your brother's keeper. Where should we Christians be to day if Christ the Lord had said, "Am I my brother's keeper?" We should be all walking in darkness and in the shadow of death; and if to-day we enjoy in this great and beneficent land of ours blessings beyond comparison, we owe it to Christ who redeemed us all. Therefore, let us thank God for the blessings he has bestowed upon us. Never do we perform an act so pleasing to God as when we extend the right hand of fellowship and of practical love to a suffering member. Never do we approach nearer to our Model than when we cause the sunlight of heaven to beam upon a darkened soul; never do we prove ourselves more worthy to be called the children of God our Father than when we cause the flowers of joy and of gladness to grow up in the hearts that were dark and dreary and barren and desolate before.

For, as the apostle has well said, "Religion pure and undefiled before God and the Father is this, to visit the orphan and the fatherless and the widow in their tribulations, and to keep one's self unspotted from this world."

It was with large acknowledgments of the services of women in the work of organizing the Religious Congresses, that President Bonney introduced the Chairman of the Women's Committee of Organization, the Rev. Augusta J. Chapin, D.D., to add words of welcome in behalf of women.

SPEECH OF REV. AUGUSTA J. CHAPIN, D.D.

[After speaking of the unique dignity of this assembly, amid the many congresses on many special themes, and of the claims of this to a universal human interest, Miss Chapin proceeded with great felicity to speak of its singular opportuneness, especially in regard to women's share in it.

The world's first Parliament of Religions could not have been called sooner and have gathered the religionists of all these lands together. We had to wait for the hour to strike, until the steamship, the railway and the telegraph had brought men together, leveled their walls of separation and made them acquainted with each other—until scholars had broken the way through the pathless wilderness of ignorance, superstition and falsehood, and compelled them to respect each others' honesty, devotion and intelligence. A hundred years ago the world was not ready for this Parliament. Fifty years ago it could not have been convened, and had it been called but a single generation ago one-half of the religious world could not have been directly represented.

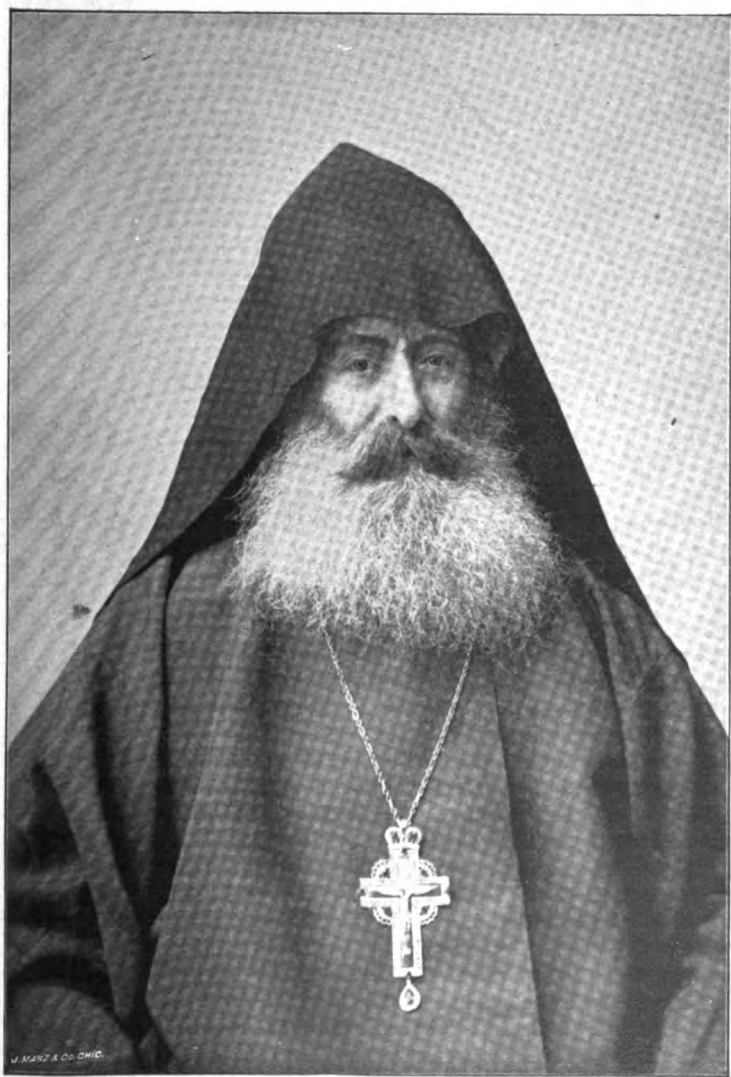
Woman could not have had a part in it in her own right for two reasons: one that her presence would not have been thought of or tolerated, and the other was that she herself was still too weak, too timid and too unschooled to avail herself of such an opportunity had it been offered. . . . Now the doors are thrown open in our own and many other lands. Women are becoming masters of the languages in which the great sacred literatures of the world are written. They are winning the highest honors that the great universities have to bestow, and already in the field of Religion hundreds have been ordained and thousands are freely speaking and teaching this new gospel of freedom and gentleness that has come to bless mankind. . . . I can only add my heartfelt word of greeting to those you have already heard. I welcome you, brothers, of every name and land, who have wrought so long and so well in accordance with the wisdom high heaven has given to you; and I welcome you, sisters, who have come with beating hearts and earnest purpose to this great feast, to participate not only in this Parliament, but in the great Congresses associated with it. Isabella, the Catholic, had not only the perception of a new world but of an enlightened and emancipated womanhood, which should strengthen religion and bless mankind. I welcome you to the fulfilment of her prophetic vision.

H. N. Higinbotham, President of the World's Columbian Exposition, was next introduced and spoke as follows:

ADDRESS OF PRESIDENT H. N. HIGINBOTHAM, OF THE WORLD'S
COLUMBIAN EXPOSITION.

It affords me infinite pleasure to welcome the distinguished gentlemen who compose this august body. It is a matter of satisfaction and pride, Mr. Chairman and gentlemen, that the relations existing between the peoples and the nations of the earth are of such a friendly nature as to make this gathering possible. I have long cherished the hope that nothing would intervene to prevent the complete fulfilment of the labors of your honored Chairman.

I apprehend that the fruitage of this Parliament will richly compensate



MGRDITCH KHRIMIAN, CATHOLICOS OF ALL ARMENIANS.

him and the world, and more than justify his efforts, and prove the wisdom of his work. It is a source of satisfaction that to the residents of a new city in a far country should be accorded this great privilege and high honor. The meeting of so many illustrious and learned men under such circumstances, evidences the kindly spirit and feeling that exist throughout the world. To me this is the proudest work of our Exposition. Whatever may be the differences in the religions you represent, there is a sense in which we are all alike. There is a common plane on which we are all brothers. We owe our being to conditions that are exactly the same. Our journey through this world is by the same route. We have in common the same senses, hopes, ambitions, joys and sorrows; and these to my mind argue strongly and almost conclusively a common destiny.

To me there is much satisfaction and pleasure in the fact that we are brought face to face with men that come to us bearing the ripest wisdom of the ages. They come in the friendliest spirit, which, I trust, will be augmented by their intercourse with us and with each other. I am hoping, Mr. Chairman and gentlemen, that your Parliament will prove to be a golden milestone on the highway of civilization—a golden stairway leading up to the table-land of a higher, grander and more perfect condition, where peace will reign and the enginery of war be known no more forever.

The Pastor of the Shepard Memorial Church of Cambridge, Massachusetts, having been introduced as one who should offer welcome in the name of New England Puritanism, spoke of the distinctively religious purpose and work of the Puritan colonists, and its formative influence on the character of the Republic.

SPEECH OF THE REV. ALEXANDER M'KENZIE.

The Puritan came early to this country with a very distinct work to do, and he gave himself distinctly to that work and succeeded in doing it. There are some who criticise the Puritan and say that if he had been a different man he would not have been the man he was. I venture to say that if the Puritan had not been precisely the man he was this gathering would never have been heard of. The little contribution that he makes this morning in the way of welcome to these guests from all parts of the world is to congratulate them on the opportunity given them of seeing something of the work his hands have established.

Men sometimes find fault and say that we are a materialist nation. I think we should give thanks that we are materialists, that we are blessed with railroads, steamships, banks, bankers and many kinds of money, providing they are good. [Laughter.] It would be no use attempting to maintain institutions of religion or schoolhouses without material and financial resources. It is rather a reproach to us if we cannot advance the institutions

of religion and learning as fast as men advance railroads. I wish our friends would take pains to notice what we are doing here. I should like them to see the fine churches of this and other great cities; I should like them to go into the country communities and see our missionary churches and country schools. I wish they would let me be their guide. I would take them to the place on our own Atlantic seaboard where they can see men manufacturing a republic—taking the black material of humanity and building it up into noble men and women; taking the red material, wild with every savage instinct, and making it into respectable men.

I do not think America has anything better or more hopeful to show than the work of Gen. Armstrong at Hampton. We have not built cathedrals yet, but we have built log schoolhouses, and if you visit them you will see in the cracks between the logs the eternal light streaming in. And for the work we are doing a log schoolhouse is better than a cathedral.

RESPONSES TO THE ADDRESSES OF WELCOME.

SPEECH OF ARCHBISHOP DIONYSIOS LATAS.

The Most Rev. Dionysios Latas, Archbishop of Zante, Greece, was introduced as a representative of the Greek Church.

REVEREND MINISTERS, MOST HONORABLE GENTLEMEN, THE SUPERIORS OF THIS CONGRESS, AND HONORABLE LADIES AND GENTLEMEN—I consider myself very happy in having set my feet on this platform to take part in the congress of the different nations and peoples. I thank the great American nation, and especially the superiors of this Congress, for the high manner in which they have honored me by inviting me to take part, and I thank the ministers of divinity of the different nations and peoples for the record which, for the first time, will be written in the history of the world.

I thank them still more because this invitation gave me the opportunity to satisfy a desire which I have had for a long time to visit this famous and most glorious country. I sat long time at Athens, the capital of Greece, and there had the opportunity to become acquainted with many American gentlemen, ministers, professors and others who came there for the sake of learning the new Greek, and travelers who visited that classic place, the place of the antiquities. By conversing with those gentlemen I heard and learned many things about America, and I admired from afar the greatness of the country. My desire has always been to visit and see this nation, and now, thanks to Almighty God, I am here in America within the precincts of the city which is showing the great progress and the wonderful achievements of the human mind. My voice, as representing the little kingdom of Greece, may appear of little importance as compared with the voices of you who represent great and powerful states, extensive cities and numerous

nations, but the influence of the church to which I belong is extensive and my part is great. But my thanks to the superiors of this Congress and my blessings and prayers to Almighty God must not be measured by extent and quantity but by true sympathy and quality. I repeat my thanks to the superiors of this Congress, the President, Charles Bonney, and Dr. Barrows.

The archbishop then turned to the dignitaries on the platform and said :

Reverend ministers of the eloquent name of God, the Creator of your earth and mine, I salute you on the one hand as my brothers in Jesus Christ, from whom, according to our faith, all good has originated in this world. I salute you in the name of the divinely inspired Gospel, which, according to our faith, is the salvation of the soul of man and the happiness of man in this world.

All men have a common Creator without any distinction between the rich and the poor, the ruler and the ruled ; all men have a common Creator without any distinction of clime or race, without distinction of nationality or ancestry, of name or nobility ; all men have a common Creator and consequently a common Father in God.

I raise up my hands and I bless with heartfelt love the great country, and the happy, glorious people of the United States.

"This indeed is glorious," cried Mr. Bonney, enthusiastically, as the Archbishop resumed his seat, a sentiment which was greeted with prolonged cheering.

The next speaker, P. C. Mozoomdar, of Calcutta, India, was already known to many in the assembly, both personally, as author of "The Oriental Christ," and also as representative of the Brahmo-Somaj, the movement toward a pure and spiritual theism, on which high hopes of many hearts have been fixed in many lands. On rising he was loudly cheered.

SPEECH OF P. C. MOZOOMDAR.

LEADERS OF THE PARLIAMENT OF RELIGIONS, MEN AND WOMEN OF AMERICA :—The recognition, sympathy and welcome you have given to India to-day are gratifying to thousands of liberal Hindu religious thinkers, whose representatives I see around me, and, on behalf of my countrymen, I cordially thank you. India claims her place in the brotherhood of mankind, not only because of her great antiquity, but equally for what has taken place there in recent times. Modern India has sprung from ancient India by a law of evolution, a process of continuity which explains some of the most difficult problems of our national life. In prehistoric times our forefathers worshiped the great living Spirit, God, and, after many

strange vicissitudes, we Indian theists, led by the light of ages, worship the same living Spirit, God, and none other.

Perhaps in other ancient lands this law of continuity has not been so well kept. Egypt aspired to build up the vast eternal in her elaborate symbolism and mighty architecture. Where is Egypt to-day? Passed away as a mystic dream in her pyramids, catacombs and sphynx of the desert.

Greece tried to embody her genius of wisdom and beauty in her wonderful creations of marble, in her all-embracing philosophy; but where is ancient Greece to-day? She lies buried under her exquisite monuments, and sleeps the sleep from which there is no waking.

The Roman cohorts under whose victorious tramp the earth shook to its center, the Roman theaters, laws and institutions—where are they? Hidden behind the oblivious centuries or, if they flit across the mind, only point a moral or adorn a tale.

The Hebrews, the chosen of Jehovah, with their long line of law and prophets, how are they? Wanderers on the face of the globe, driven by king and kaiser, the objects of persecution to the cruel or objects of sympathy to the kind. Mount Moriah is in the hands of the Mussulman, Zion is silent, and over the ruins of Solomon's Temple a few men beat their breasts and wet their white beards with their tears.

But India, the ancient among ancients, the elder of the elders, lives to-day with her old civilization, her old laws and her profound religion. The old mother of the nations and religions is still a power in the world. She has often risen from apparent death and in the future will surely arise again. When the Vedic faith declined in India, the esoteric religion of the Vedantas arose; then the everlasting philosophy of the Darasanas. When these declined again, the Light of Asia arose and established a standard of moral perfection which will yet teach the world a long time. When Buddhism had its downfall, the Shaivalands Vaish Rava revived and continued in the land down to the invasion of the Mohammedans. The Greeks and Scythians, the Turks and Tartars, the Mongols and Moslem, rolled over her country like torrents of destruction. Our independence, our greatness, our prestige—all had gone; but nothing could take away our religious vitality.

We are Hindus still and shall always be. Now sits Christianity on the throne of India, with the gospel of peace on one hand and the scepter of civilization on the other. Now it is not the time to despair and die. Behold the aspirations of modern India—intellectual, social, political—all awakened; our religious instincts stirred to the roots. If that had not been the case, do you think Hindus, Jains, Buddhists and others would have traversed these 14,000 miles to pay the tribute of their sympathy before this august Parliament of Religions?

No individual, no denomination can more fully sympathize or more

heartily join your conferences than we men of the Brahmo-Somaj, whose religion is the harmony of all religions, and whose congregation is the brotherhood of all nations.

Such, as our aspirations and sympathies, dear brethren, accept them. Let me thank you again for this welcome, in the name of my countrymen, and wish every prosperity and success to your labors.

It could not have seemed strange to any one present, that in calling on the next of the distinguished foreigners, the President of the day should have deemed it becoming to utter some word of graceful acknowledgment. "We have not treated China very well in this country," was his remark. "We have sometimes been severe toward her, and have some times persecuted her children. But the Emperor of China has responded in a Christian spirit to our call, and sent a delegate to this Congress. This delegate is the Hon. Pung Kwang Yu, First Secretary of the Chinese Legation in Washington."

If there had been any doubt as to the sympathy of the meeting with the words of its President, it was only momentary. When, in compliance with the invitation, the Imperial Commissioner arose, he was greeted with such manifestations of welcome, respect, and honor, as were surpassed in the case of no other speaker on the platform. As an eye-witness wrote at the time, "men and women rose to their feet in the audience, and there was wild waving of hats and handkerchiefs." The translation of the Commissioner's address was handed by his Secretary to Dr. Barrows, and read by him to the assembly.

SPEECH OF COMMISSIONER PUNG KWANG YU.

On behalf of the Imperial Government of China, I take great pleasure in responding to the cordial words which the Chairman of the General Committee and others have spoken to-day. This is a great moment in the history of nations and religions. For the first time men of various faiths meet in one great hall to report what they believe and the grounds for their belief. The great sage of China, who is honored not only by the millions of our own land, but throughout the world, believed that duty was summed up in reciprocity; and I think the word reciprocity finds a new meaning and glory in the proceedings of this historic Parliament. I am glad that the great Empire of China has accepted the invitation of those who have called this Parliament, and is to be represented in this great school of com-

parative religion. Only the happiest results will come, I am sure, from our meeting together in the spirit of friendliness. Each may learn from the other some lessons, I trust, of charity and good will, and discover what is excellent in other faiths than his own. In behalf of my government and people, I extend to the representatives gathered in this great hall the friendliest salutations, and to those who have spoken I give my most cordial thanks.

Prince Serge Wolkonsky, although present in no formally representative character, either from the Russian Empire or from the Russo-Greek Church, was made welcome as a member of the Parliament, and tendered his thanks for so high an honor.

SPEECH OF PRINCE SERGE WOLKONSKY.

[Speaking of the common note of charity, humanity and brotherhood that had been heard in all the denominational congresses, Prince Wolkonsky dwelt on the fitness of bringing together all these harmonious voices into a single chorus, and recognized in the Parliament the realization of this thought. He continued:]

I will take the liberty of relating to you a popular legend of my country. The story may appear rather too humorous for the occasion, but one of our national writers says, "Humor is an invisible tear through a visible smile," and we think that human tears, human sorrow and pain are sacred enough to be brought even before a religious congress.

There was an old woman who for many centuries suffered tortures in the flames of hell, for she had been a great sinner during her earthly life. One day she saw far away in the distance an angel taking his flight through the blue skies; and with the whole strength of her voice she called to him. The call must have been desperate, for the angel stopped in his flight, and coming down to her asked her what she wanted.

"When you reach the throne of God," she said, "tell him that a miserable creature has suffered more than she can bear, and that she asks the Lord to be delivered from these tortures."

The angel promised to do so and flew away. When he had transmitted the message God said:

"Ask her whether she has done any good to anyone during her life."

The old woman strained her memory in search of a good action during her sinful past, and all at once: "I've got one," she joyfully exclaimed, "one day I gave a carrot to a hungry beggar."

The angel reported the answer.

"Take a carrot," said God to the angel, "and stretch it out to her. Let her grasp it, and if the plant is strong enough to draw her out from hell she shall be saved."

This the angel did. The poor old woman clung to the carrot. The angel began to pull, and, lo! she began to rise! But when her body was half out of the flames she felt a weight at her feet. Another sinner was clinging to her. She kicked, but it did not help. The sinner would not let go his hold, and the angel, continuing to pull, was lifting them both. But, lo! another sinner clung to them, and then a third, and more and always

more a chain of miserable creatures hung at the old woman's feet. The angel never ceased pulling. It did not seem to be any heavier than the small carrot could support, and they all were lifted in the air. But the old woman suddenly took fright. Too many people were availing themselves of her last chance of salvation, and kicking and pushing those who were clinging to her, she exclaimed: "Leave me alone; hands off; the carrot is mine."

No sooner had she pronounced this word "mine" than the tiny stem broke, and they all fell back to hell, and forever.

In its poetical artlessness and popular simplicity this legend is too eloquent to need interpretation. If any individual, any community, any congregation, any church, possesses a portion of truth and of good, let that truth shine for everybody; let that good become the property of everyone. The substitution of the word "mine" by the word "ours," and that of "ours" by the word "everyone's"—this is what will secure a fruitful result to our collective efforts as well as to our individual activities.

This is why we welcome and greet the opening of this Congress, where, in a combined effort of the representatives of all churches, all that is great and good and true in each of them is brought together in the name of the same God and for the sake of all mankind.

We congratulate the President, the members and all the listeners of this Congress upon the tendency of union that has gathered them on the soil of the country whose allegorical eagle, spreading her mighty wings over the stars and stripes, holds in her talons those splendid words, "E Pluribus Unum."

The state religion of Japan—the Shinto religion—was represented in the person of one of its most eminent prelates, the Rt. Rev. Reuchi Shibata. The high priest, on being introduced, came forward in his sacerdotal garments, with profound obeisances toward the right and left and toward the audience.

President Bonney, in his words of introduction, referred to the swift advances of Japan in modern civilization, and the peculiar interest felt by Americans in the people of the Mikado's empire.

The Shinto high priest's address was read by Dr. Barrows.

SPEECH OF THE RT. REV. REUCHI SHIBATA.

I cannot help doing honor to the Congress of Religions held here in Chicago, as the result of the partial efforts of those philanthropic brothers who have undertaken this, the greatest meeting ever held. It was fourteen years ago that I expressed, in my own country, the hope that there should be a friendly meeting between the world's religionists, and now I realize my hope with great joy in being able to attend these phenomenal meetings.

In the history of the past we read of repeated and fierce conflicts between



MOHAMMEDANS AT PRAYER.

different religious creeds, which have sometimes ended in war. But that time has passed away, and things have changed with advancing civilization. It is a great blessing, not only to the religions themselves, but also to human affairs, that the different religionists can thus gather in a friendly way and exchange their thoughts and opinions on the important problems of the age.

I trust that these repeated meetings will gradually increase the fraternal relations between the different religionists in investigating the truths of the universe, and be instrumental in uniting all religions of the world, and in bringing all hostile nations into peaceful relations by leading them to the way of perfect justice.

When he had finished reading, Dr. Barrows introduced four Buddhist priests from Japan, namely, Banriu Yatsubuchi, Zitzuzen Ashitsu, Shaku Soyen and Horin Toki. The priests arose and remained standing while Z. Noguchi, their interpreter, said:

I thank you on behalf of the Japanese Buddhist priests for the welcome you have given us and for the kind invitation to participate in the proceedings of this Congress.

Dr. Barrows explained that these Buddhists were bishops in their own land, and had been touched with the kind greetings and hospitalities they had received since arriving in America, several weeks before.

Count A. Bernstorff of Germany, while disclaiming any official authority either from state or from church, spoke as a German and as an Evangelical Protestant, in a sincere and weighty address.

SPEECH OF COUNT BERNSTORFF.

Let me begin by stating my great pleasure—and I know that I am not alone with this feeling in my country—that for the first time Religion should be officially connected with a world's exhibition. Religion, the most vital question for every human being, is generally laid aside at such gatherings and men are too apt to forget the claims of God in the bustle of life. Here, in a free country, where the Church is not supported by the government, and yet where the churches have more influence on public life than anywhere else, it has been recognized that such a large influx of men should not meet without paying attention to the question of all questions. This Parliament is, therefore, a testimony, and one whose voice will, I trust, be heard all over the earth, that men live not by bread alone, but that the care for the immortal soul is the paramount question for every man, the question which ought to be treated before all others when men of all nations meet. . . .

I, for myself, declare that I am here as an individual Evangelical Christian, and that I should never have set my foot in this Parliament if I thought that it signified anything like a consent that all religions are equal and that it is only necessary to be sincere and upright. I can consent to nothing of this kind. I believe only the Bible to be true and Protestant Christianity the only true Religion. I wish no compromise of any kind.

We cannot deny that we who meet in this Parliament are separated by great and important principles. We admit that these differences cannot be bridged over, but we meet, believing everybody has the right to his faith. You invite everybody to come here as a sincere defender of his own faith. I, for my part, stand before you with the same wish that prompted Paul when he stood before the representative of the Roman Empire and Agrippa, the Jewish king. "I would to God that all that hear me to-day were both almost and altogether such as I am." . . . We Christians are servants of our Master, the living Saviour. We have no right to compromise the truth he intrusted to us, either to think lightly of it or to withhold the message he has given us for humanity. But we meet together, each one wishing to gain the others to his own creed. Will this not be a Parliament of war instead of peace? Will it not bring us further from instead of nearer to each other? I think not, if we hold fast the truth that these great vital doctrines can only be defended and propagated by spiritual means. An honest fight with spiritual weapons need not estrange the combatants; on the contrary, it often brings them nearer.

I think this conference will have done enough to engrave its memory forever on the leaves of history, if this great principle found general adoption. One light is dawning in every heart, and the nineteenth century has brought us much progress in this respect; yet we risk to enter the twentieth century before the great principle of religious liberty has found universal acceptance. . . . The principle of religious liberty is based on the grand foundation that God wants the voluntary observance of free men.

After a few courteous and sympathetic words from M. Bonet-Maury, representing religious thought and sentiment in France, a representative from the remotest antipodes was introduced, Archbishop Redwood of New Zealand.

In presenting to the assembly this distinguished guest, President Bonney remarked that the Most Reverend gentleman came from that part of the globe which is fruitful of new things and new views, which has given us a new form of ballot, and a new mode of transferring real estate, and which has made the greatest advance in the application of arbitration to the settlement of trade disputes.

After a brief exordium, the archbishop said :

SPEECH OF ARCHBISHOP REDWOOD.

I deem it a very great honor and privilege to be present on such an occasion as this, in an assembly that begins, as it were, a new era for mankind—an era, I believe, of real brotherly love. It is a sad spectacle, when the mind ranges over a whole universe, to see that multitude of 1,200,000,000 of human beings created by the same God, destined to the same happiness, and yet divided by various barriers; to see that instead of love prevailing from nation to nation, there are barriers of hatred dividing them. I believe an occasion like this is the strongest possible means of removing forever such barriers.

[After emphasizing the fact that the doctrine of the Incarnation as taught by the Catholic Church involves not only the fatherhood of God, but the brotherhood of God, and the brotherhood of all mankind, the speaker continued:]

These are the great ideas that underlie Christianity fully understood. We are to remove, in this nineteenth century, the barriers of hatred that prevent men from listening to the truths contained in all religions.

In all religions there is a vast element of truth, otherwise they would have no cohesion. They all have something respectable about them, they all have vast elements of truth; and the first thing for men, to respect themselves and to take away the barriers of hatred, is to see what is noble in their respective beliefs and to respect each other for the knowledge of the truth contained therein.

Therefore I think that this Parliament of Religion will promote the great brotherhood of mankind, and in order to promote that brotherhood it will promote the expansion of truth. I do not pretend as a Catholic to have the whole truth or to be able to solve all the problems of the human mind. I can appreciate, love and esteem any element of truth found outside of that great body of truth. In order to sweep away the barriers of hatred that exist in the world, we must respect the elements of truth contained in all religions, and we must respect also the elements of morality contained in all religions.

Man is an intelligent being, and therefore he requires to know truth. He is also a moral being that is bound to live up to that truth, and is bound to use his will and liberty in accordance with truth. He is bound to be a righteous being. We find in all religions a number of truths that are the foundation, the bed-rock of all morality, and we see them in the various religions throughout the world, and we can surely, without sacrificing one point of Catholic morality or of truth, admire those truths revealed in some manner by God.

Man is not only a moral being, but a social being. Now the condition to make him happy and prosperous as a social being, to make him progress and go forth to conquer the world, both mentally and physically, is that he should be free, and not only to be free as a man in temporal mat

ters, but to be free likewise in religious matters. Therefore, it is to be hoped that from this day will date the dawn of that period when, throughout the whole of the universe, in every nation, the idea of oppressing any man for his religion will be swept away. I think I can say in the name of the young country I represent, in the name of New Zealand and the Church of Australasia, that has made such a marvelous progress in our time, that we hope God will speed that day.

The interest of this long protracted session culminated in the brief closing address of the Buddhist delegate, Mr. H. Dharmapala, of Ceylon. The person and utterance of this speaker made an impression on the assembly that is preserved in a letter published at the time.

"With his black, curly locks thrown back from his broad brow, his keen, clear eye fixed upon the audience, his long brown fingers emphasizing the utterances of his vibrant voice, he looked the very image of a propagandist, and one trembled to know that such a figure stood at the head of the movement to consolidate all the disciples of Buddha and to spread 'the light of Asia' throughout the civilized world.'"

SPEECH OF H. DHARMAPALA.

FRIENDS,—I bring to you the good wishes of four hundred and seventy-five millions of Buddhists, the blessings and peace of the religious founder of that system which has prevailed so many centuries in Asia, which has made Asia mild, and which is to-day, in its twenty-fourth century of existence, the prevailing religion of those countries. I have sacrificed the greatest of all work to attend this Parliament; I have left the work of consolidating the different Buddhist countries, which is the most important work in the history of modern Buddhism. When I read the program of this Parliament of Religions I saw it was simply the re-echo of a great consummation which the Indian Buddhists accomplished twenty-four centuries ago.

At that time Asoka, the great emperor, held a council, in the city of Patna, of a thousand scholars, which was in session for seven months. The proceedings were epitomized and carved on rock and scattered all over the Indian peninsula and the then known globe. After the consummation of that program the great Emperor sent the gentle teachers, the mild disciples of Buddha, in the garb that you see on this platform, to instruct the world. In that plain garb they went across the deep rivers, across the Himalayas, to the plains of Mongolia and of China and to the far-off beautiful isles, the empire of the rising sun; and the influence

1 St. Louis Observer, September 21, 1893.

of that congress, held twenty-one centuries ago, is to-day a living power, for you everywhere see mildness in Asia.

Go to any Buddhist country and where do you find such healthy compassion and tolerance as you find there? Go to Japan, and what do you see? The noblest lessons of tolerance and gentleness. Go to any of the Buddhist countries and you will see the carrying out of the program adopted at the congress called by the Emperor Asoka.

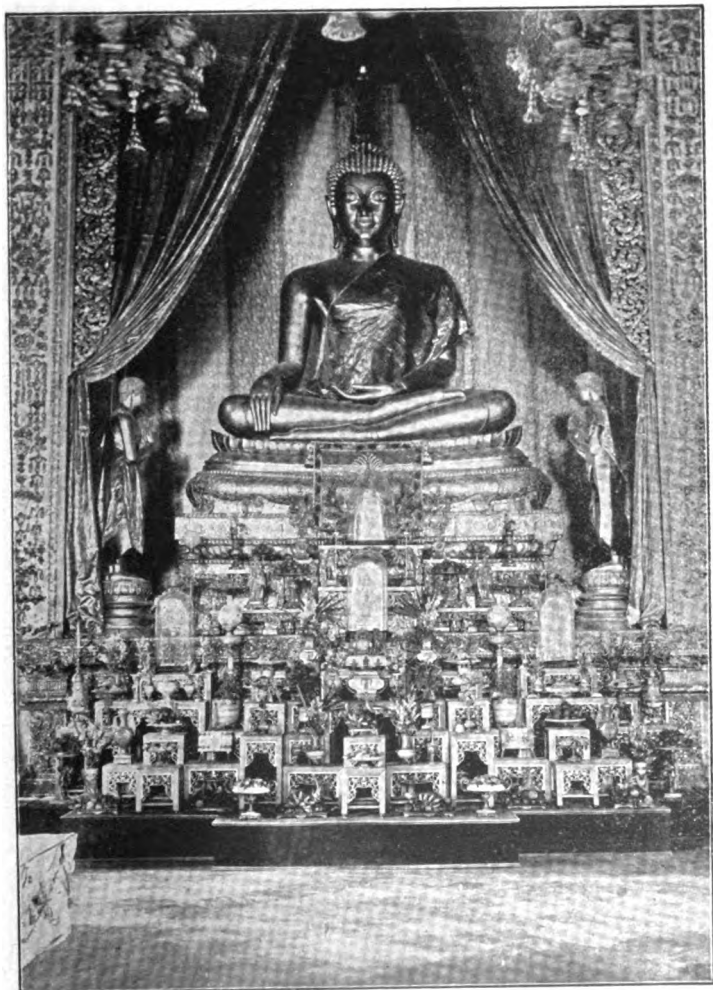
Why do I come here to-day? Because I find in this new city, in this land of freedom, the very place where that program can also be carried out. For one year I meditated whether this Parliament would be a success. Then I wrote to Dr. Barrows that this would be the proudest occasion of modern history and the crowning work of nineteen centuries. Yes, friends, if you are serious, if you are unselfish, if you are altruistic, this program can be carried out and the twentieth century will see the teachings of the meek and lowly Jesus accomplished.

I hope in this great city, the youngest of all cities, this program will be carried out, and that the name of Dr. Barrows will shine forth as the American Asoka. And I hope that the noble lessons of tolerance learned in this majestic assembly will result in the dawning of universal peace which will last for twenty centuries more.

The AFTERNOON SESSION opened with a few words of cordial and hopeful salutation from Dr. Carl von Bergen, of Sweden, after which Mr. Virchand A. Gandhi, a lawyer of Bombay, and one of the chief exponents of the Jain Religion of that country, spoke as follows:

SPEECH OF MR. GANDHI.

MR. PRESIDENT, LADIES AND GENTLEMEN,—I will not trouble you with a long speech. I, like my respected friends, Mr. Mozoomdar and others, come from India, the mother of religions. I represent Jainism, a faith older than Buddhism, similar to it in its ethics, but different from it in its psychology, and professed by a million and a half of India's most peaceful and law-abiding citizens. You have heard so many speeches from eloquent members, and as I shall speak later on at some length, I will, at present, only offer on behalf of my community and their high priest, Moni Atma Ranji, whom I especially represent here, our sincere thanks for the kind welcome you have given us. This spectacle of the learned leaders of thought and religion meeting together on a common platform, and throwing light on religious problems, has been the dream of Atma Ranji's life. He has commissioned me to say to you that he offers his most cordial congratulations on his own behalf, and on behalf of the Jain community, for your having achieved the consummation of that grand idea, of convening a Parliament of Religions.



LORD BUDDHA'S IMAGE IN THE PAVARANIVESA TEMPLE, BANGKOK,
SIAM.

Prof. Minas Tcheraz, editor of an Armenian newspaper published in London, was the next speaker. In introducing him, Dr. Barrows referred to the fact that Armenia is supposed to have been the cradle of the race, and that, according to the Biblical story, the ark, after the flood, rested on Mount Ararat, in Armenia. He paid a tribute to the noble traits exhibited by the old Armenian Christian nation when suffering under persecution. Prof. Tcheraz responded in these words:

SPEECH OF PROF. TCHERAZ.

Salutations to the new world, in the name of Armenia, the oldest country of the old world. Salutations to the American people, in the name of Armenia, which has been twice the cradle of the human race. Salutations to the Parliament of Religions, in the name of Armenia, where the religious feeling first blossomed in the enraptured heart of Adam. Salutations to every one of you, brothers and sisters, in the name of the Tigris and the Euphrates, which watered the Garden of Eden; in the name of the Majestic Ararat, which was crowned by the ark of Noah; in the name of a church which was almost contemporary with Christ.

A pious thought animated Christopher Columbus when he directed the prow of his ship toward this land of his dreams,—to convert the natives to the faith of the Roman Catholic Church. A still more pious thought animates you now, noble Americans, because you try to convert the whole of humanity to the dogma of universal toleration and fraternity.* Old Armenia blesses this grand undertaking of young America and wishes her to succeed in laying, on the extinguished volcanos of religious hatred, the foundation of the temple of peace and concord.

At the beginning of our sittings allow the humble representative of the Armenian people to invoke the divine benediction on our labors, in the very language of his fellow-countrymen: *Zkorzs tserats merots oogheegh ora i mez, Der, yev zkorzs tserats merots achoghia mez.*

Prof. C. N. Chakravarti, a theosophist from Allahabad, India, was the next speaker. He said:

SPEECH OF PROF. CHAKRAVARTI.

I come here to represent a religion, the dawn of which appeared in a misty antiquity which the powerful microscope of modern research has not yet been able to discover; the depth of whose beginnings the plummet of history has not been able to sound. From time immemorial spirit has been represented by white, and matter has been represented by black, and the two sister streams which join at the town from which I came, Allahabad, represent two sources, of spirit and matter, according to the philosophy of

my people. And when I think that here, in this city of Chicago, this vortex of physicality, this center of material civilization, you hold a Parliament of Religions; when I think that, in the heart of the World's Fair, where abound all the excellences of the physical world, you have provided also a hall for "the feast of reason and the flow of soul," I am once more reminded of my native land.

Why? Because here, even here, I find the same two sister streams of spirit and matter, of the intellect and physicality, flowing together, representing the symbolical evolution of the universe. I need hardly tell you that, in holding this Parliament of Religions, where all the religions of the world are to be represented, you have acted worthily of the race that is in the van-guard of civilization—a civilization, the chief characteristic of which, to my mind, is widening toleration, breadth of heart and liberality toward all the different religions of the world. In allowing men of different shades of religious opinion, and holding different views as to philosophical and metaphysical problems, to speak from the same platform—aye, even allowing me, who, I confess, am a heathen, as you call me—to speak from the same platform with them, you have acted in a manner worthy of the motherland of the society which I have come to represent to-day. The fundamental principle of that society is universal tolerance; its cardinal belief that, underneath the superficial strata, runs the living water of truth.

I have always felt that between India and America there was a closer bond of union in the times gone by, and I do think it is probable that there may be a subtler reason for the identity of our names than either the theory of Johnson or the mistake of Columbus can account for. It is true that I belong to a religion which is now decrepit with age, and that you belong to a race in the first flutter of life, bristling with energy. And yet you cannot be surprised at the sympathy between us, because you must have observed the secret union that sometimes exists between age and childhood.

It is true that in the East we have been accustomed to look toward something which is beyond matter. We have been taught for ages after ages and centuries after centuries to turn our gaze inward toward realms that are not those which are reached by the help of the physical senses. This fact has given rise to the various schools of philosophy that exist to-day in India, exciting the wonder and admiration, not only of the dead East, but of the living and rising West. We have in India, even to this day, thousands of people who give up as trash, as nothing, all the material comforts and luxuries of life, with the hope, with the realization, that, great as the physical body may be, there is something greater within man, underneath the universe, that is to be longed for and striven after.

In the West you have evolved such a stupendous energy on the physical plane, such unparalleled vigor on the intellectual plane, that it strikes any stranger landing on your shores with a strange amazement. And yet I can read, even in this atmosphere of material progress, I can discern

beneath this thickness of material luxury, a secret and mystic aspiration to something spiritual.

I can see that even you are getting tired of your steam, of your electricity, and the thousand different material comforts that follow these two great powers. I can see that there is a feeling of despondency coming even here—that matter, pursued however vigorously, can be only to the death of all, and it is only through the clear atmosphere of spirituality that you can mount up to the regions of peace and harmony. In the West, therefore, you have developed this material tendency. In the East we have developed a great deal of the spiritual tendency; but even in this West, as I travel from place to place, from New York to Cincinnati, and from Cincinnati to Chicago, I have observed an ever increasing readiness of people to assimilate spiritual ideas, regardless of the source from which they emanate. This, ladies and gentlemen, I consider a most significant sign of the future, because through this and through the mists of prejudice that still hang on the horizon, will be consummated the great event of the future, the union of the East and West.

In introducing Rev. Alfred Williams Momerie, D.D., of London, England, Dr. Barrows made an allusion to Gladstone, which was greeted with a storm of applause. Dr. Barrows, continuing, said that one of the letters he had received in reply to his invitations was from the late Lord Tennyson, and that it was a letter that gave him great satisfaction. The Parliament of Religion, he added, has a number of eminent friends in Great Britain, and he believed if that great and noble man, the Archbishop of Canterbury, were here, his frown upon the Parliament would not be so severe as he had made it. Dr. Momerie, after this introduction, addressed the meeting as follows:

• SPEECH OF DR. MOMERIE.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—One of your humorists, Artemus Ward, has said, "I am always happiest when I am silent," and so am I, friends. I shall not trespass on your attention more than two minutes. But there are three things which I feel that I must say. First, I must tender my most sincere thanks to you for the honor which you have done me in inviting me to come here, and also for the many words and deeds of welcome with which I have been greeted ever since I came. Secondly, I feel bound to say that there is one thing which, to me personally, casts a gloom over the brightness of the day, and that is the absence of my own archbishop. I am always bound to speak with all respect of my ecclesiastical superior, and, personally, I have the highest regard for him. He has been very kind

to me ; I may almost venture to call him a friend: but that makes me all the more sad that he is absent on this occasion. But, as the Chairman has just told you, you must not therefore think that the Church of England, as a whole, is out of sympathy with you. One of the greatest and best men the Church of England has ever had, the late Dean of Westminster, would, if he were alive to-day, have been with us, and I believe, too, he would have succeeded in bringing with him the Archbishop of Canterbury. There are others of the departed—men like Arnold of Rugby ; Frederick Robertson of Brighton ; Frederick Maurice, who was one of my predecessors at Kings College—all these men would have been here ; and further, I personally know that a large number of the English clergy and a still larger number of the English laity are in sympathy with your Congress to-day. So that in spite of the fact that the Archbishop of Canterbury is away, it still remains true that all the churches of the world are in sympathy with you and taking part in the Congress this week.

Then the third, the last thing which I wish to state, is that I feel and shall always feel the profoundest thanks to the President, to Dr. Barrows, and to all who have helped them in bringing about this great and glorious result. Of all the studies of the present day the most serious, interesting and important is the study of comparative religion, and I believe that this object lesson, which it is the glory of America to have provided for the world, will do far more than any private study in the seclusion of the student's own home. The report of our proceedings, which will be telegraphed all over the world, will help men by thousands and tens of thousands and hundreds of thousands to realize the truth of those grand old Bible words that God has never left himself without witness. It cannot be—I say it cannot be—that the New Commandment was inspired when uttered by Christ and was not inspired when uttered, as it was uttered, by Confucius and by Hillel.

The fact is, all religions are fundamentally more or less true and all religions are superficially more or less false. And I suspect that the creed of the universal religion, the religion of the future, will be summed up pretty much in the words of Tennyson, words which were quoted in that magnificent address which thrilled us this morning :

“the whole world is everywhere
Bound by gold chains about the feet of God.”

Swami Vivekananda, of Bombay, India, was next introduced. When Mr. Vivekananda addressed the audience as “sisters and brothers of America,” there arose a peal of applause that lasted for several minutes. He spoke as follows :

SPEECH OF MR. VIVEKANANDA.

It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions, and I thank you in the name of the millions and millions of Hindu people of all classes and sects.

My thanks, also, to some of the speakers on this platform who have told you that these men from far-off nations may well claim the honor of bearing to the different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions to be true. I am proud to tell you that I belong to a religion into whose sacred language, the Sanskrit, the word exclusion is untranslatable. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, a remnant which came to southern India and took refuge with us in the very year in which their holy Temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to thee."

The present Convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita. "Whosoever comes to me, through whatsoever form I reach him, they are all struggling through paths that in the end always lead to me." Sectarianism, bigotry and its horrible descendant, fanaticism, have possessed long this beautiful earth. It has filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for this horrible demon, human society would be far more advanced than it is now. But its time has come, and I fervently hope that the bell that tolled this morning in honor of this Convention may be the death knell to all fanaticism, to all persecutions with the sword or the pen, and to all uncharitable feelings between persons wending their way to the same goal.

Principal Grant, of Canada, next addressed the Congress. After expressing pleasure at the opportunity of representing the Dominion in the Parliament, he said :

SPEECH OF PRINCIPAL GRANT.

The dream that allured hardy navigators for many years was the supposed existence of a northwest passage by water. But in our day it has been found that that great northwest passage is not by sea but by land. We have discovered that the shortest way from the old world to the world of Japan and China, is across Canada. So Canada feels herself now to be the link between old Europe and the older East, and the link between the three great self-governing parts of the British Empire.

How is it possible for a people so situated to be parochial? How is it possible for them not to meet in a genial way the representatives of other religions? Across our broad lands millions are coming and going from East to West, mingling with us, and we are obliged to meet them as man should always meet man. Not only this, but on that great new ocean which is to be the arena of the future commerce of the world—on that our sons are showing that they intend to play an important part. Their position, as the fourth maritime nation of the world as regards ocean tonnage, shows the aptitude of our people for foreign trade, and as sailors owning the ships they sail in, they are more likely than any others to learn the lesson that the life of the world is one, that truth is one, that all men are brothers, and that the service of humanity is the most acceptable form of religion to God. And therefore we feel that we have a sort of right to join with you in this matter of extending a welcome to those from different nations, whose faiths are different, but whose spiritual natures are the same, in whom dwelleth that true Light which lighteth every man that cometh into the world.

Our place in history gives us a still more undoubted right to come here and to take our place in a friendly way beside the representatives of other religions. Our racial, political and religious evolution bids us do that. Our racial evolution your own Parkman has described to you in pages glowing with purple light. He has told you of the two centuries of conflict between France and Britain for the possession of this fair young continent, and he has told you that, while outward failure was the part of the former, all the heroism and enduring successes were not with the conquerors. France gave without stint the greatest explorers, whose names are sown all over this continent, thick as seeds in a field—martyrs and missionaries of deathless fame, saints whose works do still follow them. In Canada the seed sprang from good soil and we see its permanent memorial now in a noble, fresh Canadian people, enjoying their own language, laws and institutions under a flag that is identified with their liberties, and under a constitution that they and their fathers have helped to hammer out. Their children sit side by side in our federal parliament with the children of their ancestral foes, and the only real contest between them is which shall serve Canada best. The union of two races and languages was needed to enable England to do her imperial work. Will not the same union enable Canada

to do a like work, and does it not force us to see good even in those that our ancestors thought enemies ?

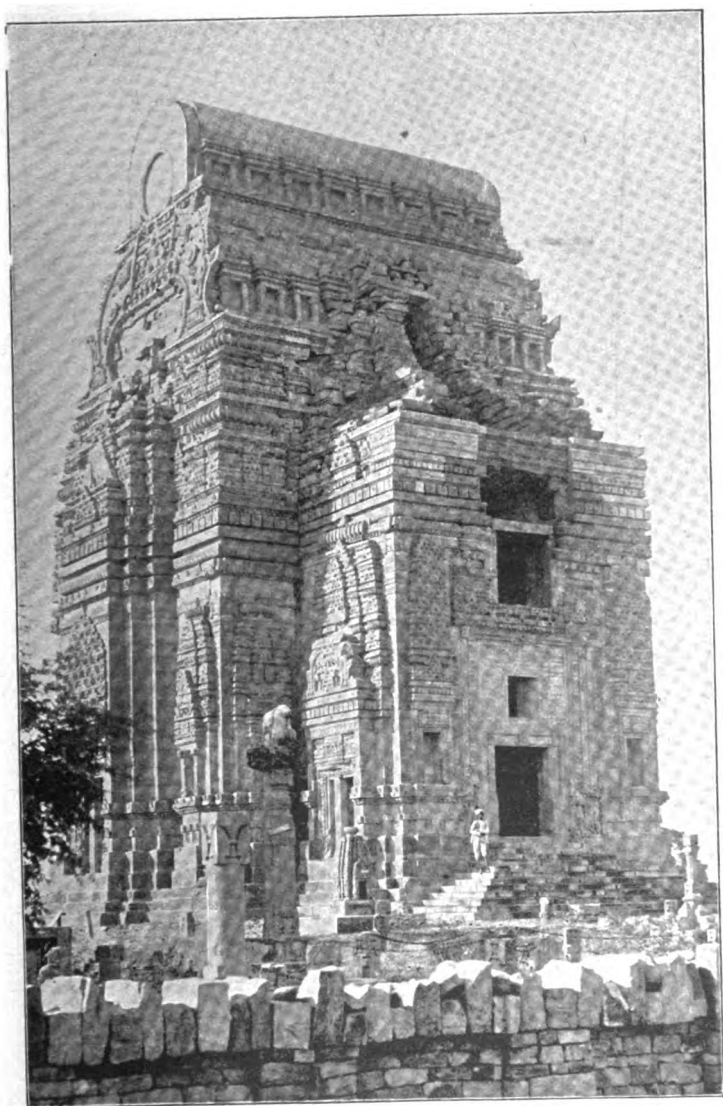
Our political evolution has had the same lesson for us. It has taught us to borrow ideas with equal impartiality from sources apparently opposite. We have borrowed the federal idea from you ; the parliament, the cabinet, the judicial system from Britain ; and, uniting both, we think we have found a constitution better than that which either the mother country or the older daughter enjoys. At any rate we made it ourselves and it fits us ; and this very political evolution has taught us that ideas belong to no one country, that they are the common property of mankind, and so we act together, trying to borrow new ideas from every country that has found by experiment that the ideas will work well.

Our religious evolution has taught us the same thing. And so we have been enabled to accomplish a measure of religious unification greater than either the mother-land or the United States. Eighteen years ago, for instance, all the Presbyterian denominations united into one church in the Dominion of Canada. Immediately thereafter all the Methodist churches took the same step, and now all the Protestant churches have appointed committees to see whether it is not possible to have a larger union, and all the young life of Canada says "Amen" to the proposal.

Now it is easy for a people with such an environment to understand that where men differ they must be in error, that truth is that which unites, that every age has its problems to solve, that it is the glory of the human mind to solve them, and that no church has a monopoly of the truth or of the Spirit of the living God.

It seems to me that we should begin this Parliament of Religions, not with the consciousness that we are doing a great thing, but with an humble and lowly confession of sin and failure. Why have not the inhabitants of the world fallen before the truth ? The fault is ours. The Apostle Paul, looking back on centuries of marvelous God-guided history, saw as the key to all its maxims this : that Jehovah had stretched out his hands all day long to a disobedient and gainsaying people ; that although there was always a remnant of the righteous, Israel as a nation did not understand Jehovah and therefore failed to understand her own marvelous mission.

If St. Paul were here to-day would he not utter the same sad confession with regard to the nineteen centuries of Christendom ? Would he not have to say that we have been proud of our Christianity instead of allowing our Christianity to humble and crucify us ; that we have boasted of Christianity as something we possessed instead of allowing it to possess us ; that we have divorced it from the moral and spiritual order of the world instead of seeing that it is that which interpenetrates, interprets, completes and verifies that order, and that so we have hidden its glories and obscured its power ? "All day long," our Saviour has been saying, "I have stretched out my hands to a disobedient and gainsaying people."



OLD BUDDHIST TEMPLE IN THE FORT OF AGRA, INDIA.

But, sir, the only one indispensable condition of success is that we recognize the cause of our failure, that we confess it with humble, lowly, penitent and obedient minds, and that with quenchless western courage and faith we now go forth and do otherwise.

A young lady from Bombay, Miss Jeanne Sorabji, being introduced as a representative of the Parsees, hastened to explain that it was only in point of race that she could claim to belong to that stock. Her father, at the age of eighteen, had been brought to the knowledge and faith of Jesus Christ, to which she herself most earnestly adhered. She brought a message of love and salutation from her Christian fellow-countrymen to the women of America.

Another citizen of Bombay, Mr. B. B. Nagarkar, of the Brahmo-Somaj, followed Miss Sorabji. He spoke as follows:

SPEECH OF MR. NAGARKAR.

BROTHERS AND SISTERS IN THE WESTERN HOME,—It is a great privilege to be able to stand on this noble platform. As the President has already announced to you, I represent the Theistic movement in India, known in my native country as the religion of the Brahmo-Somaj. I come from the city of Bombay, the first city of the British Empire. It was only five months ago that I left my native land, and to you, the Americans, who are so much accustomed to fly, as it were, on wings of the atmosphere, it would be a hard task to imagine the difficulties and the troubles that an Oriental meets when he has to bring himself over fourteen thousand miles. The Hindus have been all along confining themselves to the narrow precincts of the Indian Continent, and it is only during the last hundred years or so that we have been brought into close contact with Western thought, with English civilization, and by English civilization I mean the civilization of English-speaking nations.

The Brahmo-Somaj is the result, as you know, of the influence of various religions, and the fundamental principle of the Theistic Church in India is universal love, harmony of faiths, unity of prophets, or rather unity of prophets and harmony of faiths. The reverence that we pay the other prophets and faiths is not mere lip-loyalty, but it is the universal love for all the prophets and for all the forms and shades of truth by their own inherent merit. We try not only to learn in an intellectual way what those prophets have to teach, but to assimilate and imbibe these truths that are very near our spiritual being. It was the grandest and noblest aspiration of the late Mr. Sen to establish such a religion in the land of India, which has been well known as the birthplace of a number of religious faiths. This is a marked characteristic of the East, and especially India, so that

India and its outskirts have been glorified by the touch and teaching of the prophets of the world. It is in this way that we live in a spiritual atmosphere.

Here in the far West you have developed another phase of human life. You have studied outward nature. We in the East have studied the inner nature of man. Mr. Sen, more than twenty years ago, said: "Glory to the name of God in the name of the Parliament of Religions." Parliament of Religions is exactly the expression that he used on that occasion in his exposition of the doctrine of the new dispensation. It simply means the Church of the Brahmo-Samaj, Church of India, so that what I wish to express to you is that I feel a peculiar pleasure in being present here on this occasion. It was only two years ago that I heard of the grand scheme that was to be worked out here in the midst of the country of liberty, and I took the first opportunity to put myself in communication with the worthy Dr. Barrows. For a long time I thought I should not be able to come, but God has brought me safe and I stand in the midst of you. I consider it a great privilege.

In the East we have a number of systems of philosophy, a deep insight into the spiritual nature of man, but you have at the same time to make an earnest and deep research to choose what is accidental and what is essential in Indian philosophy. Catch hold very firmly of what is permanent of the eastern philosophy. Lay it down very strongly to heart and try to assimilate it with your noble western thoughts. You western nations represent all the material civilization. You who have gone deep into the outward world and tried to discover the forces of outward nature, you have to teach to the East the glory of man's intellect, his logical accuracy, his rational nature, and in this way it is that in the heart of the church of the new dispensation—call it by whatever name you will—you will have the harmony of the East and the West, a union between faith and reason, a wedding between the Orient and the Occident.

The exercises of the day were brought to a close with an address by Bishop Benjamin W. Arnett, of the African Methodist Episcopal Church.

SPEECH OF BISHOP ARNETT.

Through the partiality of the Committee of Arrangements, I am put in a very peculiar position this afternoon. I am to respond to the addresses of welcome, on behalf of Africa. I am to represent on the one side the Africans in Africa, and on the other side the Africans in America. I am also, by the Chairman, announced to give color to this vast Parliament of Religions. [Laughter.] Now, I think it is very well colored itself, and, if I have any eyes, I think the color is in the majority this time, anyhow.

But Africa needs a voice. Africa has been welcomed, and it is so peculiar a thing for an African to be welcomed that I congratulate myself that I

have been welcomed here to-day. In responding to the addresses of welcome I will, in the first place, respond for the Africans in Africa, and accept your welcome on behalf of the African continent, with its millions of acres and millions of inhabitants, with its mighty forests, with its great beasts, with its great men, and its great possibilities. Though some think that Africa is in a bad way, I am one of those who have not lost faith in the possibilities of a redemption of Africa. I believe in Providence and in the prophesies of God that Ethiopia yet shall stretch forth her hands unto God, and, although to-day our land is in the possession of others, and every foot of land and every foot of water in Africa has been appropriated by the governments of Europe, yet I remember, in the light of history, that those same nations parceled out the American continent in the past.

But America had her Jefferson. Africa in the future is to bring forth a Jefferson who will write a declaration of the independence of the Dark Continent. And as you had your Washington, so God will give us a Washington to lead our hosts. Or, if it please God, he may raise up not a Washington, but another Toussaint L'Ouverture, who will become the pathfinder of his country, and, with his sword will, at the head of his people, lead them to freedom and equality. He will form a republican government whose corner-stone will be religion, morality, education and temperance, acknowledging the Fatherhood of God and the brotherhood of man; while the Ten Commandments and the Golden Rule shall be the rule of life and conduct in the great republic of redeemed Africa.

But, sir, I accept your welcome, also, on behalf of the negroes of the American continent. As early as 1502 or 1503, we are told, the negroes came to this country. And we have been here ever since, and we are going to stay here too—some of us are. Some of us will go to Africa, because we have got the spirit of Americanism, and wherever there is a possibility in sight some of us will go. We accept your welcome to this grand assembly, and we come to you this afternoon and thank God that we meet these representatives of the different religions of the world. We meet you on the height of this Parliament of Religions—the first gathering of the peoples since the time of Noah, when Shem, Ham and Japhet met together. I greet the children of Shem, I greet the children of Japhet, and I want you to understand that Ham is here.

I thank you that I have been chosen as the representative of the negro race in this great Parliament. I thank these representatives that have come so far to meet and to greet us of the colored race. A gentleman said to-day in this meeting that he had traveled fourteen thousand miles to get here. "Why," said I to myself, "that is a wonderful distance to come to meet me, I wonder if I would go that far to meet him." Yes, he says he came fourteen thousand miles to meet us here, and "us" in this case means me, too. Therefore I welcome these brethren to the shores of America on behalf of seventy-four hundred thousand negroes on this continent, who, by the provi-

dence of God and the power of the religion of Jesus Christ, have been liberated from slavery. There is not a slave among us to-day, and we are glad you did not come while we were in chains, because, in that case, we could not have got here ourselves.

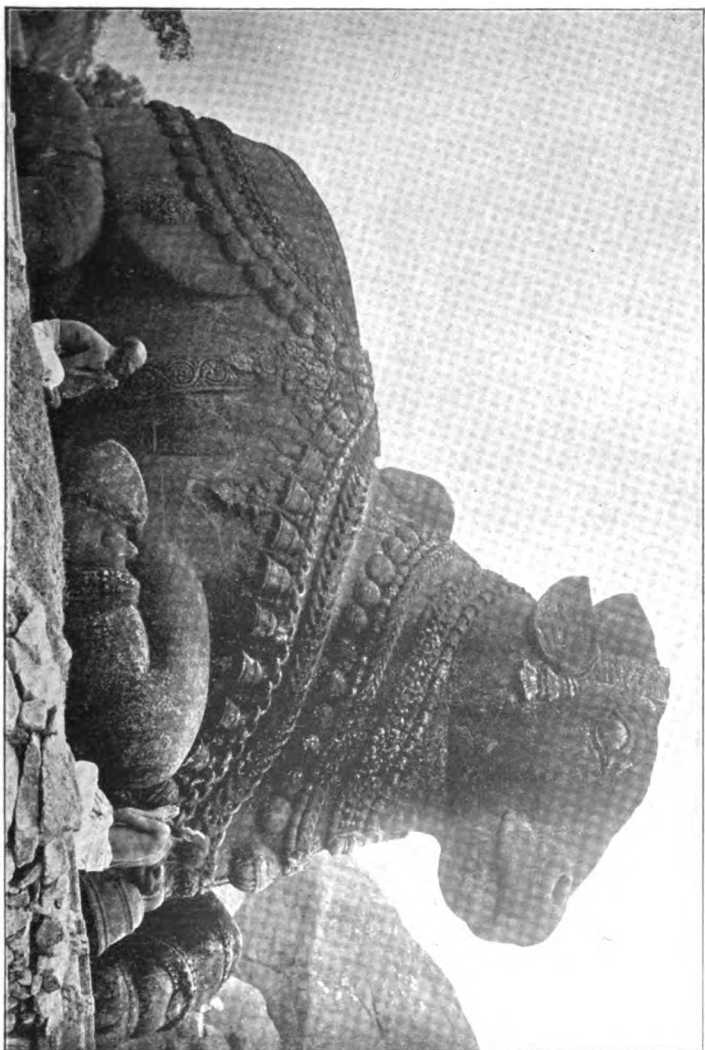
Mr. President, we thank you for this honor. God had you born just at the right time. We come last on the program, but I want everybody to know that although last we are not least in this grand assembly where the Fatherhood of God and the brotherhood of man is the watchword of us all; and may the motto of the church which I represent be the motto of the coming civilization: "God our Father, Christ our Redeemer, and Mankind our Brother."

CHAPTER IV.

THE CHRONICLE OF THE PARLIAMENT FROM THE SECOND DAY TO THE SIXTEENTH --SOCIAL RECEPTIONS.

THE record of the transactions of the Parliament is to be sought in Part Third, in which are reproduced, for study and preservation, the papers presented to that body. But there are scenes, incidents and details to be recounted, which are essential to the completeness of the history. Some things, indeed, may be said, once for all, as applying to the whole course of the meetings. They were attended by enormous throngs with every indication of deep and intent interest, even when the themes and the treatment of them were of an abstruse character that would have seemed remote from popular appreciation. Once the great "Hall of Columbus" was so thronged that the neighbor "Hall of Washington" was required to contain the overflow, when the two meetings went on side by side, listening alternately to the same addresses. When the scientific section was opened for the consideration of a certain class of subjects, the diversion gave no appreciable relief to the pressure of the eager crowds at the main session of the Parliament.

Nor was the quality of the attendance less significant than its numbers. Out of the thousands of hearers, the ministers of the Gospel of various sects and orders, both Catholic and Protestant, might always be numbered by hundreds. And among the multitude of ministers were some, in large proportion, whose presence was specially significant,---missionaries of the cross, returned from labors in the ends of the earth, and teachers in the theological seminaries, not of Chicago only, but of the country at large. Nothing can give a better idea of the intensity of the interest that prevailed than the fact that the splendors and wonders of the great Fair itself often seemed



SHIVA'S BULL CARVED OUT OF SOLID STONE ON THE SIDE OF CHARMANDI HILL, MYSORE, INDIA.

powerless to divert it. There were men in unintermitted attendance on the Religious Parliament day after day, through all the seventeen days of its continuance, without once having looked on the prodigious array of the glories of the material world, within easy reach of them, so much worthier and nobler seemed to them the objects of intellectual and spiritual contemplation. And this in "a materialist country" and "a materialist age!"

The daily chronicle of the Parliament is a simple record of the names of successive participants and themes, except as, from time to time, some incident or episode requires mention and commemoration.

THE SECOND DAY.—TUESDAY, SEPTEMBER 12.

At 10 A.M. President Bonney invited the assembly, rising, to invoke, in silence, the blessing of God on the day's proceedings; then, while the assembly remained standing, Chairman BARROWS led in "the Universal Prayer," "Our Father which art in Heaven."

Dr. S. J. NICCOLLS, Pastor of the Second Presbyterian Church of St. Louis, being invited to the chair, made an introductory address.

Papers were presented as follows:

The Rational Demonstration of the Being of God; by the Very Rev. AUGUSTINE F. HEWITT, C.S.P., D.D., of New York, Superior of the Community of Paulists. Read by the Rev. WALTER ELLIOTT of the same order.

The Philosophic and Moral Evidence for the Existence of God; by Rev. ALFRED W. MOMERIE, D.D., London.

The Harmonies and Distinctions in the Theistic Teaching of the Various Historic Faiths; by Prof. M. VALENTINE, Gettysburg, Pa.

The Theology of Judaism; by Dr. ISAAC M. WISE, Cincinnati.

The Ancient Religion of India and Primitive Revelation; by the Rev. MAURICE PHILLIPS, of Madras, India.

The AFTERNOON SESSION was presided over by the Rev. JENKIN LLOYD-JONES, of Chicago.

The Argument for the Divine Being; Hon. W. T. HARRIS, United States Commissioner of Education.

Hinduism; by MANILAL N. D'VIVEDI, of Bombay, India. Read by VIRCHAND A. GANDHI.

Idealism the New Religion; by Dr. ADOLPH BRODECK, of Hannover, Germany. In some preliminary remarks the author of this concluding paper of the session signified his expectation that his views would impress many as strange. And in fact it was devoted so much more to the paradoxical and by no means studiously respectful rejection of the tenets of others, than to the enunciation of his own, that he was an efficient agent in bringing to pass his own prophecy. Expressions of dissent from his positions, but more especially from his negations, were very distinct and unmistakable. But, quite apart from any theological value, the paper had exceptional value as a demonstration of the freedom and patience of the Parliament. At the conclusion of the paper and of the session, the Chairman remarked: "You will agree with me that the hospitality of this platform has been vindicated, and that the aim of the Parliament of Religions to study all exhibits of the spectrum has been realized to-day. Were the testimony of any one missing, the spirit and intent of this Parliament would have fallen somewhat short of its highest ideal."

THE THIRD DAY.—WEDNESDAY, SEPTEMBER 13.

This day there were three successive sessions of the Parliament, each one of them characterized by some incident or contribution of peculiar interest. At each session the great hall was crowded to its utmost capacity.

The morning session was presided over by Chairman BARROWS, and began, as on the previous days, with an act of silent devotion, and with the reciting of the "Universal Prayer" of our Lord, led by Mr. MOZOOMDAR.

The first paper of the morning had been looked forward to with exceptional interest because of the author personally,

and because of what he represented. And when the successor of Ram Mohun Roi and of Chunder Sen came forward to speak of the Brahmo-Somaj, he was greeted with loud applause.

The Brahmo-Somaj; by P. C. MOZOOMDAR, of Calcutta, India. At the conclusion of this address, the multitude rose to their feet and, led by Theodore F. Seward, sung the hymn, "Nearer, my God, to Thee."

A not less earnest greeting awaited the next speaker, the Most Reverend the Archbishop of Zante in the Ionian Islands, And a not less divine afflatus breathed on all the congregation when the venerable archbishop lifted up his hands and his eyes to heaven, and led all minds and hearts in a fervid prayer to Almighty God.

The Greek Church; by the Most Reverend DIONYSIOS LATAS, Archbishop of Zante.

Man from a Catholic Point of View; by the Very Reverend THOMAS S. BYRNE, D.D., Cincinnati.

Human Brotherhood as Taught by the Religions Based on the Bible; by Dr. K. KOHLER, of New York. Read by Dr. EMIL G. HIRSCH, of Chicago.

The Chairman of the AFTERNOON SESSION was the Rev. Dr. W. C. ROBERTS of New York, formerly President of the Lake Forest University. His opening address, after some graceful words of greeting, contained the following sentences, too valuable to be omitted from this History :

It has been asked of me more than once how I could reconcile the idea of a Congress of Religions with the Christian Religion. I find no difficulty whatever with this. God has given two revelations, one in nature that displays his power and Godhead, and the other in his rational creatures where we find much concerning his own moral character. And we find that these friends who have come to us from China and India and the islands of the sea, have been studying this very revelation of God in our nature; and I am inclined to think that, with their keen interest, they have gone deeper into the study than we have, because we have accepted the verbal revelation that has been given us, and have let that suffice for many things.

They have not that, and, therefore, have gone more thoroughly into the other phase of divine revelation. In so far, therefore, as they give the right interpretation of that revelation of God in human nature, those of us

who are called Christians are with them. We cannot disagree with them as long as they give the right interpretation of God's writing in our nature. There we are on a common platform together. Those of us who are Christians only differ from them in the interpretation again. We believe we have a clearer revelation from heaven that throws light on that revelation confined with them to nature, and if we understand it in that light we feel that we may get in advance of these friends, who have been studying through the ages God's revelation in man.

We believe our interpretations are based on the revelation God has given us, and, therefore, we have only something above and beyond that other revelation. The two phases are here, and they are united on this platform: and so I am delighted to find the whole revelation of God represented by these friends that have come to us from abroad and those that belong to our own land.

In presenting as the first speaker of the afternoon the eminent Chinese Confucian, Pung Kwang Yu, Dr. Barrows, speaking of him as the representative of an empire toward which America had not been just, evoked such a demonstration of the sympathies of the audience as had greeted the same personage on the first day. The outburst of applause continued for several minutes, the Secretary bowing his acknowledgments.

Confucianism; by PUNG KWANG YU, First Secretary of the Chinese Legation at Washington. Read by Mr. WILLIAM PIPE.

The Ultimate Religion; brief address by ZENSHIRO NOGUCHI, Buddhist layman, of Japan.

The Real Position of Japan toward Christianity; by KINZA RIUGE M. HIRAI.

This speaker, whose eloquent command of the English language impressed all hearers, seemed at the outset to have some misgivings as to the reception which his message of rebuke of the un-Christian dealing of Christians toward his people would meet with in a Christian audience. His message was uttered without reserve, and with the utmost boldness and force; and the reception of it was thus described by the next morning's press: "Loud applause followed many of his declarations, and a thousand cries of 'Shame' were heard when he pointed to the wrongs which his countrymen had suffered

through the practices of false Christianity. When he had finished, Dr. Barrows grasped his hand, and the Rev. Jenkin Lloyd-Jones threw his arm around his neck, while the audience cheered vociferously and waved hats and handkerchiefs in the excess of enthusiasm."¹

Shintoism; by the Right Reverend REUCHI SHIBATA, President of the Jikko sect of Shintoism in Japan. Read by Dr. BARROWS.

This paper was followed by a like demonstration of personal interest and good-will toward the author. Many rushed from the audience to the platform to extend their salutations to the Oriental prelate of an unfamiliar religion, while shouts of sympathetic feeling were heard from all parts of the house.

Concessions to Native Ideas, having Special Reference to Hinduism; by the Rev. T. E. SLATER, Missionary, Bangalore, India. Read by the Rev. FRANK M. BRISTOL, D.D.

EVENING SESSION.

The Supreme End and Office of Religion; by the Rev. WALTER ELLIOTT, of the Paulist Order, New York.

The Argument for Immortality; by the Rev. PHILIP MOXOM, D.D., Boston.

The Soul and Its Future Life; by the Rev. SAMUEL M. WARREN, of Cambridge, Mass.

THE FOURTH DAY.—THURSDAY, SEPTEMBER 14.

It was on this day that the growing concourse made it necessary to hold overflow meetings, both morning and afternoon, in the Hall of Washington. As soon as the speakers finished their addresses in Columbus Hall, which was again packed to its utmost limit, they went over to the other hall and read them again to another vast and interested audience.

The meeting in Columbus Hall was presided over by Dr. BARROWS. At the close of the silent prayer, the "Universal Prayer" was said by Prof. RICHEY of the General Theological Seminary, New York.

The Needs of Humanity Supplied by the Catholic Religion;

¹ *Chicago Herald*, September 14.

by JAMES, CARDINAL GIBBONS, Archbishop of Baltimore. Read by the Right Reverend JOHN J. KEANE, D.D., Rector of the Catholic University, Washington, D. C.

Religion Essentially Characteristic of Humanity; by LYMAN ABBOTT, D.D., Brooklyn.

The Divine Basis of the Coöperation of Men and Women; by Mrs. LYDIA H. DICKINSON, St. Louis.

The Religious Intent; by the Rev. E. L. REXFORD, D.D., of Boston.

AFTERNOON SESSION.

Spiritual Forces in Human Progress; by EDWARD EVERETT HALE, D.D., of Boston.

Orthodox or Historical Judaism; Its Attitude and Relation to the Past, and its Future; by Rabbi H. PEREIRA MENDES, of the Spanish and Portuguese Synagogue, New York. Read by Mr. WILLIAM PIPE.

The Certainties of Religion; by JOSEPH COOK, of Boston.

The History of Buddhism and its Sects in Japan; by HORIN TOKI. Read by KINZA RIUGE M. HIRAI.

THE FIFTH DAY.—FRIDAY, SEPTEMBER 15.

At the morning session Dr. BARROWS presided, and after silent devotion, the Lord's Prayer was said by the Rev. GEORGE A. FORD, American missionary to Syria.

What the Dead Religions have Bequeathed to the Living; by Prof. G. S. GOODSPEED, of Chicago University.

The Points of Contact and of Contrast between Christianity and Mohammedanism; by President GEORGE WASHBURN, D.D., of Robert College, Constantinople.

The Study of Comparative Theology; by Prof. C. P. TIELE, of the University of Leyden. Read by the Rev. FRANK M. BRISTOL, D.D., of Chicago.

The next address and speaker were welcomed with more than usual demonstrations of interest and applause.

The Real Religion of To-Day; by Mrs. LAURA ORMISTON CHANT, London.

At the AFTERNOON SESSION, presided over by the Rev.

Dr. F. A. NOBLE, the first paper was one of several essays which had come to the Parliament as the result of offers advertised by Dr. Barrows in the Chinese newspapers, proposing a premium in gold for the best essays on Confucianism and Taoism. This fact, announced by the reader, added to the general interest with which this paper was received. Forty-two Chinese scholars had entered into the competition.

Confucianism : a Prize Essay ; by KUNG HSIEN HO of Shanghai, China. Translated by the Rev. TIMOTHY RICHARD, of the English Baptist Mission in China. Read by Mr. WILLIAM PIPE.

The Comparative Study of the World's Religions ; by MONSIGNOR C. D'HARLEZ, Professor in the University of Louvain, Belgium. Read by the Rev. D. J. RIORDAN.

The Importance of a Serious Study of all Religions ; by Mrs. ELIZA R. SUNDERLAND, Ph.D., of Ann Arbor, Mich.

Just before the close of the afternoon session, the Chairman invited some remarks from the Hindu monk SWAMI VIVEKANANDA, of Bombay, who responded with a little fable intended to illustrate the variance among men of different races and religions.

The frog lived in a well. It had lived there for a long time. It was born there and brought up there, and yet was a little, small frog. Of course the evolutionists were not there then to tell us whether the frog lost its eyes or not ; but, for our story's sake, we must take it for granted that it had its eyes, and that it every day cleansed the water of all the worms and bacilli that lived in it, with an energy that would give credit to our modern bacteriologists. In this way it went on and became a little sleek and fat—perhaps as much so as myself.

Well, one day another frog, that lived in the sea, came and fell into the well.

"Whence are you from ?"

"I'm from the sea."

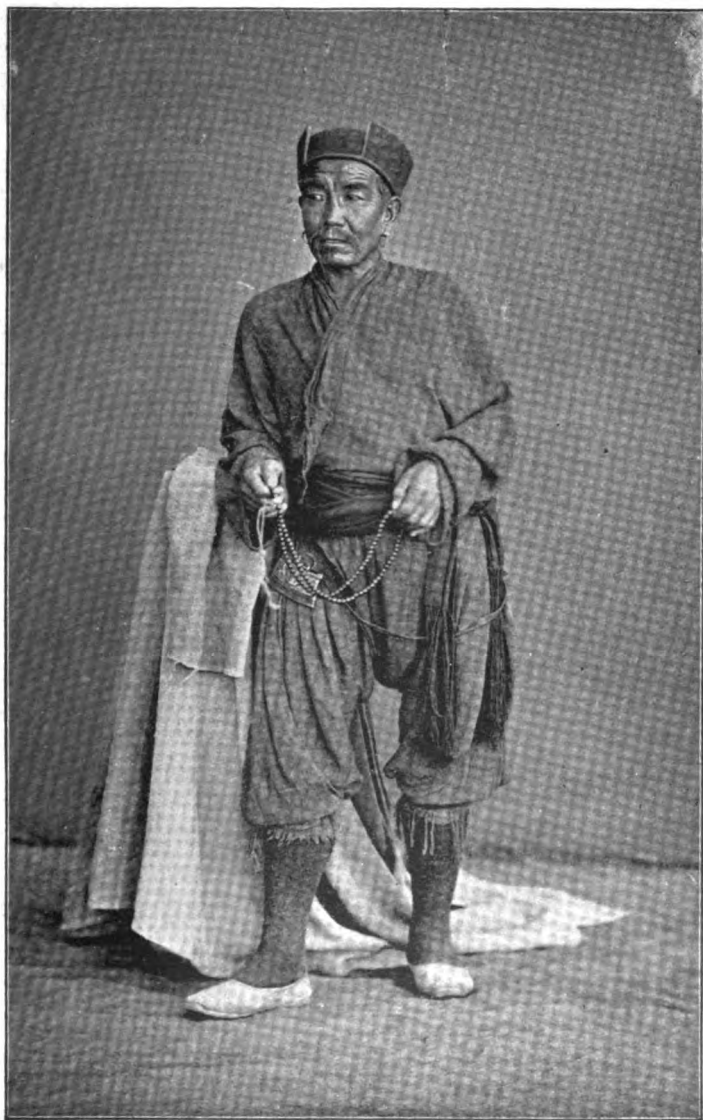
"The sea ? how big is that ? Is it as big as my well ?" and he took a leap from one side of the well to the other.

"My friend," says the frog of the sea, "how do you compare the sea with your little well ?"

Then the frog took another leap, and asked : "Is your sea so big ?"

"What nonsense you speak, to compare the sea with your well !"

"Well, then," said the frog of the well, "nothing can be bigger than



A LAMA, THIBETAN PRIEST.

my well ; there can be nothing bigger than this ; this fellow is a liar, so turn him out."

That has been the difficulty all the while.

The proceedings of this crowded day concluded with an EVENING SESSION, at which, by a coincidence unusual enough on our republican soil, the audience listened to discourses from men of the highest title and rank in their own countries.

The Social Office of Religious Feeling; by Prince SERGE WOLKONSKY, of Russia.

The Buddhism of Siam; by His Royal Highness Prince CHANDRADAT CHUDHADHARN, brother of the King of Siam. Read by Mr. WILLIAM PIPE, and prefaced by a short introductory by the Hon. PHRA SURIVA, Royal Siamese Commissioner to the World's Columbian Exposition.

THE SIXTH DAY.—SATURDAY, SEPTEMBER 16.

At the morning session of this very memorable day the chair was taken by Chairman BARROWS, and the moments of silent prayer were followed by the Lord's Prayer, said by Bishop KEANE.

No small feeling was aroused by a telegram from the Brahmo-Somaj, of Calcutta, sending its benediction and god-speed to the Parliament. There were resounding cheers from the audience, and expressions of grateful acknowledgment from some of the Hindus on the platform. Mr. MOZOOMDAR arose and said : "It delights my heart to see the spontaneous response to the message which my fellow-believers have sent this vast distance. I feel now, more than I have ever felt, that India and America are as one in the Spirit of the God of all nations." The speaker sat down overcome with emotion.

The leading theme of the day was to be The Scriptures of the World, and the strongly representative character of some of the speakers and their contrasted views gave peculiar interest to the course of discussion.

The Truthfulness of Holy Scripture; by Professor CHARLES A. BRIGGS, D.D., of New York.

The Catholic Church and the Bible; by the Right Reverend Monsignor SETON, of Newark, N. J.

The Greatness and Influence of Moses; by Rabbi GOTTHEIL, of New York.

Christianity as Interpreted by Literature, by Dr. THEODORE T. MUNGER, of New Haven, Conn. Read by Dr. BARROWS.

At the AFTERNOON SESSION, Dr. GEORGE DANA BOARDMAN, of Philadelphia, presided.

The Sacred Books of the World as Literature; by Prof. MILTON S. TERRY, of The Northwestern University, Evanston, Ill.

The Outlook of Judaism; by Miss JOSEPHINE LAZARUS, of New York. Read by Mrs. MAX LEOPOLD, of Chicago.

Buddhism; by BANRIU YATSUBUCHI, of Japan. Read by Mr. NOGUCHI.

The Influence of the Hebrew Scriptures; by Dr. ALEXANDER KOHUT, of New York. Read by Rabbi JOSEPH STOLZ, of Chicago.

The Character and Degree of the Inspiration of the Christian Scriptures; by the Rev. FRANK SEWALL, of Washington, D. C.

THE SEVENTH DAY.—SUNDAY, SEPTEMBER 17.

On this day the morning session of the Parliament was omitted, and sessions were held in afternoon and evening.

THE AFTERNOON SESSION.

The chair was taken by Chairman BARROWS, and after the customary act of silent prayer and the saying of the Lord's Prayer, the proceedings of the Parliament were entered on. With the exception of Mr. Nagarkar, of the Brahmo-Somaj, the speakers were representatives of Christendom, and by a striking coincidence and contrast, mainly of those two divisions of Christendom whose mutual relations in past generations have been the most unsympathetic—Presbyterianism and Catholicism.

The Divine Element in the Weekly Rest-Day; by the Rev. Dr. A. H. LEWIS, Plainfield, N. J.

The Catholic Church and the Marriage Bond; by Prof. MARTIN J. WADE, of the Law Department of the State University of Iowa.

The Influence of Religion on Women; by the Rev. ANNIS F. EASTMAN, Cleveland.

The Work of Social Reform in India; by Mr. B. B. NAGARKAR, Calcutta, India.

It was at the evening session in Columbus Hall that the incident (we will not say *accident*) occurred, which disturbed the preconceived order of proceedings, and furnished so striking a demonstration of the genuine spirit of brotherly kindness that pervaded the assembly. Before the conclusion of the reading, by the Rev. Dr. Mullany, of the posthumous paper by Brother Azarias, Bishop Keane in the chair, it was discovered that the other speakers announced for the evening had not arrived, and the Presbyterian Congress, which was then in session in Hall No. 3, was invited to complete its evening exercises in the Hall of the Parliament. At this curiously mingled meeting Bishop Keane and Dr. Barrows alternately presided. Eminent dignitaries of the Catholic Church were sympathetic attendants on a Presbyterian Denominational Congress; and lookers-on were at a loss which most to admire, the exquisite felicity and taste with which the speakers met the unexpected occasion, or the cordial appreciation and applause of their unwonted auditors.

The Religious Training of Children; prepared for the Parliament by the late Brother AZARIAS. Read by his brother, Rev. JOHN F. MULLANY, Syracuse, N. Y.

The papers presented by members of the Presbyterian Congress were the following:

Presbyterianism and Missions; by the Rev. H. D. JENKINS, Sioux City, Iowa.

Presbyterian Reunion; by Principal G. M. GRANT, Canada.

THE EIGHTH DAY.—MONDAY, SEPTEMBER 18.

The Parliament was called to order by Dr. BARROWS, and opened with the usual act of worship. The Lord's Prayer was repeated by the Rev. FRANK M. BRISTOL, D.D., of Chicago.

It is no reflection on the other papers presented in the course of this day, to say that none of them surpassed in the

interest which they stirred in the hearers and the strong response which they drew forth—the papers of Col. T. W. Higginson, Bishop Dudley, and Prof. J. Estlin Carpenter of Oxford, England,—although the last-mentioned lacked the advantage of the author's own voice and presence.

The Sympathy of Religions; by Col. THOMAS WENTWORTH HIGGINSON, of Cambridge, Mass.

The Historic Christ; by the Right Reverend T. U. DUDLEY, Bishop of Kentucky.

A New Testament Woman, or What Did Phoebe Do? by Rev. MARION MURDOCK, of Cleveland.

Jewish Contributions to Civilization; by Prof. D. G. LYON, of Harvard University,

The Law of Cause and Effect as Taught by Buddha; by SHAKU SOYEN of Japan. Read by Dr. BARROWS.

AT THE AFTERNOON SESSION.

Christianity an Historical Religion; by Prof. GEORGE PARK FISHER, D.D., of Yale University. Read by Prof. GOODSPEED, of Chicago.

The Need of a Wider Conception of Revelation; by Prof. J. ESTLIN CARPENTER, of Oxford University. Read by the Rev. Mr. RUBINKAM, of Chicago.

Christ the Reason of the Universe; by the Rev. J. W. LEE, of Atlanta, Georgia.

The World's Debt to Buddha; by H. DHARMAPALA, of Ceylon. The interest which this paper aroused was doubtless enhanced by the presence, beside the speaker, of a small stone figure of Buddha, said by him to be nineteen centuries old. The conclusion of the paper was deferred until a later session.

AT THE EVENING SESSION.

The Incarnation Idea in History and in Jesus Christ; by the Right Rev. JOHN J. KEANE, D.D., of Washington, D. C.

The Incarnation of God in Christ; by the Rev. JULIAN K. SMYTH, of Boston Highlands.

Orthodox Southern Buddhism; by the Right Rev. H. SUMANGALA.¹ Read by Mr. DHARMAPALA.

¹Chief Monk of the Southern Buddhist Church of Ceylon.

The Religious System of the Parsees; by JINANJI JAMSHEDJI MODI, of Bombay. Read by Miss SORABJI.

THE NINTH DAY.—TUESDAY, SEPTEMBER 19.

On this day of exceptional interest the silence of the morning devotions was broken by the saying of the Lord's Prayer by the Rev. Dr. BRAND, of Oberlin, Ohio.

Two of the papers presented to the Parliament this day were in the form of letters addressed to Chairman BARROWS, and read by him to the audience.

Hopes of a United Humanity; letter from Lady HENRY SOMERSET. Read by Dr. BARROWS.

Toleration; brief address by Prof. MINAZ TCHERAZ, of the Armenian Church.

The Greek Philosophy and the Christian Religion; by Prof. MAX MÜLLER, of Oxford University. Read by Dr. BARROWS.

Man's Place in the Universe; by Prof. A. B. BRUCE, of the Free College, Glasgow. Read by the Rev. Dr. S. J. MCPHERSON, of Chicago.

Religio Scientiæ; by Sir WILLIAM DAWSON, of Montreal. Read by Mr. WILLIAM PIPE.

Music, Emotion and Morals; by the Rev. H. R. HAWEIS, of London, England.

AT THE AFTERNOON SESSION.

The Rev. Dr. F. A. NOBLE in the chair.

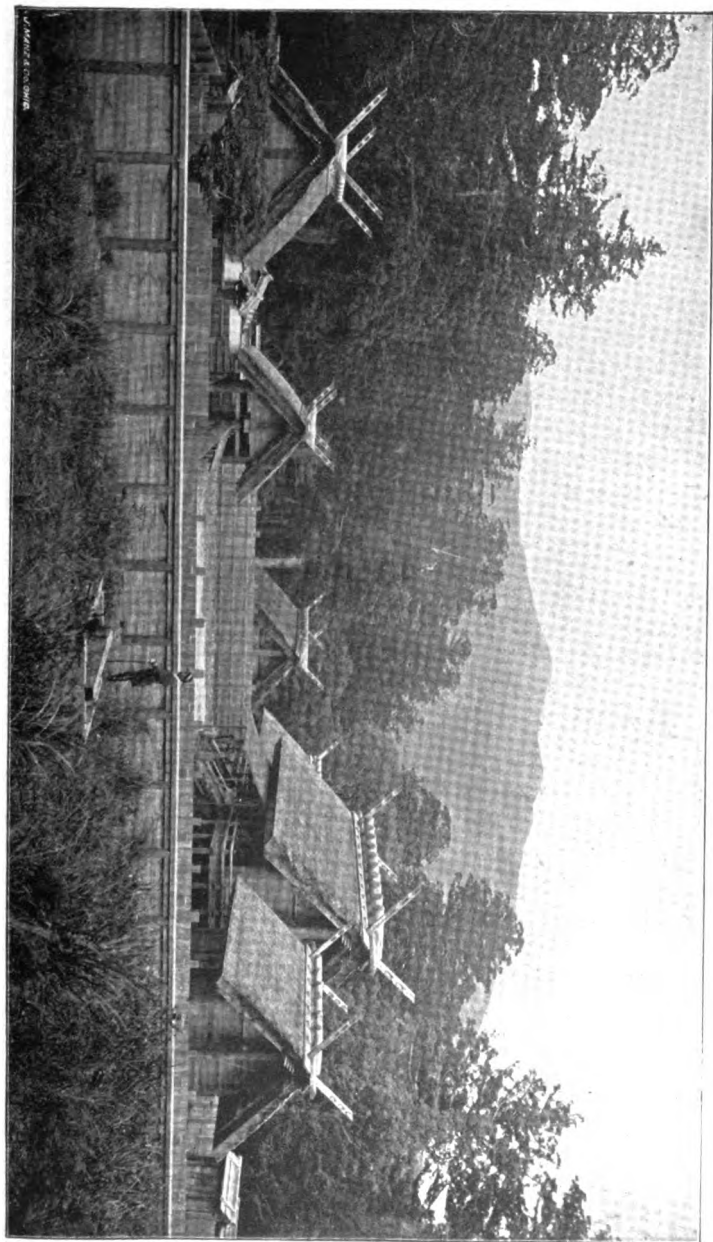
Man in the Light of Science and Religion; by Prof. THOMAS DWIGHT, of Harvard University. Read by Bishop KEANE.

What Constitutes a Religious as Distinguished from a Moral Life; by President SYLVESTER F. SCOVILL, of Wooster University, Ohio.

How can Philosophy give Aid to the Science of Religion? by Professor J. P. LANDIS, Ph.D., of Union Theological Seminary Dayton, Ohio.

Hinduism; by SWAMI VIVEKANANDA, of Bombay.

The EVENING SESSION was presided over by the Rev. Dr. A. H. LEWIS, of Plainfield, New Jersey. The first of the even-



SHINTO TOMBS. THESE ARE THE TOMBS OF SHOGUNS.

ing's proceedings was the conclusion of the paper on *Buddhism* by Mr. H. DHARMAPALA which had been begun the day before.

The Relation of Natural and Other Sciences to Religion; by Dr. PAUL CARUS, of Chicago.

The History and Prospects of Exploration in Bible Lands; by Dr. GEORGE E. POŠT, Beirût, Syria.

THE TENTH DAY.—WEDNESDAY, SEPTEMBER 20.

After the Parliament had been called to order by Dr. BARROWS and after silent devotion and the reciting of the Lord's Prayer by Rev. Dr. MCGILVARY, of the Laos, Siam, a brief address was made by the Rev. HENRY M. FIELD, D.D., of New York, editor of *The New York Evangelist*, a representative Presbyterian journal, who said :

It has been my fortune to travel in many lands, and I have not been in any part of the world so dark but that I have found some rays of light, some proof that the God who is our God and Father has been there, and that the temples which are reared in many religions resound with sincere worship and praise to him. I am an American of the Americans, born in New England, brought up "in the strictest sect of the Pharisees," believing there was no good outside of our own little pale. I know when I was a child it was a serious—quite a serious—question with me whether Democrats could be saved. [Laughter.] I am happy to have arrived at a belief that they can be saved, "so as by fire." Well, then, when I went across the ocean I thought a Roman Catholic was a terrible person. When I came to know the Roman Catholics, however, I found I was a very poor specimen of Christianity besides the Sisters of Charity whom I saw, and the noble brothers, devoted to every good, Christian and benevolent office. Only a few weeks ago I was in Africa, and there made the acquaintance of some of the White Fathers, designated by Cardinal Lavigerie to carry the gospel into the center of Africa. What devotion is there we can hardly parallel. I knew some of them—the first that were sent out—had been killed on the desert; and yet at Carthage I said to one of the White Fathers, "Are you willing to go into all these dangers?" "Yes," said he, "When?" "Tomorrow," was his reply. Such a spirit is magnificent, and whenever we see it in any part of the world, in any church, we admire and honor it. Ah, but those followers of the False Prophet they have no religion in them! So I said until I had been in Constantinople and in other cities of the East, when I heard the call for prayers in the minarets, and when I saw the devotion of those men, fluttering their white turbans like so many doves, at sunrise and sunset, going to the house of prayer. I was told by one of the White Fathers about the observances of the Mohammedans. He said to

me : "Do you know this is the first day of Ramadan—that of the Mohammedan Lent? They are more earnest in their religion than we are in ours. They are more devoted in prayer. The poor camel-driver on the desert has no watch to tell him the hour; he dismounts from his camel and stands with his back to the sun, and the shadow cast on the sand tells him it is mid-afternoon and the hour of prayer." Shall I say that such men are beyond the pale of every religion, and that they are not regarded by the great Father as his children? So in Bombay I felt a great respect when I saw the Parsees, at the rising and setting of the sun, uncovering their heads in homage to the great Source of life and light. So in the other religions of the East, underneath all we find reverence for the great supreme Power, a desire to love and worship and honor him. On the defects of these religions I will not speak. There are enough people to talk of them: but this I do say, here and in this presence, that I have found that "God has not left himself without witness" in any of the dark climes or in any of the dark religions of this world.

Christian Evangelization as One of the Working Forces of Our American Christianity; by the Rev. JAMES BRAND, D.D., of Oberlin, Ohio.

The Religious State of Germany; by Count A. BERNSTORFF, of Berlin.

The Spirit of Islâm; by MOHAMMED ALEXANDER RUSSELL WEBB.

The reading of this paper was an exceptional event in the proceedings of the Parliament, for the fact that it was attended with strong and even violent and impatient expressions of disapproval on the part of the hearers. At the outset of the paper (which may be found in full in its place in Part III.), these demonstrations, in the form of hisses and cries of "Shame!" were so emphatic that the speaker seemed deterred from pursuing the line of discourse on which he had entered.

Concerning this solitary incident of the kind in the whole seventeen days, three remarks require to be made:

1. It was a sudden, unpremeditated outburst of feeling, which the conductors of the Parliament exerted themselves not in vain to repress.
2. It was occasioned, not by any doctrinal statement, but by what was taken for an attack on a fundamental principle of social morality.

3. As soon as the speaker turned from this to a more appropriate line of discourse, he was heard with patient attention and even with applause.

Christ the Saviour of the World ; by the Rev. B. FAY MILLS, of Rhode Island.

This paper was listened to with manifestations of the profoundest interest and satisfaction on the part of the assembly.

At the AFTERNOON SESSION the Rev. Dr. CARLOS MARTYN, of Chicago, presided.

Reconciliation Vital, not Vicarious ; by the Rev. THEODORE F. WRIGHT, Ph.D., of Cambridge, Mass.

The Essential Oneness of Ethical Ideas Among All Men ; by the Rev. IDA C. HULTIN, of Moline, Ill.

Music and Religion ; by Prof. WALDO S. PRATT, of Hartford Theological Seminary.

At the close of Prof. Pratt's paper two Armenians from Turkey, the Rev. A. Marderos Ignados, of Smyrna, as representing the Protestant Armenians, and Mr. Herant N. Kiretchjian, of Constantinople, as representing the Young Men of the Orient, were introduced by the Chairman and made brief and interesting addresses.

The Relation Between Religion and Conduct ; by Prof. C. H. TOY, of Harvard University.

Christianity in Japan ; its Present Condition and Future Prospects ; by President HORIUCHI KOZAKI, of the Doshisha University.

The EVENING SESSION was presided over by the Rev. Dr. ALFRED WILLIAMS MOMERIE, of London.

The Restoration of Sinful Man through Christ ; by the Rev. D. J. KENNEDY, O.S.P., of Somerset, Ohio.

Religion in Peking ; by Professor ISAAC T. HEADLAND, of Peking University. Read by Mr. WILLIAM PIPE.

The session was concluded by a brief speech from SWAMI VIVEKANANDA, who said:

Christians must always be ready for good criticism, and I hardly think that you will care if I make a little criticism. You Christians who are so fond of sending out missionaries to save the souls of the heathen, why do

you not try to save their bodies from starvation? In India during the terrible famines thousands died from hunger, yet you Christians did nothing. You erect churches all through India, but the crying evil in the East is not religion—they have religion enough—but it is bread that these suffering millions of burning India cry out for with parched throats. They ask us for bread, but we give them stones. It is an insult to a starving people to offer them religion; it is an insult to a starving man to teach him metaphysics. In India a priest that preached for money would lose caste, and be spat upon by the people. I came here to seek aid for my impoverished people, and I fully realized how difficult it was to get help for heathens from Christians in a Christian land.

He concluded his speech by a few remarks on the Hindu doctrine of reincarnation.

THE ELEVENTH DAY.—THURSDAY, SEPTEMBER 21.

The chair was occupied by Dr. BARROWS, the silent prayer was offered, and the Lord's Prayer was said by the Rev. Dr. PENTECOST.

The Chairman made several communications to the Parliament, as follows :

COMMITTEES ON REPRESENTATIVE BOOKS.

Requests having been presented that in some way lists of the best books on religion be prepared and announced before this Parliament, I venture to ask the following persons to constitute committees to prepare a list of fifty or more of the best books on Christianity from an evangelical point and other points of view. I would also name a committee representing what are usually called the liberal churches to send me another list of books which they would recommend.

Committee of Protestant Evangelical Christians—The Rev. F. A. Noble, D.D., Chairman; the Rev. George Dana Boardman, D.D.; the Rev. Frank M. Bristol, D.D.; Prof. G. S. Goodspeed, the Rev. Joseph Cook, the Rev. S. J. McPherson, D.D.; Dr. George E. Post, the Rt. Rev. T. U. Dudley, D.D., and the Rev. James S. Dennis, D.D.

Committee of Catholic Christians—The Rt. Rev. John J. Keane, Chairman; Prof. Thomas O'Gorman, Prof. Thomas Dwight, the Rt. Rev. Mgr. Seton, Prof. Martin J. Wade.

Committee of Liberal Churches—The Rev. Jenkin Lloyd-Jones, Chairman; the Rev. Edward Everett Hale, Protab Chunder Mozoomdar, Prof. F. G. Peabody, Dr. Emil G. Hirsch, Prof. C. H. Toy, the Rev. Samuel J. Barrows, Mrs. Julia Ward Howe.

It is suggested that the books shall be representative of these three departments: Evidences, History, and Spiritual Classics.

I also request the representatives of the ethnic or non-Christian faiths to send me each a list of the best books in English relating to his particular faith. I shall take great pleasure in announcing these lists and giving them to the press for publication.

A LETTER IN BEHALF OF THE ARMENIANS.

NEW YORK, September 16.

THE REV. JOHN HENRY BARROWS, D.D., CHICAGO—*Reverend Sir:* In the lamentable state of political and religious persecution of our fellow-countrymen in Armenia, while the unanimously chosen successor of St. Gregory, the Illuminator, still languishes in exile in Jerusalem, while bishops and other clergymen were banished and imprisoned for their zeal and fidelity to their church, and no prominent clergyman was permitted to leave the country to come to this land, you could not invite a worthier representative to speak in behalf of the oppressed Church of Armenia than Prof. Minaz Tcheraz, a thorough student of the Church and history of Armenia, an intrepid champion of her national and religious rights, the ex-Secretary of Patriarchs Varjabedian and Khrimian, and the faithful interpreter of their faith, hope, and feeling. It is no less consolation to us in our present troubles to have such a delegate in the Parliament of Religions to speak for our beloved Church, one of the most ancient and most liberal churches of Christianity, one always surrounded by non-Christian tribes, persecuted for centuries, and bearing always high the banner of the cross, and testifying even to-day to the sincerity of her faith and devotion by the blood of thousands of martyrs.

The Philarmenic Association of America begs you to accept the heartfelt thanks of the Armenian colony in the United States for the courtesy with which you have honored the representative of the Church of Armenia, and hopes that his present mission, with your kindly assistance, will bring into light the true spirit and the liberality of the institutions of the Church of Armenia, and increase the number of sympathizers with Christian Armenians in their present persecution and suffering.

Your faithful and obedient servant,

P. MATTHEWS AYVAD, Secretary.

A SOCIETY FOR THE RESTORATION OF THE BUDDHIST HOLY PLACES.

SHIBA PARK, Tokyo, August, 1893.

TO THE REV. JOHN HENRY BARROWS, D.D.—*Dear Sir:* I do not believe it totally uninteresting to give here a short account of our Indo-Bus-seki Kofuku Society of Japan.

The object of this society is to restore and re-establish the holy places of Buddhism in India, and to send out a certain number of Japanese priests to perform devotional exercises in each of them, and promote the convenience of pilgrims from Japan. These holy places are Buddha Gaya, where

Buddha attained to the perfect enlightenment; Kapilavastu, where Buddha was born; the Deer Park, where Buddha first preached, and Kusinagara, where Buddha entered Nirvana.

Two thousand nine hundred and twenty years ago—that is, 1,026 years before Christ—the world-honored Prince Siddharta was born in the palace of his father, King Suddhodana, in Kapilavastu, the capital of the Kingdom Magadha. When he was 19 years old he began to lament men's inevitable subjection to the various sufferings of sickness, old age, and death; and, discarding all his precious possessions and the heirship to the kingdom, he went into a mountain jungle to seek by meditation and asceticism the way of escape from these sufferings. After spending six years there, and finding that the way he seeks after was not in asceticism, he went out from there and retired under the Bodhi tree of Buddha Gaya, where at last, by profound meditation, he attained the supreme wisdom and became Buddha.

The light of truth and mercy began to shine from him over the whole world, and the way of perfect emancipation was open for all human beings, so that every one can bathe in his blessings and walk in the way of enlightenment.

When the ancient King Asoka, of Magadha, was converted to Buddhism he erected a large and magnificent temple over the spot to show his gratitude to the founder of his new religion. But, sad to say, the fierce Mohammedans invaded and laid waste the country, there being no Buddhist to guard the temple, which possession fell into the hands of a Brahminist priest, who chanced to come here and seize it.

It was early in the spring of 1891 that the Japanese priest, the Rev. Shaku Kionen, in company with Mr. H. Dharmapala, of Ceylon, visited this holy ground. The great Buddha Gaya Temple was carefully repaired and restored to its former state by the British Government; but they could not help being very much grieved to see it subjected to much desecration in the hands of the Brahminist Mahant, and communicated to us their earnest desire to rescue it.

With warm sympathy for them, and thinking, as Sir Edwin Arnold said, that it is not right for Buddhists to leave the guardianship of the holy center of Buddhist Religion of Grace to the hand of a Brahminist priest, we organized this Indo Busseki Kofuku Society in Japan to accomplish the object before mentioned in coöperation with the Maha-Bodhi Society, organized by H. Dharmapala and other brothers in India. These are the outlines of the origin and object of our Indo Busseki Kofuku Society, and I believe our Buddha Gaya movement will bring people of all Buddhist countries into closer connection and be instrumental in promoting the brotherhood among the people of the whole world.

S. HORIUCHI, Secretary.

Mr. THEODORE F. SEWARD, representing The Brotherhood of Christian Unity, briefly stating the character and method of that fraternity, presented to the Parliament the following letter, already signed by many leading members, and invited the signatures of others :

CHICAGO, September, 1893.

We, the undersigned, feeling it desirable to crystallize, and as far as possible to perpetuate, the remarkable spirit of unity which has characterized the World's Parliament of Religions, and being deterred by the widely varied beliefs therein represented from offering a formulated expression of views, herewith give, as individuals, our approval of the formula of the Brotherhood of Christian Unity as a suitable bond with which to begin the federation of the world upon a Christian basis. The formula is as follows :

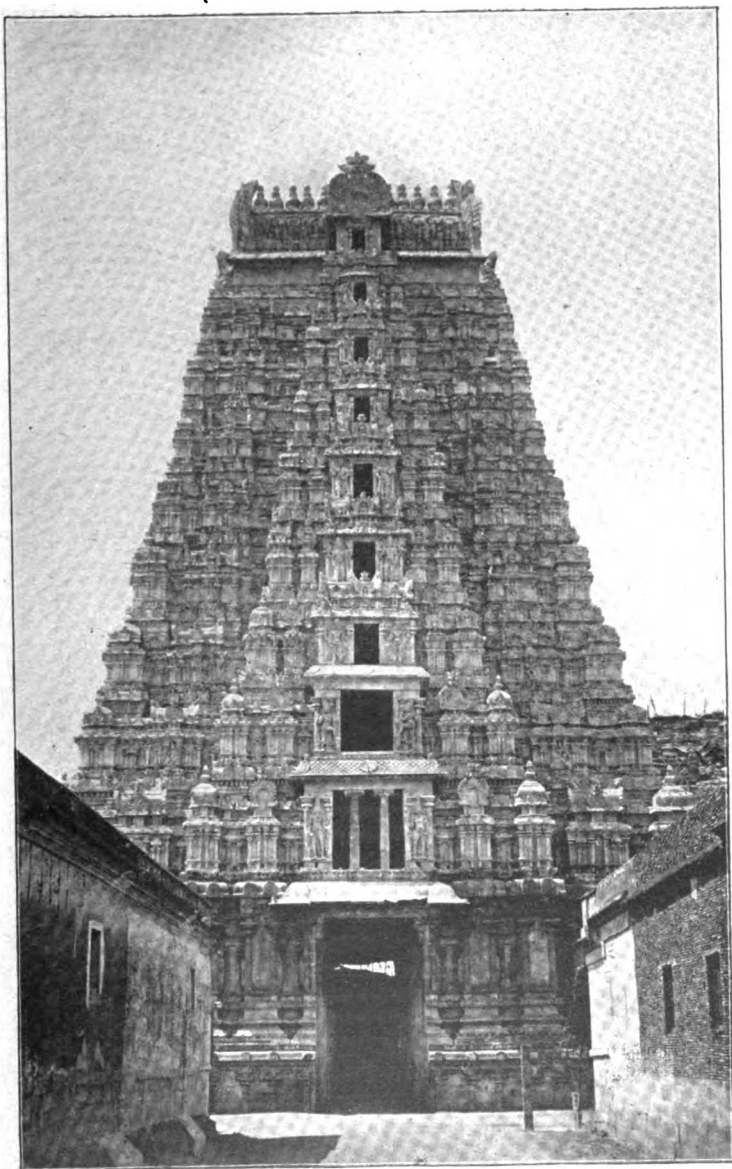
For the purpose of uniting with all who desire to serve God and their fellow men under the inspiration of the life and teachings of Jesus Christ, I hereby enroll myself as a member of the Brotherhood of Christian Unity.

A Turning-Point in the History of the Parliament, was announced in a speech by Col. T. W. HIGGINSON, of Boston.

Before the regular course of business was resumed, Col. Higginson was granted the freedom of the platform, and spoke as follows :

I wish to call your attention to the fact that this is the turning point in the history of this Parliament of Religions. Up to this time we have devoted ourselves almost wholly to speculation and abstract ideas. To-day, as you see by your program, we turn to the actual facts of life and the social questions which press upon us so tremendously.

Those of you who have gone up in the Ferris Wheel may remember very well that when you got about a hundred feet from the earth you began to have an uncomfortable sensation of having got higher than your natural position, and you almost wished for a moment that you had given your place to that other man who was so anxious to step in before you. But as you rose higher and higher this feeling passed away, and when you got to the very top there came a blissful moment when, though you were as high as you could get, you saw that you were not alone in the air. For the first time you saw that you had comrades, and the top of the next car on the right and the top of the next car on the left gave you a sense of safety almost as if you were back on mother earth. It is no matter who might be in those cars. There might be the Rev. Joseph Cook in the car on the right, and Mohammed and his seventeen wives in the car on the left. You cannot see any of them, so you did not suffer from their presence. At any rate you were as far as you could conveniently get. You had human beings on



A HINDU TEMPLE IN INDIA.

either side in as much danger as you were, and presently, with the blessing of Providence, you got back to mother earth again. O, that descent to mother earth ! Do you remember how mother earth seemed to rise to meet you ? How every steeple seemed sticking up in the air, how every high building came presently within your vision, and how you would bless the Moedhdhin as he called the noon-time prayer in the mosque, if he happened to do it at that time ? Gradually, step by step, you settled down into actual life again, and you are glad even if you have the somewhat shady society of the Midway Plaisance. [Laughter and applause.]

That is the way we are coming back to earth to-day. We are entering on the study of social reform. You remember, perhaps, that story of the Scotch candidate for the ministry who was being examined by one of the sternest of the presbyteries, or whatever they call them. Every one of his examiners stood firm in favor of justification by faith, and each one had fifteen minutes of questions all bearing upon faith to put to him. By and by, when the candidate was in an exhausted condition, one indiscreet examiner said, "Well, what do you think of good works ?" "O," said the exhausted candidate, looking around at his persecutors, "I'll no say that it might not be weel enough to have a few of them."

Here to-day we are aiming to have a few of them. [Laughter.] We have tried to contrast ourselves, as far as our natural humility would permit, with these visitors from foreign lands. We have tried to apply the test of our convictions to theirs, with the universal feeling that each one of them might have been a very respectable man if he had been brought up in our Sunday-school. [Laughter.] Suppose we try them by the test of works at last, and try ourselves by the same test. It is not enough for our admirable Chairman to marshal us together and address us like St. Anthony, who preached to the fishes in the old German poem. The poem records how eloquently the good saint addressed them and how well they all listened to him. He explained to the pickerel that they ought not to eat each other ; he told the trout they ought not to steal each other's food, and he said the eel ought not to go reeling around miscellaneously, getting into all manner of mischief. It is recorded that the fishes heard him in raptures, but at the end, the poem says, at the end, after all—

"The trout went on stealing,
The eels went on eeling,
Much delighted were they,
But preferred the old way."

Let us guard against that danger, and how can we guard against it so well as by a little mutual humility when we ask ourselves how well any of us have dealt with the actual problems of human life ? When it comes to that, after all, have any of us so very much to boast of ?

With the seething problems of social reform penetrating all our community, and raising the question whether one day the whole system of

competition under which we live may not be swept away as absolutely as the feudal system disappeared before it ; with the questions of drunkenness and prostitution in our cities ; with the mortgaged farms in our country towns—with all these things pressing upon us, is it quite time for us to assume the attitude of infallibility before the descendants of Plato, and the disciples of Gautama Buddha ? [Applause.] The test of works is the one that must come before us. Every Oriental that comes to us—and curiously enough I have heard half a dozen say the same thing in different places—concedes to us the power of organization, the power of labor, the method in actual life which they lack. I do not say that they deny us any virtue, except the knowledge of the true God. They don't seem to think we have very much of that, and that knowledge, as they claim, is brought to bear in virtue of heart as well as the virtues of thrift, of industry, of organization and the virtue of prayer, in the virtue of trust, in the virtue of absolute confidence in God.

A friend of mine in Chicago told me the other day that when he was talking with one of our Oriental visitors about some other place he was going to, the question arose as to whether he could afford to go. The calm face of the Oriental was utterly undisturbed during the discussion. "O," he said, "I think I can go ; I think there will be no trouble ; I have \$15 in my pocket."

Put any of us, put the greatest Christian saint among us, 13,000 miles away from home with only \$15 in his pocket, and do you think that he would be absolutely sure that unassisted divine providence would bring him back without a call at his banker's ? [Laughter.] You find this curious combination of traits running through the actual life and running through the spiritual life, or what passes for such. We have come here to teach and to learn. The learning is not so familiar to most of us perhaps as the teaching, but when it comes to actual life we might try a little of both.

And in thanking once more our Chairman, as we ought to thank him every moment of every day, not alone for the way he has organized this great Parliament, but for the sonorous decision with which he even shuts the door in our faces when we particularly want to get in ; thanking him for everything, I can only give him this parting wish—that he may not be like that once famous sportsman, who prided himself on his good shooting, and boasted that in one instant the deer which he brought in had been shot by himself with a single bullet through the ear and through the hind off foot. His friend became a little solicitous about the statement, and he turned to his black servant and said : "Sambo, isn't it so ?" "Yes, massa," said Sambo. "But how did you do it ?" asked the incredulous. "Why," said Sambo, "it was simple enough. De deer he just scratched his ear wiv his off hoof and massa shot him. There was complete triumph on the huntsman's part, and when his friends had gone he said : "Sambo, you did that handsomely ; thank you for getting me out of that." "Yes, massa," said Sambo, "I did

it once; I brought de ear and de off hind hoof togeder once, but I 'spec' I never can do it again." [Laughter and applause.]

"I am sorry," remarked Dr. Barrows, "that Col. Higginson has ended his beautiful address with a word of skepticism. I believe what has been done once can be done again."

Christianity and the Social Question; by Prof. FRANCIS G. PEABODY, of Harvard University.

Religion and the Erring and Criminal Classes; by the Rev. ANNA GARLAND SPENCER, of Providence, R. I.

The Relation of the Roman Catholic Church to the Poor and Destitute; by CHARLES F. DONNELLY, of Boston. Read by Bishop KEANE, of Washington.

The Women of India; by Miss JEANNE SORABJI, of Bombay.

Buddha; by the Right Reverend ZITSUZEN ASHITZU, of Japan.

At the AFTERNOON SESSION the Chair was occupied by the Rev. Dr. EMIL G. HIRSCH.

Islâm and Social Conditions; by MOHAMMED ALEXANDER RUSSELL WEBB.

Mr. WEBB was received by the audience, on this occasion, with some slight expressions of applause.

What Judaism Has Done for Women; by Miss HENRIETTA SZOLD, of New York.

Christianity as a Social Force; by Prof. RICHARD T. ELY, of the School of Economics, Political Science and History in the University of Wisconsin, Madison.

Individual Efforts at Reform not Sufficient; by Prof. C. R. HENDERSON, of the University of Chicago.

AT THE EVENING SESSION.

Religion and Labor; by the Rev. JAMES M. CLEARY, of the Church of St. Charles Borromeo, Minneapolis.

The Salvation Army; by Brigadier General FIELDING.

This EVENING SESSION will long be remembered by those present for the storm of rain that drove into the building until many were fain to protect themselves with umbrellas, and beat upon the roof with such a roar as sometimes to drown the voices of the speakers.

At the close of the address of General Fielding (who took the platform in the absence of Commander Ballington Booth), a Brahman, a member of the School of Philosophy at Madras, Mr. NARA SIMA SATSUMCHYRA, was introduced, and began his brief address by referring with high respect to the work of the Salvation Army in India as more effective than that of any of the churches.

He concluded thus :

Our friends of the Brahmo-Somaj have been picturing to you Christianity standing with the Bible in one hand and the wizard's wand of civilization in the other. But there is another side, and that is the goddess of civilization with a bottle of rum in her hand. O that the English had never set foot in India ! O that we had never seen a single European face ! O that we had never tasted the bitter sweets of your civilization, rather than it should make us a nation of drunkards and brutes !

THE TWELFTH DAY.—FRIDAY, SEPTEMBER 22.

On this day the crowds in the Hall of Columbus were, if possible, more dense than on any previous day. If the public had got the impression that the proceedings were to be of very great interest and practical value, they were not destined to be disappointed. The comparison of views between Christian missionaries and the representatives of the systems of heathenism, in the forum of a Christian public, was a thing without precedent in the history of missions, and a thing of inestimable value.

One incident was antecedent to the beginning of the session. The Rev. Jenkin Lloyd-Jones introduced a personage already familiar on the platform by the strangeness of his costume, and the grave dignity of his bearing. Mr. Jones said :

His name is Christophore Jibara. He comes to us from the far-off Church of Damascus. He is the Archimandrite of the Apostolic and Patriarchal throne of the Orthodox Church in Syria and the whole East. He comes to us with a pamphlet done into English out of its original Arabic, bearing as its title, "Unity in Faith and Harmony in Religion"—a title that must justify your enthusiasm and respect. Without passing any judgment on its contents, I have looked into it enough to be surprised and delighted that away out there on the classic grounds of Damascus there is a working of the same spirit, a groping for the same result, as that which lies

so close to the heart of this Congress. It is an honest, scholarly and labored attempt to discover the fundamental basis that underlies the three great monotheistic religions of the world,—Judaism, Christianity and Mohammedanism—and to find in the Old Testament and the New Testament and the Koran a certain fundamental revelation which, being recognized, would meet largely the hunger of the human heart.

The exercises of the morning, which were marked by great interest, then began with silent devotion and the recital of the Lord's Prayer by the venerable Dr. PHILIP SCHAFF.

After the prayer, Dr. Schaff, being called on to address the Parliament, said :

This is short notice to speak to be given to one who has just risen from the dead. A little more than a year ago I was stuck down by apoplexy ; but I have recovered, through the mercy of God, and I am a miracle to myself. I was warned by physicians and friends not to come to Chicago. They said it would kill me. Well, let it kill me. I was determined to bear my last dying testimony to the cause of Christian Union, in which I have been interested all my life. But I think the Lord will give me strength to survive this Parliament of Religions. The idea of this Parliament will survive all criticism. The critics will die, but the cause will remain. And as sure as God is the Truth, and as sure as Christ is the Way and the Truth and the Life, his Word shall be fulfilled, and there shall be one flock and one Shepherd.

Religion and Wealth ; by the Rev. WASHINGTON GLADDEN, D.D., Columbus, Ohio.

Christianity and the Hawaiian Islands ; by the Rev. E. P. BAKER.

What the Bible has Wrought ; by the Rev. JOSEPH COOK, Boston.

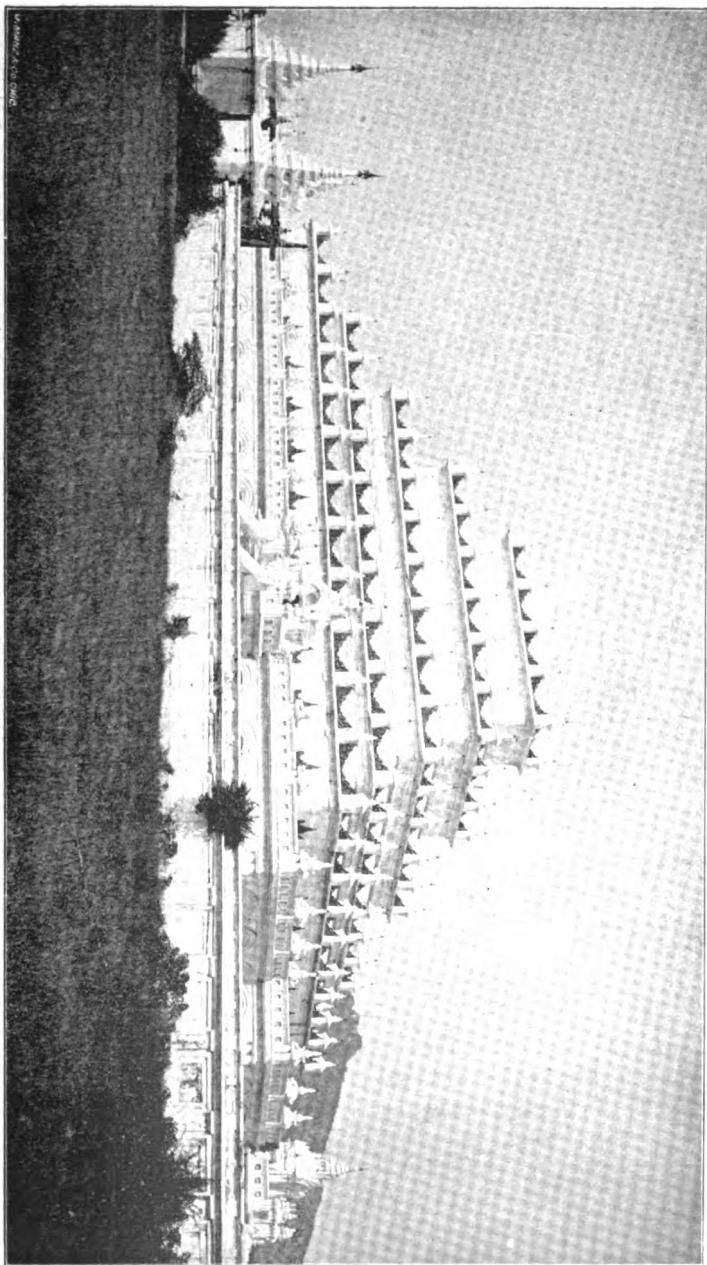
Crime and its Remedy ; by the Rev. OLYMPIA BROWN, Racine, Wisconsin.

Unity and Christian Science ; by Mrs. MARY B. G. EDDY. Read by Judge J. S. HANNA, Boston.

The reading of this paper had been eagerly awaited by large numbers in the audience, and was listened to with much attention.

The Religion of the North American Indians ; by Miss ALICE C. FLETCHER, Harvard University.

THE INCOMPARABLE PAGODA, AT MANDALAY, BURMAH, SAID TO BE ONE OF THE MOST BEAUTIFUL TEMPLES IN THE WORLD.



AT THE AFTERNOON SESSION.

The Church and City Problems; by Prof. ALBION W. SMALL, of the University of Chicago.

The World's Religious Debt to Asia; by P. C. MOZOOMDAR, of the Brahmo-Somaj, Bombay.

How Can the Methods of Christian Missionaries be Improved? discussed by H. DHARMAPALA, Ceylon; Rev. GEORGE T. CANDLIN, Tien-tsin, China; NARA SIMA CHARYAR, Madras; Rev. R. E. HUME, Bombay, India; Rev. Dr. GEORGE E. POST, Beirût, Syria; Rev. Mr. HAWORTH, Japan.

In this memorable discussion the brief address of Dr. Post had an important significance by its unmistakable though not express bearing on two points in the defense of Mohammedanism, by Mr. Mohammed Webb, against the reproach of polygamy and of wars of propagandism. Dr. Post stepped forward, bearing aloft a copy of the Koran, of which he said:

I hold in my hand a book which is never touched by 200,000,000 of the human race with unwashed hands, a book which is never carried below the waist, a book which is never laid upon the floor, a book every word of which to these 200,000,000 of the human race is considered the direct word of God which came down from heaven. And I propose, without note or comment, to read to you a few words from this sacred book, and you may make your own comments upon them afterwards.

He proceeded to read from chapters 66, 2, 25, 48, instructions to propagate the religion by the sword, and from chapter 4 and elsewhere the commendation of polygamy.

Rev. E. C. HAWORTH was introduced, and spoke on the missionary problems presented in Japan.

THE THIRTEENTH DAY.—SATURDAY, SEPTEMBER 23.

After the assembly had been led in the Lord's Prayer by the Rev. Dr. WALTER M. BARROWS, of Rockford, Chairman of the Congress of Missions, a letter was read from the Metropolitan of Athens, expressing his sympathy with the aims of the Parliament.

The Hon. JOHN W. HOYT, of Washington, followed with a brief speech expressing the same sentiment.

The Grounds of Sympathy and Fraternity Among Religious

Men; by AARON M. POWELL, of the Society of Friends, New York.

The Essence of Religion in Right Conduct; by Dr. ALFRED WILLIAMS MOMERIE, of London.

The Religious Mission of the Colored Race; by Mrs. FANNY BARRIER WILLIAMS, of Chicago.

The Catholic View of International Arbitration; by Prof. THOMAS J. SEMMES, of the Law Department of Louisiana University.

Fallacies About the Jews; by Rabbi JOSEPH SILVERMAN, New York.

THE AFTERNOON SESSION.

The Rev. L. C. MERCER in the chair.

The Religious Mission of the English-speaking Nations; by the Rev. Dr. HENRY H. JESUP, of Beirût, Syria. Read by the Rev. GEORGE A. FORD, of Syria.

The Spirit and Mission of the Apostolic Church of Armenia; by the Rev. OHANNES CHATSCHUMYAN.

The History and Work of the Orthodox Greek Church; by the Rev. P. PHIAMBOLIS, Greek pastor in Chicago.

International Justice and Amity; by the Rev. Dr. S. L. BALDWIN, of New York, formerly missionary in China.

Universal Brotherhood; by Prince SERGE WOLKONSKY, of St. Petersburg.

THE EVENING SESSION.

Rabbi Dr. HIRSCH, of Chicago, presided. In taking the chair he remarked:

To-night we must do things by proxy. The chairman is not here. I act as his substitute. Most of the authors of the papers that are to be read to-night are not with us, and they will be represented by proxy. We have, however, the Archbishop of Zante with us, and he will read a brief protest against a certain superstition prevalent in the East.

His Grace the Archbishop, coming forward, spoke with great emphasis as follows:

MOST HONORABLE LADIES AND GENTLEMEN,—I am not a Jew. I am a Christian, a profound believer of the truth of the gospel. [Applause.] I am always bound to defend the truth, and for this reason I present a paper here to-night.

He then handed to Mr. SNELL, to be read to the assembly, the following most honorable and Christian protest against a prevalent calumny upon the Jews in Europe and the East:

In the East the belief is current among the ignorant masses of the population that the Jews use for purposes of religious rites the blood of Christian children, and in order to procure such blood do not shrink from committing murder. In consequence of this belief, outbreaks against the Jews are frequent, and innocent victims are subjected to many indignities and exposed to great danger. In view of the fact that such erroneous ideas are also current among the ignorant of other countries, and that during the last decade both Germany and Austria were the scenes of trials of innocent Jews under the accusation of having committed such ritual murder, I, as a Christian minister, ask this Congress to record our conviction that Judaism forbids murder of any kind, and that none of its sacred authorities and books command or permit murder, or the use of human blood for ritual practices or religious ceremonies. The circulation of such slander against the adherents of a monotheistic faith is un-Christian. The origin of the calumny must be traced to the Roman conceit that early Christians used human blood in their religious observances. It is not consonant with Christian duty to allow this horrible charge to go unrebuked, and it is in the interest of Christianity's good repute that I ask this Parliament to declare that Judaism and the Jews are innocent of the imputed crime as were the Christians of the first century.

International Obligations to China; by President W. A. P. MARTIN, of the Imperial College of Peking.

The Koran and other Sacred Scriptures; by J. SANNA ABOU NADDARA, of Paris. Read by Mr. SNELL.

Women and the Pulpit; by the Rev. Mrs. ANTOINETTE BROWN BLACKWELL, of Elizabeth, New Jersey. Read by the Rev. Dr. AUGUSTA J. CHAPIN, of Chicago.

The Voice of the Mother of Religions on Social Questions; by RABBI H. BERKOWITZ, of New York. Read by Dr. JOSEPH STOLTZ, of Chicago.

THE FOURTEENTH DAY.—SUNDAY, SEPTEMBER 24.

AFTERNOON SESSION.

The assembly were led in the Lord's Prayer by the Rev. GEORGE J. LEMMON, of Schaghticoke, N. Y.

The Relation of Christianity to America; by the Rev. Pro-

fessor THOMAS O'GORMAN, of the Catholic University of America, Washington, D. C.

What Religion has Wrought for America; by the Rev. Dr. DAVID JAMES BURRELL, of New York.

EVENING SESSION.

The Present Religious Condition of America; by the Rev. Dr. H. K. CARROLL, of New York.

The Invincible Gospel; by the Rev. GEORGE F. PENTECOST, of London.

The argument of this paper was the ultimate triumph of Christianity as assured by its essential superiority to all other religions. Certain impromptu remarks interjected between the lines of the paper drew forth a reply on the following day. He was reported by the press as saying:

Some of the Brahmans of India have been here and have dared to make an attack upon Christianity. They take the slums of New York and Chicago and ask us why we do not cure ourselves. They take what is outside the pale of Christianity and judge Christianity by it.

Proceeding then to attack the religious systems of India on the point of morality, he alleged that among the followers of Brahmanism there were thousands of temples in which there were hundreds of priestesses who were known as immoral and profligate. They were prostitutes because they were priestesses, and priestesses because they were prostitutes.

The mention of this incident is necessary to the understanding of the reply which followed it at a later hour.

The incident was of value as giving the general Christian public the opportunity of hearing, at first hand, from the lips of a native of India, the defense which Hinduism has to make against a reproach universally circulated and believed. The willingness of the assembly to hear patiently and judge fairly was unmistakably expressed.

THE FIFTEENTH DAY.—MONDAY, SEPTEMBER 25.

The Lord's Prayer was repeated by the Rev. GILBERT REED, of China.

The Friendship of the Faiths ; Poem, by L. J. BLOCK, of Chicago. Read by Mrs. LINDEN W. BATES.

The Relations between the Anglican Church and the Church of the First Ages ; by the Rev. Prof. THOMAS RICHEY, General Theological Seminary, New York.

The Bearing of Religious Unity on the Work of Missions ; by the Rev. GEORGE T. CANDLIN of Tien-tsin, West China.

Mr. Candlin delivered his address clothed in Chinese costume. The interest felt and manifested during the delivery of the paper was intense. And at the close of it occurred one of the memorable scenes of the Parliament. Almost the whole audience rose cheering and waving handkerchiefs; and among many others Mr. Dharmapala grasped the hand of the speaker and thanked him for his noble address.

The Reunion of Christendom ; by the Rev. PHILIP SCHAFF, D.D., LL.D., Professor in Union Theological Seminary, New York. Read by the Rev. Dr. MCPHERSON, of Chicago.

Interdenominational Comity ; by the Rev. D. L. WHITMAN, President of Colby University.

THE AFTERNOON SESSION.

Dr. F. A. NOBLE, of Chicago, in the Chair.

The Persistence of Bible Orthodoxy ; by Prof. LUTHER F. TOWNSEND, of Boston.

The History and Tenets of the Jains of India ; by VIRCHAND A. GANDHI, Bombay.

Mr. Gandhi prefaced his paper with remarks in reference to the allegations of the previous day against the morality of the Hindu religions. He said :

I am glad that no one has dared to attack the religion I represent. It is well they should not. But every attack has been directed to the abuses existing in our society. And I repeat now, what I repeat every day, that these abuses are not from religion but in spite of religion, as in every other country. Some men in their ambition think that they are Pauls, and what they think they believe, and where should these new Pauls go to vent their platitudes but India? Yes, sir, they go to India to convert the heathen in a mass, but when they find their dreams melting away, as dreams always do, they return back to pass a whole life in abusing the Hindu. Abuses are not arguments against any religion, nor self-adulation the proof of the

truth of one's own. For such I have the greatest pity. There are a few Hindu temples in Southern India where women singers are employed to sing on certain occasions. Some of them are of dubious character, and the Hindu society feels it and is trying its best to remove the evil. These women are never allowed to enter the main body of the temple, and as for their being priestesses, there is not one woman priest from the Himalayas to Cape Comorin.

If the present abuses in India have been produced by the Hindu religion, the same religion had the strength of producing a society which made the Greek historian say, "No Hindu was ever known to tell an untruth, no Hindu woman ever known to be unchaste." And even in the present day, where is the chaster woman or milder man than in India?

In the last place, I am very, very sorry for those who criticise the great ones of India, and my only consolation is that all their information about them has come from third-hand, fourth-hand sources, percolating through layers of superstition and bigotry. To those who find in the refusal of the Hindu to criticise the character of Jesus a tacit acceptance of the superiority of the fanatical *nil-admirari* cult they represent, I am tempted to quote the old fable of Æsop and tell them "Not to you I bend the knee but to the image you are carrying on your back"; and to point out to them one page from the life of the great Emperor Akbar.

A certain ship full of Mohammedan pilgrims was going to Mecca. On its way a Portuguese vessel captured it. Amongst the booty were some copies of the Koran. The Portuguese hanged these copies of the Koran round the necks of dogs and paraded these dogs through the streets of Ormuz. It happened that this very Portuguese ship was captured by the Emperor's men, and in it were found some copies of the Bible.

The love of Akbar for his mother is well known, and his mother was a zealous Mohammedan. It pained her very much to hear of the treatment of the sacred book of the Mohammedans in the hands of Christians, and she wished that Akbar would do the same with the Bible. But this great man replied: "Mother, these ignorant men do not know the value of the Koran, and they treated it in a manner which is the outcome of ignorance. But I know the glory of the Koran and the Bible both, and I cannot debase myself in the way they did."

Mr. Gandhi's remarks were followed by expressions of sympathy from among the audience.

The Free Baptist Church; by the Rev. J. A. HOWE, Lewiston, Maine.

The Spiritual Ideas of the Brahmo-Somaj; by Mr. B. B. NAGARKAR, Bombay.

THE EVENING SESSION.

REV. AUGUSTA J. CHAPIN in the Chair.

A White Life for Two; by Miss FRANCES E. WILLARD.

Read by MR. WILLIAM PIPE.

The Worship of God in Man; by Mrs. ELIZABETH CADY STANTON. Read by Miss SUSAN B. ANTHONY.

Christianity as seen by a Voyager Around the World; by the Rev. FRANCIS E. CLARK, D.D., Boston.

THE SIXTEENTH DAY. --TUESDAY, SEPTEMBER 26.

The Lord's Prayer was said by the Rev. JAMES S. DENNIS, D.D., of New York.

The Attitude of Christianity toward Other Religions; by Professor WILLIAM C. WILKINSON, of the University of Chicago.

What is, and What is not, Religion; by Mrs. JULIA WARD HOWE, of Boston.

The Mission of Protestantism in Turkey; by the Rev. A. M. IGNADOS. Read by Mr. HERANT M. KIRETCHJIAN, Constantinople.

The Message of Christianity to other Religions; by the Rev. JAMES S. DENNIS, D.D., of New York.

The Leading Powers of Religious Thought in France; by the Rev. G. BONET-MAURY, Paris.

THE AFTERNOON SESSION.

The Primitive and Prospective Religious Union of the Human Family; by the Rev. JOHN GMEINER, St. Paul, Minn.

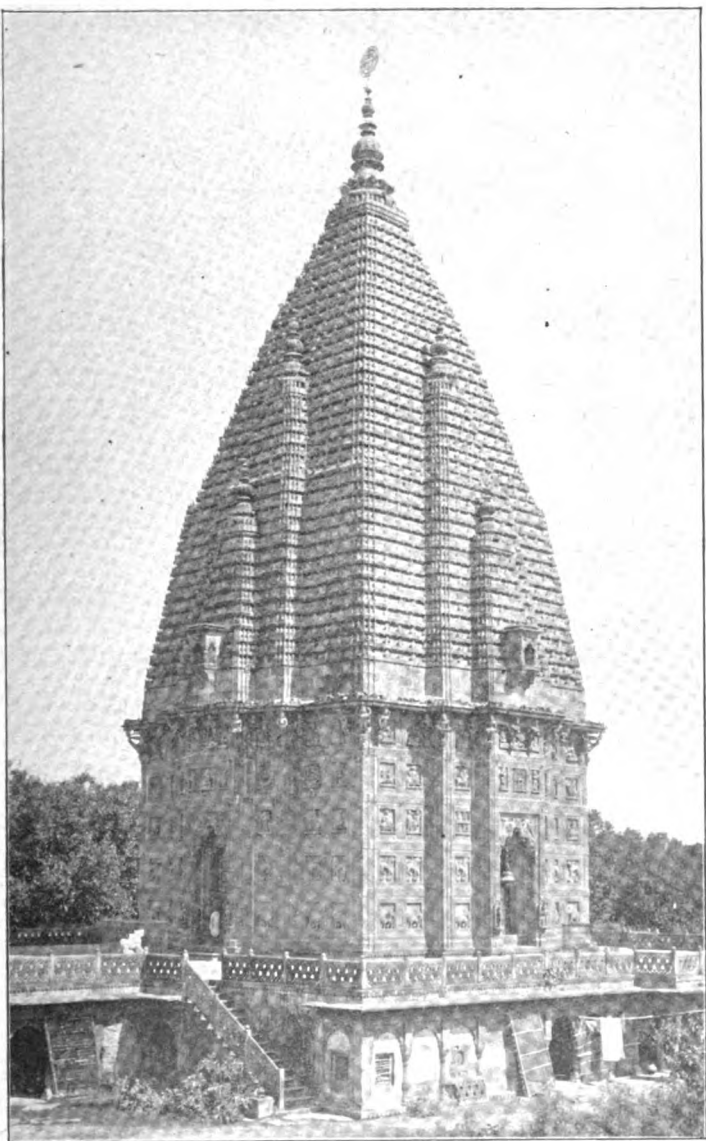
The Armenian Church; by Prof. MINAS TCHERAZ, London.

The World's Religious Debt to America; by Mrs. CELIA PARKER WOOLLEY, Chicago.

A Voice from the Young Men of the Orient; by Mr. HERANT M. KIRETCHJIAN, Constantinople.

Points of Contact and Contrast between Christian and Hindu Thought; by the Rev. R. A. HUME, New Haven, Conn.

The Future of Religion in Japan; by NOBUTA KISHIMOTO, Okayama.



SUMEREE TEMPLE AT RAMNAGGAR, INDIA.

THE EVENING SESSION.

Dr. ALFRED WILLIAMS MOMERIE, of London, in the Chair.

What is Christianity? A Voice from the Far East; by the Rev. J. T. YOKOI, Japan.

A Presentation of Buddhism; in addresses by H. DHARMAPALA, of Ceylon; Messrs. Y. KAWAI, SOYEN SHAKU, KINZA RIUGE M. HIRAI and Z. ASHITZU, of Japan; and Mr. SWAMI VIVEKANANDA, of India.

SEVENTEENTH DAY. — MORNING SESSION.

The Hall of Columbus was crowded. Dr. BARROWS presided and the Universal Prayer was offered by Rev. Dr. MCGILVARY, missionary among the Laos, after which the Chairman said:

The morning of the seventeenth day of this historic assembly has come, and I wish to express the feeling of thankfulness which I have in my heart to Almighty God for his goodness that has been shown to us so continuously. And I wish to express my appreciation of the fidelity of the friends who have coöperated in making this Parliament what it has been.

I learned this morning from Prof. Minas Tcheraz, that grand Armenian Christian, that, although he had been in our city over twenty days, he has been so constantly in attendance on this Parliament that he has seen the White City only once in the daytime and once in the evening. I have noticed the same faces here, day after day, of thoughtful ministers, laymen and women who have been here drinking in the truth that has been given to us, and enjoying what has made this series of meetings so remarkable and ennobling.

And now that the last day has dawned, I wish in these few words to express my gratitude to the friends who have worked with me, for their patience; and to the newspaper press who have done so much to spread abroad the proceedings of this Parliament. This evidence of enterprise on the part of the press, this evidence of their appreciation of the significance of this Parliament, is so noteworthy that it has been frequently spoken of by many of those who have come to us from other lands.

Rev. F. W. M. HUGENHOLTZ, of the Liberal Church of Holland, was then introduced and spoke as follows:

I am thankful that the opportunity has been given to me of bringing to this Congress the hearty greetings of those whose representative I am—the members of the Confederation of Netherland Protestants, who are in the most perfect sympathy with this enterprise. It is gratifying indeed to remember that, while we are gathered together here in Chicago, everywhere in the world hosts of sympathetic men and women are joining us in spirit

and praying for our success. Looking for the results of our Parliament we must not forget that it is already a result in itself, a glorious result of the advanced conception of religion as a common good of mankind. Truth and untruth do not come together for a peaceful meeting. Divine revelation and diabolical inflation do not seek each other for mutual edification. That, therefore, the different religions of the world actually did come together, is itself a truth of the advanced religious thought of our age.

Now admit those who have prepared the way for this Parliament. I may point with pride to this Holland Confederation of Protestants, whose single aim, according to its constitution, is and already has been for more than twenty years to promote the free development "of the religious life within the churches and beyond," without any dogmatic or denominational addition. This our Protestant bond therefore must hail with enthusiasm this fulness of the times. Their delegate must feel at home amid these thousands, all of the members of the same confederation, though not Dutchmen all of them, nearly all of them promoters of the free development of the religious life.

And now, how shall this aim be reached? What will, what must be, the result of the Parliament? I trust it will put a stop to the mutual rivalry of the various religions, in order to show that one religion, if not the only good and true one, still must be considered as the best of all. Religion is in such a way influenced by climate, race and tradition, that what is the best for one cannot to the same degree satisfy the wants of another.

No, there is a better rivalry promising greater and surer success. Let all of us move to see which of us can best and soonest live up to the highest demands of his religion, which of us first can overcome the sad differences between creed and deed, between his professed and his applied religion.

And whenever we discover, as in these days we could many times, whenever we discover in each other's religion something that is lacking or less developed in ours, let us try to aim that such precious good shall enrich our own religion with the spiritual pleasures found elsewhere.

This, indeed, will be to promote the free, the unprejudiced development of the religious life, by which, if all of us are thus advancing along our different lines, at the end we will meet each other on the heights, when the consciousness of being near to God will fill all his children with everlasting joy.

Mr. WILLIAM L. TOMLINS, of Chicago, was presented and made an address on Religion and Music, which was received with great favor. The Chairman then presented Dr. E. G. HIRSCH in the following words:

The leading thought of to-day is ultimate and universal religion, and surely if anyone has a right to speak of that it is a representative of the Hebrew race, Dr. Emil G. Hirsch, of Chicago, who calls himself, and he is, a thorough American. He represents a people whose contributions to the

religion of the world are certainly greater than those of any other nation, and I have great pleasure in introducing Dr. Hirsch to this Parliament.

Elements of Universal Religion; by Dr. E. G. HIRSCH.

Swedenborg and the Harmony of Religions; by Rev. L. P. MERCER.

The World's Salvation; by Rev. JOHN DUKE MCFADDEN.

The Only Possible Method of Christian Unification; by REV. WILLIAM R. ALGER, of Boston.

Christianity and Evolution; by Prof. HENRY DRUMMOND, read by Rev. FRANK M. BRISTOL.

AFTERNOON SESSION.

The Hall of Columbus was not adequate for the throngs who sought admission. Dr. BARROWS presided.

The chairman read the following poem contributed by LAURA ORMISTON CHANT:

THE WORLD'S PARLIAMENT.

"He hath made of one all nations of the earth."

The New World's call hath summoned men to prayer:
And swift across the ocean's path of foam,
Along the mountain-tracks, or desert's glare,
Or down the old-world valleys, they have come.
O golden, olden East!
Right welcome to the feast.
The New World welcomes you
In the most holy name of God,
The New World welcomes you.

The New World's call hath summoned men to prayer:
All Christendom hath felt her great heart beat,
And Europe's messengers from everywhere
Still wake the echoes with their coming feet.
O, Mussluman and Greek!
The glad New World doth seek
With Christian and with Jew,
In the most holy name of God,
To love and welcome you.

The New World's call hath summoned men to prayer:
And Africa hath heard the call and cried
To her most noble sons to haste and share
The brotherhood of worship side by side.
O, heirs of Liberty!
Dear negro brothers, ye,
At last at one with you,
In the most holy name of God,
The New World welcomes you.

For all the creeds of men have come to praise,
 And kneel and worship at the great white throne
 Of God, the Father of us all, and raise
 The all-world's prayer to Him, the Great Alone.
 O, creeds, whate'er ye be!
 The Truth shall make you free.
 And be ye old or new
 In the most holy name of God
 The New World welcomes you.

Let Moses still be revered, and the name
 Of Buddha fill his worshippers with awe.
 Still let Mohammed from his people claim
 A sober life and conduct as before.
 Yet nought of outlook shall be sacrificed
 By which man doth his soul's horizon scan,
 For over all the creeds the face of Christ
 Glows with white glory on the face of man.
 And all the symbols human tears have stained,
 And every path of prayer man's feet have trod,
 Have nearer knowledge of the Father gained
 For back of soul and symbol standeth God
 In fullness of the time,
 From every creed and clime,
 The New World and the Old
 Pray in the age of Gold,
 In one vast host on bended knee
 The Old and New, in unity
 Of Truth's Eternal good
 To East and West forever given,
 Proclaim in sight of Heaven,
 In the most holy name of God,
 Immortal Brotherhood.

Dr. F. A. NOBLE read a list of the hundred best books recommended by the Protestant Evangelical Committee; after which the proceedings of the Parliament were continued in the following order:

The Baptists in History; by Rev. GEORGE C. LORIMER, D.D., of Boston.

The Ultimate Religion; by Bishop JOHN J. KEANE, of Washington.

Christ, the Unifier of Mankind; by Rev. GEORGE DANA BOARDMAN, of Philadelphia.

SCIENTIFIC SECTION.

Parallel with the meetings in the Hall of Columbus, were sessions in Hall III, where papers of a more scientific and less popular character were read. These papers were often followed by free conferences over the topics treated.

FRIDAY, SEPTEMBER 15, 10 A.M.

The Practical Service of the Science of Religions to the Cause of Religious Unity and to Missionary Enterprise; by the Chairman, Mr. MERWIN-MARIE SNELL.

Japanese Buddhism; by PETER GORO KEBURAJI, Tokyo, Japan.

Influence of Egyptian Religion on Other Religions; by J. A. S. GRANT-BEY, Cairo, Egypt.

Genesis and Development of Confucianism; by Dr. ERNEST FABER, Shanghai, China.

WEDNESDAY, SEPTEMBER 20, 10:30 A.M.

Symposium on the relation between Religion and Science: Sir WILLIAM DAWSON'S *Religio Scientiæ* (read by Chairman; repeated from Large Hall). Discussed by:

Dr. PAUL CARUS, Editor of *The Monist*.

Dr. ADOLPH BRODBECK, of Hannover, Germany.

Rev. G. T. CANDLIN, of China.

Dr. ERNEST FABER, of China.

Rev. FATHER D'ARBY, of Paris.

Elder B. H. ROBERTS, of Utah.

Judge RUSSELL, of Chicago.

THURSDAY, SEPTEMBER 21, 10:30 A.M.

Reminiscences of the Native Religions of the New Hebrides; Rev. JOHN G. PATON, D.D. Read by the Chairman.

AFTERNOON SESSION.

The Estimate of Human Dignity in the Lower Religions; L. MARARILLIER. Read by the Chairman.

Some Popular Superstitions in Morocco and Egypt; Rev. B. F. KIDDER, Ph.D. Read by the Chairman.

Conference on Popular Superstitions; Profs. G. S. GOODSPEED, ADOLPH BRODBECK, and MERWIN-MARIE SNELL.

Elements of Universal Religious Agreement in Mankind; on the Conditions and Perspectives of a Future Universal Religion; Prof. ALBERT RÉVILLE, of Paris. Read by the Chairman.

The Classification of Religions; Prof. JEAN RÉVILLE, Editor of *La Revue de l'Histoire des Religions*, Paris. Read by the Chairman.

Conference on the Classification of Religions; Profs. G. S. GOODSPEED, ADOLPH BRODBECK, and MARIE SNELL.

FRIDAY, SEPTEMBER 22, 10:30 A.M.

Address by Rev. SWAMI VIVEKANANDA.

Conference on Orthodox Hinduism and the Vedanta Philosophy.

AFTERNOON SESSION.

Address by Mr. LAKSHMI NARAIN, of Lahore, India, Secretary of the Kayasth Community;

Mr. NARASIMA CHARI, a Brâhman of Madras, representing the Sei Vaishnava Sect and the Visishtadwaiti Philosophy;

Rev. SWAMI VIVEKANANDA, a Sannyâsi, or Monk;

And by Mr. MERWIN-MARIE SNELL.

Conference on the Modern Religions of India.

SATURDAY, SEPTEMBER 23.

Address by KINZE RIUGE M. HIRAI, of the Myo Shin Ji branch of the Rinzai Zen sect of Japanese Buddhism.

Address by SWAMI VIVEKANANDA.

Conference on the subject of the foregoing addresses,

SUNDAY, SEPTEMBER 24.

Address by Mr. THOMAS WILLIAMS.

Conference on the tenets of the Christadelphians.

Address by Mr. MERWIN-MARIE SNELL.

Conference on Mormonism.

MONDAY, SEPTEMBER 25.—MORNING SESSION.

The Dev Dharm Mission; by MOHUN DEV. Read by the Chairman.

The Origin of Shintoism; by the Rev. TAKAYOSHA MATSUGAMA. Read by the Chairman.

Shintoism in the Past and the Present; by PETER GORO KABURAJI.

Conference on Shintoism.

AFTERNOON SESSION.

Importance of Philosophy to the Science of Religions; by Mr. MERWIN-MARIE SNELL.

Answers of the Advaita Philosophy to Religious Problems; by MANILAL N. D'VIVEDI. Read by Prof. G. S. GOODSPEED, of the University of Chicago.

The Visishtadwaiti School of Hinduism; by S. PARTHACARATHY ARJANGAR, of Madras. Read by the Chairman.

Poem of Greeting to the Parliament (in Marâthi); by PURNSHOTTAM B. JOSHI; the author's translation read by the Chairman.

The Religion of the North American Indians; Miss ALICE C. FLETCHER, repeated from Large Hall.

The History and Tenets of the Jain Faith; by Mr. V. N. GANDHI, of Bombay Conference of the Jain Faith.

The Essence of the Hindu Religion; by Rev. SWAMI VIVEKANANDA.

SEPTEMBER 27, 10:30 A.M.—OVERFLOW MEETING.

The Future Religious Unity of Mankind; by Rev. GEO. T. CANDLIN.

The Civic Church; by Mr. WM. T. STEAD.

Why Protestant Missions in China should Unite in using the Term Tien Chu for God; by Rev. HENRY BLODGET, D.D., of Peking.

The Shaker Community; by Mr. DANIEL OFFORD.

CHAPTER V.

THE CLOSE OF THE PARLIAMENT.

BEFORE bringing to an end the chronicle of the Parliament, it will be well at this point to describe a few incidents which make up a part of this history. Very much of the best life of this first great convention of the world's religious leaders was lived outside the daily meetings in the Hall of Columbus. The friendships which were formed, and the social intercourse enjoyed will be a part of the Parliament's contribution to that true charity in which, as Lord Bacon said, "there is no excess."

Several devotional meetings had been held in the early morning hours, under the leadership of Mr. Theodore F. Seward, the founder of the Brotherhood of Christian Unity, and Mr. Seward had also conducted conferences in the interests of a closer union of Christian disciples. The chronicle of the Parliament would not be complete without a reference to these efforts and to Mr. Seward's work in bringing before the minds of Christians their great opportunity and great duty to come into closer and more active fellowship.

On the evening of September 11, the opening day of this historic convention, the Chairman gave a reception to the foreign delegates attending the Parliament of Religions, at the beautiful home of Mr. and Mrs. A. C. Bartlett on Prairie avenue. The gracious hospitalities extended by the host and hostess to the representatives of all the chief faiths and of all the leading divisions of Christendom form a delightful part of the memories which many hundreds of invited guests will ever cherish of the golden September days of 1893. The halls and rooms of Mr. Bartlett's home were beautifully and appropriately decorated with many hundreds of flags of all nations. Assisting Mr. and Mrs. Bartlett and Dr. Barrows in receiving

their guests were Mrs. Potter Palmer, Mrs. Charles Henrotin, the Archbishop of Zante, and Bishop Keane. Among those present, besides the scholars and distinguished guests whose names appear in the first day's chronicle of the Parliament, may be mentioned Archbishop Nicholas, of the Russian-Greek Church, San Francisco, and Bishop Ryan, of Buffalo. Probably no such company, representing so large a diversity of nations and faiths, ever gathered before in an American residence.

A public reception to the members of the Parliament was given by President Bonney on Tuesday evening, September 12, in the ample halls of the Art Institute. This was attended by thousands. On Thursday evening, September 14, Mrs. Potter Palmer, President of the Board of Lady Managers, gave a reception to the delegates attending the Parliament, at the Woman's Building in Jackson Park. Through the kindness of President Higinbotham, of the World's Columbian Exposition, electric launches were provided for a number of distinguished foreign delegates, and they were given an opportunity of witnessing the beautiful illuminations in the Court of Honor. At the Woman's Building Mrs. Palmer made a delightful address of welcome. This was followed with an address by T. W. Palmer, President of the World's Columbian Commission. It was Mrs. Palmer's earnest wish to secure authoritative statements with regard to the condition of women in other lands, and appropriate addresses in response to her desires were made by the Archbishop of Zante, Hon. Pung Kwang Yu, Mr. Dharinapala, Mr. Mozoomdar, and Mr. Vivekananda.

On Saturday afternoon, September 16, Mr. and Mrs. E. W. Blatchford gave a delightful reception to the delegates and others attending the Parliament and to many leading citizens of Chicago at their home on LaSalle avenue. This was an occasion of rare pleasure, and many were present who were not in the city in time to attend the first reception on Monday evening.

Not only Mr. and Mrs. Blatchford, but many others in

Chicago, including prominent Christian and Jewish ministers, extended cordial hospitalities in their homes and churches to the men of the Orient, and to the representatives of various faiths, who were made to feel the warmth, courtesy and pleasure of a true American welcome.

It was with a sort of pathetic eagerness that the friends of the Parliament looked forward to its closing session. All



RESIDENCE OF MR. A. C. BARTLETT, OF CHICAGO, WHERE THE RECEPTION
WAS GIVEN TO THE MEMBERS OF THE PARLIAMENT, SEPTEMBER 11TH.

anticipated a renewal of the thrilling and hitherto unparalleled scenes of the opening day, but besides all this was the anticipated sorrow of spoken farewells. It will be impossible to describe, and adequately interpret to those who were not there, the great meetings with which the Parliament concluded. The final gathering was altogether worthy of what has been deemed the most significant and important conference ever held. More than seven thousand persons were crowded into

the Halls of Washington and Columbus. For more than an hour before the time announced the eager crowds swept up against the doors of the Art Palace. The throng extended from the doorways to Michigan avenue and thence for half a block in either direction. It is said that ticket speculators were at work, and that three and four dollars were demanded and paid for cards which admitted only to the Hall of Washington where the overflow meeting was held and the entire program was repeated. It is quite within bounds to say that the spirit of the closing sessions of the Parliament was Pente-costal. Such manifestations of love, fraternity, hopeful religious enthusiasm, the world has never seen before in any such assembly of the children of our common Father. An eye-witness reports: "Never since the confusion of tongues at Babel have so many religions, so many creeds, stood side by side, hand in hand, and almost heart to heart, as in the great amphitheater last night. On the great platform of Columbus Hall sat the representatives of creeds and sects that in by-gone days hated one another with a hatred that knew no moderation. The last and closing scene of the great Parliament of Religions is one that will live forever in the memory of those who were so fortunate as to be spectators. The great Hall of Columbus was illuminated by a myriad of lights. Every inch of room was used by the greatest crowd that ever sat within its walls. On the stage, beneath the folds of the flags of all nations, were the representatives of all religions. The dull, black and somber raiment of the West only intensified the radiantly contrasted garbs of the Oriental priests."

Twice during the evening flash-light photographs were taken of the historic group on the platform. President Bonney and Chairman Barrows presided alternately. Among those present on the platform besides the twenty-four who took part in the speaking may be mentioned: Dr. Carl von Bergen of Sweden, the Japanese Buddhist priests who had formed so picturesque and pleasant a part of the historic Congress, President Kozaki of Kyoto, Rev. B. B. Nagarkar of Bombay, Mr. Narasima of Madras, Paulus Moort of Liberia,

Mr. H. M. Kiretchjian of Constantinople, Rev. R. A. Hume of India, Dr. Faber of Shanghai, Rev. F. W. N. Hugenholtz of Holland, Rt. Rev. John Moore, D.D. (Catholic), of St. Augustine, Florida, Rev. Christophore Jibara, Archimandrite of the Apostolic and Patriarchal Throne of the Orthodox Church in Syria and the Whole East, Mr. Kwai, Translator for the Chinese Legation, Rev. Dr. McGilvary of the Laos, Father Phiambolis of the Greek Church, Mr. Theodore F. Seward, Miss Susan B. Anthony, and Dr. Sarah Hackett Stevenson. Many hundreds of the leading citizens of Chicago were in the audience, together with hundreds of leading divines and scholars from all parts of the country. The galleries were occupied by more than five hundred members of the Apollo Club, who opened the exercises of the evening by singing, under the leadership of Prof. William L. Tomlins, "Lift Up Your Heads, O Ye Gates" (Handel).

At the request of President Bonney, the great assembly then arose and silently invoked the blessing of God. Cardinal Newman's matchless hymn, "Lead, Kindly Light," was then sung by the Apollo Club.

Many kind words were spoken during the closing sessions which the Editor of these volumes would greatly prefer to have omitted from the record, but he has been persuaded by his fellow-editors that the truth of history requires the literal reproduction, so far as is possible, of the utterances at the closing session. President Bonney requested the Chairman to present some of the distinguished guests who had taken active part in the Parliament. Dr. Barrows said :

The first speaker whom I have the honor to introduce is Dr. Alfred W. Momerie, of London, whom we all knew as a brilliant man, and whom we all have discovered is a very lovable man, and he has come to love the White City, Chicago and the Parliament of Religions. When he goes back to his native land and stands on London bridge again, and thinks of our World's Fair, he will no doubt say : "Though lost to sight, to Momerie dear."

Dr. Momerie, who received a hearty greeting, spoke as follows :

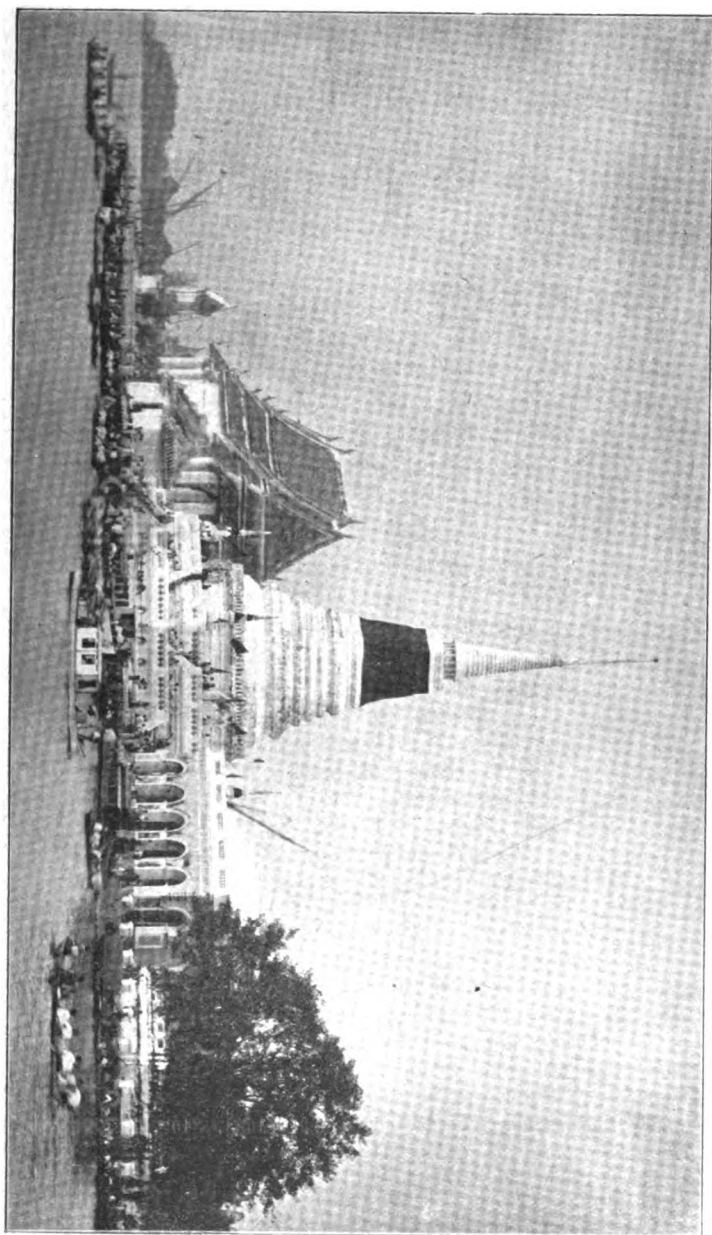
Before we part I wish to say three things. First of all I want to tender my warmest congratulations to Dr. Barrows. I do not believe there is another man living who could have carried this Congress through and made it such a gigantic success. [Applause.] It needed a head, a heart, an energy, a common sense and a pluck such as I have never known to be united before in a single individual.

During my stay in Chicago it has been my singular good fortune to be received as a guest by the kindest of hosts and the most charming of hostesses, and among the many pleasures of their brilliant and delightful table, one of the greatest has been that I have sat day by day by Dr. Barrows, and day by day I have learned to admire and love him more. In the successes that lie before him in the future I shall always take the keenest interest; but he has already achieved something that will eclipse all. As Chairman of this first Parliament of Religions he has won immortal glory which nothing in the future can diminish, which I fancy nothing in the future can very much augment.

Secondly, I should like to offer my congratulations to the American people. This Parliament of Religions has been held in the new world. I confess I wish it had been held in the old world, in my own country, and that it had had its origin in my own church. It is the greatest event so far in the history of the world, and it has been held on American soil. I congratulate the people of America. Their example will be followed in time to come in other countries and by other peoples, but there is one honor which will always be America's—the honor of having led the way. And certainly I should like to offer my congratulations to you, the citizens of Chicago.

While our minds are full of the Parliament, I cannot forget the Fair. I have seen all the expositions of Europe during the last ten or twelve years, and I am sure I do not exaggerate when I say that your Exposition is greater than all the rest put together. But your Parliament of Religions is far greater than your Exposition. There have been plenty of expositions before. Yours is the best, but it is a comparatively common thing. The Parliament of Religions is a new thing in the world. Most people, even those who regarded the idea with pleasure, thought that it was an impossibility. But it has been achieved. Here in this Hall of Columbus vast audiences have assembled day after day, the members of which came from all churches and from all sects, and sometimes from no church at all. Here they sat side by side during long—I had almost said weary hours; the hours would have been weary but for their enthusiasm. Here they sat side by side during the long hours of the day listening to doctrines which they had been taught to regard with contempt, listening with respect, with sympathy, with an earnest desire to learn something which would improve their own doctrines.

And here on the platform have sat as brethren the representatives of churches and sects which, during bygone centuries, hated and cursed one another, and scarcely a word has fallen from any of us which could possibly



SMUTHA CHETIVA TEMPLE AT PAKNAM PROVINCE, SIAM

give offense. If occasionally the old Adam did show itself, if occasionally something was said which had been better left unsaid, no harm was done. It only served to kindle into a flame of general and universal enthusiasm your brotherly love. [Applause.] It seemed an impossibility, but here in Chicago the impossible has been realized. You have shown that you do not believe in impossibilities. It could not have been realized but for you. It could not have been realized without your sympathy and your enthusiasm.

Citizens of Chicago, I congratulate you. If you show yourselves in other things as great as you have shown yourselves in regard to this Parliament of Religions most assuredly the time will come when Chicago will be the first city in America, the first city in the world. .

Rev. Jenkin Lloyd-Jones and Rev. L. P. Mercer had charge of the equally crowded session in the Hall of Washington, where the distinguished guests were presented by Dr. Barrows in a body before they entered the Hall of Columbus. Mr. Merwin-Marie Snell delivered the opening address in the Hall of Washington on "The Future of Religion" and was followed by Dr. Momerie. After Dr. Momerie's address in the Hall of Columbus, the Chairman next introduced P. C. Mozoomdar of the Brahmo-Somaj, who delivered the following address :

BRETHREN OF DIFFERENT FAITHS.—This Parliament of Religions, this concourse of spirits, is to break up before to-morrow's sun. What lessons have we learned from our incessant labors? First, the charge of materialism, laid against the age in general and against America in particular, is refuted forever. Could these myriads have spent their time, their energy, neglected their business, their pleasures, to be present with us if their spirit had not risen above their material needs or carnal desires? The spirit dominates still over matter and over mankind.

Secondly, the unity of purpose and feeling unmistakably shown in the harmonious proceedings of these seventeen days teaches that men with opposite views, denominations with contradictory principles and histories, can form one congregation, one household, one body, for, however short a time, when animated by one Spirit. Who is or what is that Spirit? It is the Spirit of God himself. This unity of man with man is the unity of man with God, and the unity of man with man in God is the kingdom of heaven. When I came here by the invitation of you, Mr. President, I came with the hope of seeing the object of my lifelong faith and labors, viz., the harmony of religions effected. The last public utterance of my leader, Keshub Chunder Sen, made in 1883, in his lecture called "Asia's Message to Europe," was this :

Here will meet the world's representatives, the foremost spirits, the most living hearts, the leading thinkers and devotees of each church, and

offer united homage to the King of kings and the Lord of lords. This Central Union Church is no utopian fancy, but a veritable reality, whose beginning we see already among the nations of the earth. Already the right wing of each church is pressing forward, and the advanced liberals are drawing near each other under the central banner of the new dispensation.

Believe me, the time is coming when the more liberal of the Catholic and Protestant branches of Christ's Church will advance and meet upon a common platform, and form a broad Christian community in which all shall be identified, in spite of all diversities and differences in non-essential matters of faith. So shall the Baptists and Methodists, Trinitarian and Unitarian, the Ritualists and the Evangelical, all unite in a broad and universal church organization, loving, honoring, serving the common body while retaining the peculiarities of each sect. Only the broad of each sect shall for the present come forward, and others shall follow in time.

The base remains where it is; the vast masses at the foot of each church will yet remain perhaps for centuries where they now are. But as you look to the lofty heights above you will see all the bolder spirits and broad souls of each church pressing forward, onward, heavenward. Come, then, my friends, ye broad-hearted of all the churches, advance and shake hands with each other and promote that spiritual fellowship, that kingdom of Heaven which Christ predicted.

These words were said in 1883, and in 1893 every letter of the prophecy has been fulfilled. The kingdom of Heaven is to my mind a vast concentric circle with various circumferences of doctrines, authorities and organizations from outer to inner, from inner to inner still, until Heaven and earth become one. The outermost circle is belief in God and the love of man. In the tolerance, kindness, good-will, patience, and wisdom which have distinguished the work of this Parliament that outermost circle of the kingdom of Heaven has been described. "We have influenced vast numbers of men and women of all opinions and the influence will spread and spread. So many human unities drawn within the magnetic circle of spiritual sympathy cannot but influence and widen the various denominations to which they belong. In the course of time those inner circles must widen also till the love of man and the love of God are perfected in one church, one God, one salvation.

I conclude with acknowledging the singular cordiality and appreciation extended to us Orientals. Where everyone has done so well we did not deserve special honor, but undeserved as the honor may be, it shows the greatness of your leaders, and especially of your Chairman, Dr. Barrows. Dr. Barrows, humanly speaking, has been the soul of this noble movement. The profoundest blessings of the present and future generations shall follow him.

And now farewell. For once in history all Religions have made their peace, all nations have called each other brothers, and their representatives have for seventeen days stood up morning after morning to pray Our Father, the universal Father of all, in Heaven. His will has been done so far, and in the great coming future may that blessed will be done further and further, forever and ever.

"We have heard a voice from India," said Dr. Barrows. "Let us hear a well-beloved voice from Russia." Prince Serge Wolkonsky then spoke as follows :

I hardly realize that it is for the last time in my life I have the honor, the pleasure, the fortune to speak to you. On this occasion, I should like to tell you so many things that I am afraid that if I give free course to my sentiments I will feel the delicate but imperative touch of Mr. President's hand on my shoulder long before I reach the end of my speech. Therefore, I will say thanks to all of you ladies and gentlemen in the shortest possible words—thanks for your kind attention, for your kind applause, your kind laughter, for your hearty hand-shakes. You will believe how deeply I am obliged to you when I tell you that this was the first time in my life that I ever took an active part in a congress, and I wish any enterprise I might undertake later on might leave me such happy remembrances as this first experience.

Before bidding you farewell, I want to express a wish ; may the good feelings you have shown me so many times, may they, through my unworthy personality, spread to the people of my country, whom you know so little and whom I love so much. If I ask you that, it is because I know the prejudices which prevail among the people of your country. A compatriot said the other day that Russians thought all Americans were angels, and that Americans thought all Russians were brutes. Now, once in awhile, these angels and these brutes come together and both are deceived in their expectations. We see that you are certainly not angels, and you see we are not quite as much brutes as you thought we were.

Now why this disappointment ? Why this surprise ? Why this astonishment ? Because we won't remember that we are men and nothing else and nothing more. We cannot be anything more, for to be a man is the highest thing we can pretend to be on this earth. I do not know whether many have learned in the sessions of this Parliament what respect of God is, but I know that no one will leave the Congress without having learned what respect of man is. And should the Parliament of Religions of 1893 have no other result but this, it is enough to make the names of Dr. Barrows and those who have helped him imperishable in the history of humanity.

Should this Congress have no other result than to teach us to judge our fellow man by his individual value, and not by the political opinions he may have of his country, I will express my gratitude to the Congress, not only in the name of those your brothers who are my countrymen, but in the name of those our brothers whom we so often revile because the political traditions of their country refuse the recognition of home rule ; in the name of those, our fellow men, whose motherland stands on the neck of India ; in the name of those, our brothers, whom we so often blame only because the

governments of their countries send rapacious armies on the western, southern and eastern coasts of Africa. I will express my gratitude to the Congress in the name of those, my brothers, whom we often judge so wrongly because of the cruel treatment their Government inflicts upon the Chinese. I will congratulate the Congress in the name of the whole world if those who have been here have learned, that as long as politics and politicians exist, there is no happiness possible on earth. I will congratulate the Congress in the name of the whole humanity, if those who have attended its sessions have realized that it is a crime to be astonished when we see that another human being is a man like ourselves.

Now, Dr. Bonney, one word to you personally. All I have said in thanking these ladies and gentlemen, I beg you to accept for yourself; for all I owe to them is due to your kindness. I pray you to accept my personal gratitude, and the assurance that whenever I may be of any use to you, although on the other side of the earth, St. Petersburg will be near enough to Chicago. No continents, no oceans, no distances will ever prevent me from reaching a friendly hand to President Bonney, nor to any of the distinguished gentlemen and ladies I am so happy to have met and known.

"We have a splendid delegation from the sunrise kingdom of Japan," then remarked Dr. Barrows, "and I'm going to ask our friends, the Buddhist representatives of Japan, to rise as their names are called, and then our eloquent friend, Mr. Hirai, will speak for them."

The four Buddhist priests, attired in the full vestments of their order, arose and saluted the audience. "Mr. Hirai," continued Dr. Barrows, "has lived for several years in our country. His voice was one of the first to thrill us through and through as he told us of the wrongs so-called Christian civilization had committed in Japan. I now have the pleasure of introducing him." Mr. Hirai, after returning warm thanks for kindnesses, said:

LADIES AND GENTLEMEN,—The Parliament of Religions has come to its end, and to those who promoted it and endeavored to accomplish this grand enterprise we express our utmost congratulation for their great success, and we return our sincere gratitude for their cordial invitation and the kind treatment we have received in Chicago during several weeks. We also return our hearty thanks to those ladies and gentlemen who have daily attended this Congress and applauded our presentations, in spite of their being discourteous to you. We cannot but admire the tolerant forbearance and compassion of the people of the civilized West.

You are the pioneers in human history. You have achieved an assembly of the world's religions, and we believe your next step will be towards the ideal goal of this Parliament, the realization of international justice. We ourselves desire to witness its fulfilment in our lifetime, and to greet you again with our utmost cheers and deepest admiration.

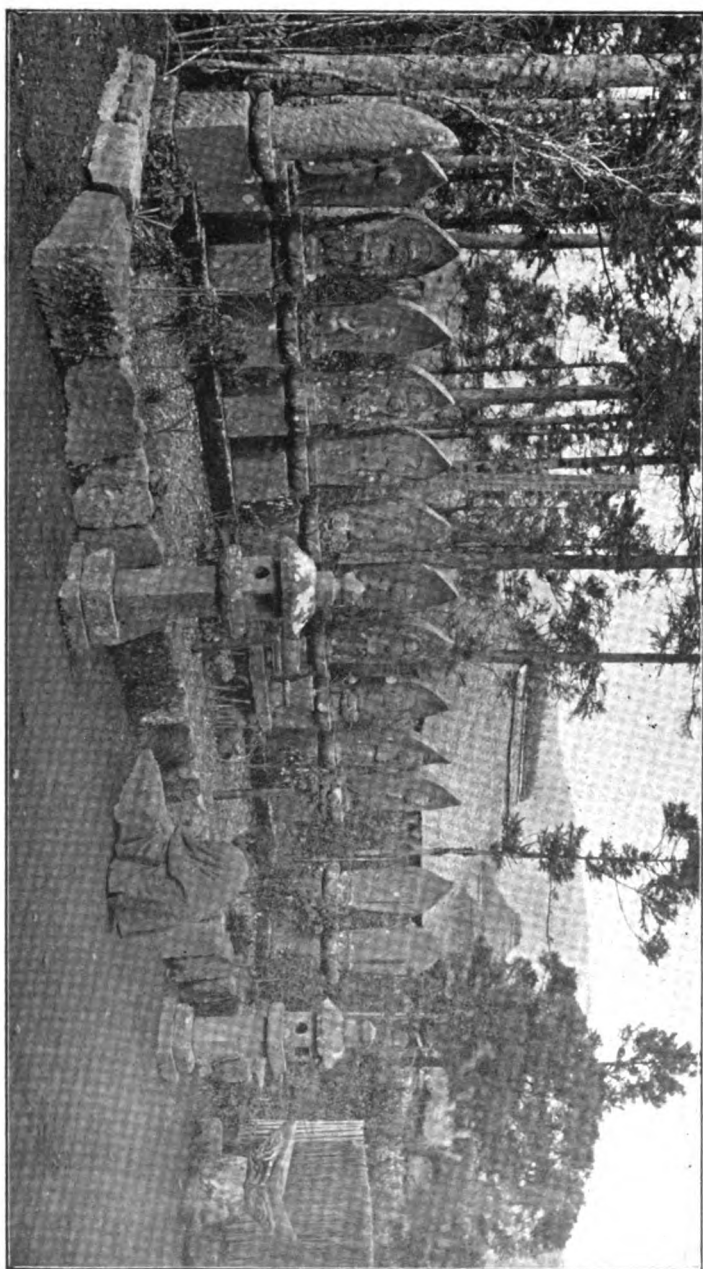
By your kind hospitality we have forgotten that we are strangers, and we are very much attached to this city. To leave here makes us feel as if we were leaving our own native country. To part with you makes us feel as if we were parting with our own sisters and brothers. When we think of our homeward journey we cannot help shedding tears. Farewell, ladies and gentlemen. The cold winter is coming, and we earnestly wish that you may be in your good health. Farewell.

"The oldest and greatest of empires," said Dr. Barrows, "is China. The Hon. Pung Kwang Yu, Special Commissioner to this Congress, will now address you." Instead of reading his own speech, Mr. Pung Kwang Yu simply arose and saluted the assembly and handed his manuscript to Dr. Barrows, who read it. He said :

It is unnecessary for me to touch upon the existing relations between the Government of China and that of the United States. There is no doubt that the Chinese Minister at Washington and the honorable Secretary of State are well able to deal with every question arising between the two countries in a manner satisfactory and honorable to both. As I am a delegate to the Religious Congresses, I cannot but feel that all religious people are my friends. I have a favor to ask of all the religious people of America, and that is that they will treat, hereafter, all my countrymen just as they have treated me. I shall be a hundred times more grateful to them for the kind treatment of my countrymen than of myself. I am sure that the Americans in China receive just such considerate treatment from the cultured people of China as I have received from you. The majority of my countrymen in this country are honest and law-abiding. Christ teaches us that it is not enough to love one's brethren only. I am sure that all religious people will not think this request too extravagant.

It is my sincere hope that no national differences will ever interrupt the friendly relations between the two governments, and that the two peoples will equally enjoy the protection and blessings of Heaven. I intend to leave this country shortly. I shall take great pleasure in reporting to my Government the proceedings of this Parliament upon my return. With this I desire to bid all my friends farewell.

After reading Pung Kwang Yu's address, Dr. Barrows remarked that the words of the distinguished Chinese diplomat would be imparted to our Government, and it was



ANCESTRAL WORSHIP.

EACH ONE ACCORDING TO HIS NEEDS INVOKES THE SHADES OF HIS ANCESTORS FOR HEALTH, FOR HAPPINESS AND FOR LONG LIFE.

to be hoped that they would result in destroying the obnoxious Geary law.

The Chairman then introduced the Right Rev. R. Shibata, High Priest of the Shinto Religion in Japan. The Japanese delegate arose and bowed profoundly. Dr. Barrows then read his address, as follows :

I am here in the pulpit again to express my thanks for the kindness, hearty welcome and applause I have been enjoying at your hands ever since I came here to Chicago. You have shown great sympathy with my humble opinion, and your newspaper men have talked of me in high terms. I am happy that I have had the honor of listening to so many famous scholars and preachers forwarding the same opinion of the necessity of universal brotherhood and humanity. I am deeply impressed with the peace, politeness and education which characterize your audiences. But is it not too sad that such pleasures are always short-lived ? I, who made acquaintance with you only yesterday, have to part with you to-day though reluctantly. This Parliament of Religion is the most remarkable event in history, and it is the first honor in my life to have the privilege of appearing before you to pour out my humble idea, which was so well accepted by you all. You like me, but I think it is not the mortal Shibata that you like, but you like the immortal idea of universal brotherhood.

What I wish to do is to assist you in carrying out the plan of forming the universal brotherhood under the one roof of truth. You know unity is power. I, who can speak no language but Japanese, may help you in crowning that grand project with success. To come here I had many obstacles to overcome, many struggles to make. You must not think I represent all Shintoism. I only represent my own Shinto sect. But who dares to destroy universal fraternity ? So long as the sun and moon continue to shine, all friends of truth must be willing to fight courageously for this great principle. I do not know that I shall ever see you again in this life, but our souls have been so pleasantly united here that I hope they may be again united in the life hereafter.

Now I pray that the eight million deities protecting the beautiful cherry tree country of Japan may protect you and your Government forever, and with this I bid you good-by.

Rev. George T. Candlin, the English missionary, who had been received with great favor by the Parliament, spoke with much feeling his parting words, and was given an ovation of applause as he retired to repeat his kind words for Chicago in the Hall of Washington. He said :

It is with deepest joy that I take my part in the congratulations of this closing day. The Parliament has more than justified my most sanguine

expectations. As a missionary I anticipate that it will make a new era of missionary enterprise and missionary hope. If it does not it will not be your fault, and let those take the blame who make it otherwise. Very sure I am that at least one missionary, who counts himself the humblest member of this noble assembly, will carry through every day of work, through every hour of effort, on till the sun of life sets on the completion of his task, the strengthening memory and uplifting inspiration of this Pentecost.

By this Parliament the city of Chicago has placed herself far away above all the cities of the earth. In this school you have learned what no other town or city in the world yet knows. The conventional idea of religion which obtains among Christians the world over is, that Christianity is true, all other religions false; that Christianity is light, and other religions dark; that Christianity is of God, while other religions are of the devil, or else with a little more moderation that Christianity is by revelation from heaven while other religions are manufactures of men. You know better, and with clear light and strong assurance you can testify that there may be friendship instead of antagonism between religion and religion; that so surely as God is our common Father our hearts alike have yearned for him, and our souls in devoutest moods have caught whispers of grace dropped from his throne.

This has been known to a few lonely thinkers, seers of the race, in different parts of the world, but not to the people of any town or city, as citizens, except Chicago. This is your "message of glad tidings" which you are destined to publish wide until every city in the Union knows it, and with trumpet tones you must tell it to all the world.

Dr. Barrows, in introducing H. Dharmapala, of Ceylon, said his voice had often been heard with greatest pleasure in the Parliament. Mr. Dharmapala said :

Peace, blessings and salutations — Brethren: This Congress of Religions has achieved a stupendous work in bringing before you the representatives of the religions and philosophies of the East. The Committee on Religious Congresses has realized the Utopian idea of the poet and the visionary. By the wonderful genius of two men — Mr. Bonney and Dr. Barrows — a beacon of light has been erected on the platform of the Chicago Parliament of Religions to guide the yearning souls after truth.

I, on behalf of the 475,000,000 of my co-religionists, followers of the gentle Lord, Buddha Gautama, tender my affectionate regards to you and to Dr. John Henry Barrows, a man of noble tolerance, of sweet disposition, whose equal I could hardly find. And you, my brothers and sisters, born in this land of freedom, you have learned from your brothers of the far East their presentation of the respective religious systems they follow. You have listened with commendable patience to the teachings of the all-merciful Buddha through his humble followers. During his earthly career of forty-five years he labored in emancipating the human mind from religious preju-

dices, and teaching a doctrine which has made Asia mild. By the patient and laborious researches of the men of science you are given to enjoy the fruits of material civilization, but this civilization by itself finds no praise at the hands of the great naturalists of the day.

Learn to think without prejudice, love all beings for love's sake, express your convictions fearlessly, lead a life of purity, and the sunlight of truth will illuminate you. If theology and dogma stand in your way in the search of truth, put them aside. Be earnest and work out your own salvation with diligence; and the fruits of holiness will be yours.

Swami Vivekananda, having been presented, made his final address as follows :

The World's Parliament of Religions has become an accomplished fact, and the merciful Father has helped those who labored to bring it into existence and crowned with success their most unselfish labor.

My thanks to those noble souls whose large hearts and love of truth first dreamed this wonderful dream and then realized it. My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me and for their appreciation of every thought that tends to smooth the friction of religions. A few jarring notes were heard from time to time in this harmony. My special thanks to them, for they have, by their striking contrast, made the general harmony the sweeter.

Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if anyone here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say, "Brother, yours is an impossible hope." Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant; it develops after the law of its own growth, assimilates the air, the earth and the water, converts them into plant substance and grows a plant.

Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the others and yet preserve its individuality and grow according to its own law of growth.

If the Parliament of Religions has shown anything to the world it is this: It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character.

In the face of this evidence if anybody dreams of the exclusive survival

of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion would soon be written, in spite of their resistance: "Help, and Not Fight," "Assimilation, and Not Destruction," "Harmony, and Peace, and Not Dissension."

Swami Vivekananda was always heard with interest by the Parliament, but very little approval was shown to some of the sentiments expressed in his closing address.

Mr. Virchand Gandhi was then presented by Dr. Barrows as one whom he had come to esteem greatly as a guest in his own household. Mr. Gandhi was greeted with much applause as he came forward to speak. He said :

Are we not all sorry that we are parting so soon ? Do we not wish that this Parliament would last seventeen times seventeen days ? Have we not heard with pleasure and interest the speeches of the learned representatives on this platform ? Do we not see that the sublime dream of the organizers of this unique Parliament has been more than realized ? If you will only permit a heathen to deliver his message of peace and love, I shall only ask you to look at the multifarious ideas presented to you in a liberal spirit, and not with superstition and bigotry, as the seven blind men did in the elephant story.

Once upon a time in a great city an elephant was brought with a circus. The people had never seen an elephant before. There were seven blind men in the city who longed to know what kind of an animal it was, so they went together to the place where the elephant was kept. One of them placed his hands on the ears, another on the legs, a third on the tail of the elephant, and so on. When they were asked by the people what kind of an animal the elephant was one of the blind men said, "Oh, to be sure, the elephant is like a big winnowing fan." Another blind man said, "No, my dear sir, you are wrong. The elephant is more like a big, round post." The third, "You are quite mistaken ; it is like a tapering stick." The rest of them gave also their different opinions. The proprietor of the circus stepped forward and said : "My friends, you are all mistaken. You have not examined the elephant from all sides. Had you done so you would not have taken one-sided views."

Brothers and sisters, I entreat you to hear the moral of this story and learn to examine the various religious systems from all standpoints.

I now thank you from the bottom of my heart for the kindness with which you have received us and for the liberal spirit and patience with which you have heard us. And to you, Rev. Dr. Barrows and President Bonney, we owe the deepest gratitude for the hospitality which you have extended to us.

Prince Momolu Masaquoi, of the Vey territory, Africa, was received with applause. He said:

Permit me to express my hearty thanks to the Chairman of this Congress for the honor conferred upon me personally by the privilege of representing Africa in this World's Parliament of Religions. There is an important relationship which Africa sustains to this particular gathering. Nearly one thousand nine hundred years ago, at the great dawn of Christian morning, we saw benighted Africa opening her doors to the infant Saviour, Jesus Christ, afterwards the founder of one of the greatest religions man ever embraced, and the teacher of the highest and noblest sentiments ever taught, whose teaching has resulted in the presence of this magnificent audience.

As I sat in this audience listening to the distinguished delegates and representatives in this assembly of learning, of philosophy, of systems of religions represented by scholarship and devout hearts, I said to myself, "What shall the harvest be?"

The very atmosphere seems pregnant with an indefinable, inexpressible something—something too solemn for human utterance—something I dare not attempt to express. Previous to this gathering the greatest enmity existed among the world's religions. To-night—I dare not speak as one seeing visions or dreaming dreams—but this night it seems that the world's religions, instead of striking one against another, have come together in amicable deliberation, and have created a lasting and congenial spirit among themselves. May the coming together of these wise men result in the full realization of the general fatherhood of God, the brotherhood of man, and the consecration of souls to the service of God.

The "Hallelujah Chorus" from Handel's "Messiah" was then sung by the Apollo Club. Mr. Tomlins had promised that this sublime chorus should be given as it had never been given before, and the promise was fulfilled. It seemed as if the leader and singers entered into an inspired sympathy with the great composer and with the scriptural words which he had clothed with the majesty of the sublimest music. "Hallelujah! For the Lord God omnipotent reigneth; and He shall reign for ever and ever, King of kings! and Lord of lords! Hallelujah!"

The effect produced by the Hallelujah Chorus on this occasion is utterly beyond the power of words to describe. To the Christians who were present, and all seemed imbued with a Christian spirit, it appeared as if the Kingdom of God

was descending visibly before their eyes and many thought of the Redeemer's promise—"And I, if I be lifted up from the earth, will draw all men unto me." Thousands felt that this was the great moment in their lives, and will never be unmindful of the heavenly vision granted them in that hour. The eminent musical leader, Mr. Tomlins, must have felt, when the last note of the Hallelujah Chorus had been sung, that he had struck a chord of prophecy and of Christian hopefulness which would long vibrate in the minds of men. Three thousand men and women rose to their feet, waving their handkerchiefs and cheering, and not until the chorus had sung, "Judge me, O God" (Mendelssohn) was quiet restored.

President Bonney was then introduced by Dr. Barrows as the man who had done more than any other to achieve the great success which had come to the whole series of World Congresses. An eye witness reports :

It was a great moment, the culmination of a great achievement, and when Mr. Bonney came forward the vast audience stood up, waved their hats and handkerchiefs, and poured upon him a flood of gratitude.

Mr. Bonney then announced that having listened to the representatives from the far-away countries, the audience would now be addressed by speakers from America in two-minute addresses. The Rev. George Dana Boardman, D.D., of Philadelphia, who had been in constant attendance and service at the Parliament from the beginning, and who had spoken the noble closing words of the afternoon session, was presented by Mr. Bonney, and simply said :

Fathers of the contemplative East ; sons of the executive West—Behold how good and how pleasant it is for brethren to dwell together in unity. The New Jerusalem, the City of God, is descending, heaven and earth chanting the eternal hallelujah chorus.

Dr. Emil G. Hirsch of Chicago was then introduced, and spoke with great eloquence as follows :

The privilege of being with you on the morning when, in glory under God's blessing, this Parliament was opened was denied me. At the very hour when here the first words of consecration were spoken I and all other rabbis were attending worship in our own little temples, and could thus only in spirit be with you who were come together in this much grander temple.

But we all felt when the trumpet in our ritual announced the birth of a new religious year, that here blazoned forth at that very moment the clearer blast heralding for all humanity the dawn of a new era.

None could appreciate the deeper significance of this Parliament more fully than we, the heirs of a past spanning the millenia, and the motive of whose achievements and fortitude was and is the confident hope of the ultimate break of the millennium. Millions of my co-religionists hoped that this convocation of the modern great synagogue would sound the death-knell of hatred and prejudice under which they have pined and are still suffering; and their hope has not been disappointed. Of old, Palestine's hills were every month aglow with firebrands announcing the rise of a new month.

So here was kindled the cheering fires telling the whole world that a new period of time had been consecrated. We Jews came hither to give and to receive. For what little we could bring, we have been richly rewarded in the precious things we received in turn.

According to an old rabbinical practice friends among us never part without first discussing some problem of religious life. Our whole Parliament has been devoted to such discussion, and we take hence with us in parting the richest treasures of religious instruction ever laid before man. Thus the old Talmudic promise will be verified in us that when even three come together to study God's law his Shekhinah abides with them.

Then let me bid you godspeed in the old Jewish salutation of peace. When one is carried to his resting place we Jews will bid him go in peace; but when one who is still in the land of the living turns from us to go to his daily task we greet him with the phrase, "Go thou toward peace." Let me then speed you on your way toward peace. For the Parliament is not the gateway to death. It is a new portal to a new life; for all of us a life of greater love for and greater trust in one another. Peace will not yet come but is to come. It will come when the seed here planted shall sprout up to blossom and fruitage; when no longer we see through a blurred glass, but, like Moses of old, through a translucent medium. May God, then, bless you, Brother Chairman, whose loyalty and zeal have led us safely through the night of doubt to this bright hour of a happy and glorious consummation.

"There are 5,000,000 of Methodists in the United States," said Mr. Bonney, "and the Rev. Dr. Frank Bristol will tell us what the Methodists think of the Parliament of Religions." Dr. Bristol began his speech with the following quotation :

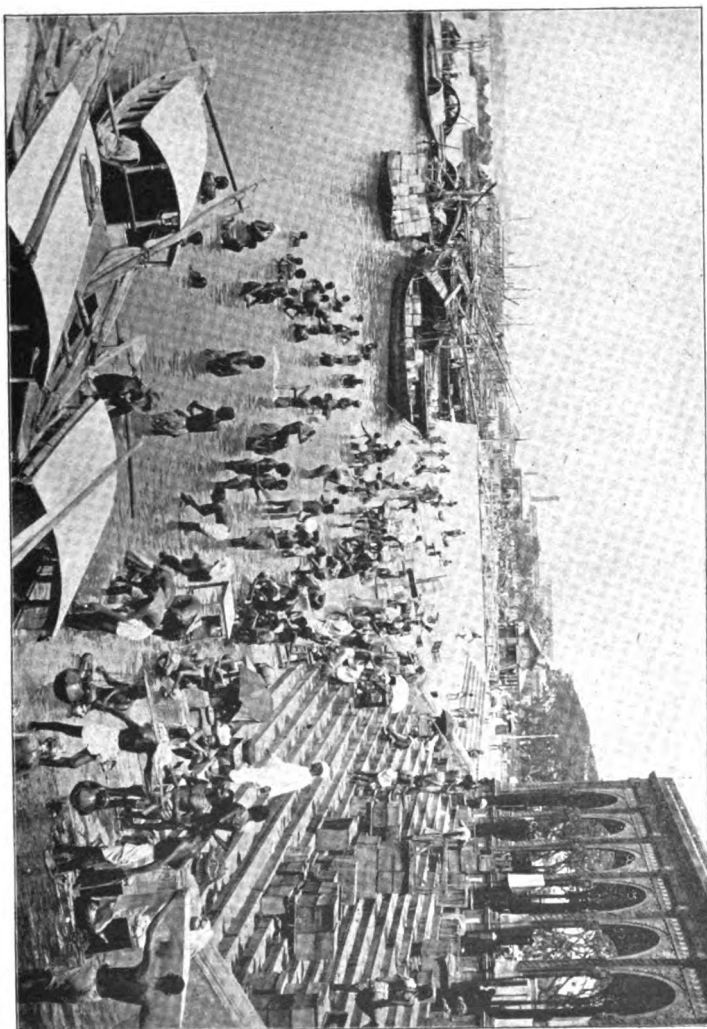
Then let us pray, that come it may,

As come it will for a' that,

That man to man the world o'er,

Will brothers be and a' that. [Applause.]

Since this Parliament opened, all thoughtful, serious men must have



A BATHING GHAT AT CALCUTTA, INDIA.

been living in a larger world of faith and hope. Little things have been diminishing, and great things have been growing greater. We have been profoundly convinced of the non-essential character of the non-essentials, and of the essential character of the essentials. Perhaps some have been surprised to learn how true it is that God has not left himself without a witness in any nation, among any people. We have been convinced as never before that, in the language of Edmund Burke, "Man is a religious animal, and religion is the greatest thing man is thinking about," for religion adds the evidence to assure us that man universally aspires to the divine, for religion is in itself a people's deepest, most pathetic sigh, "O, that I knew where I might find him." That sigh, that aspiration, in whatever articulation it may clothe itself, must henceforth be respected by all thoughtful men.

It has often been said that one-half of the world knows not how the other half lives, nay, nor how the other half thinks, believes, and prays, and worships. It is time we knew enough about each other not to misunderstand, not to misrepresent each other. Charles Kingsley finely said: "True religion will make a man a more thorough gentleman than all the courts of Europe."

The thorough gentlemen of the world have spoken in this Parliament of Religions in support of religions that have made them thorough gentlemen. Tolerance, courtesy, and brotherly love are the inevitable and convincing results of the world's nearness to God, the common Father.

Infinite good and only good will come from this Parliament. To all who have come from afar we are profoundly and eternally indebted. Some of them represent civilizations that were old when Romulus was founding Rome, whose philosophies and songs were ripe in wisdom and rich in rhythm before Homer sang his Iliad to the Greeks, and they have enlarged our ideas of our common humanity. They have brought to us fragrant flowers from the gardens of Eastern faiths, rich gems from the old mines of great philosophers, and we are richer to-night from their contributions of thought and particularly from our contact with them in spirit.

Never was there such a bright and hopeful day for our common humanity along the lines of tolerance and universal brotherhood. And we shall find that by the words that these visitors have brought to us, and by the influence they have exerted, they will be richly rewarded in the consciousness of having contributed to the mighty movement which holds in itself the promise of one Faith, one Lord, one Brotherhood.

A very distinguished writer has said, It is always morn somewhere in the world. The time hastens when a greater thing will be said—'tis always morn everywhere in the world. The darkness has past, the day is at hand, and with it will come the greater humanity, the universal brotherhood.

President Bonney next introduced the Rev. Jenkin Lloyd-Jones, Secretary of the Parliament. Mr. Jones said:

I had rather be a doorkeeper in the open house of the Lord than to dwell in the tents of bigotry. I am sufficiently happy in the knowledge that I have been enabled to be to a certain extent the feet of this great triumph. I bid to you the parting guests the godspeed that comes out of a soul that is glad to recognize its kinship with all lands and with all religions; and when you go, you go not only leaving behind you in our hearts more hospitable thoughts for the faiths you represent, but also warm and loving ties that bind you into the union that will be our joy and our life forevermore.

But I will not stand between you and your further pleasures except to venture in the presence of this vast and happy audience a motion which I propose to repeat in the next hall, and if both audiences approve who dares say that the motion may not be realized?

It has often been said, and I have been among those who have been saying it, that we have been witnessing here in these last seventeen days what will not be given men now living again to see, but as these meetings have grown in power and accumulative spirit I have felt my doubts give way, and I already see in vision the next Parliament of Religions more glorious and more hopeful than this. And I have sent my mind around the globe to find a fitting place for the next Parliament. When I look upon these gentle brethren from Japan I have imagined that away out there in the calms of the Pacific Ocean we may, in the City of Tokyo, meet again in some great Parliament; but I am not satisfied to stop in that half-way land, and so I have thought we must go farther and meet in that great English dominion of India itself. At first I thought that Bombay might be a good place, or Calcutta a better place, but I have concluded to move that the next Parliament of Religions be held on the banks of the Ganges in the ancient city of Benares, where we can visit these brethren at their noblest headquarters. And when we go there we will do as they have done, leaving our heavy baggage behind, going in light marching order, carrying only the working principles that are applicable in all lands.

Now, when shall that great Parliament meet? It used to take a long time to get around the world, but I believe that we are ready here to-night to move that we will usher in the twentieth century with a great Parliament of Religions in Benares—and we shall make John Henry Barrows President of it, too.

A brief address was then made by Pastor Fliedner, of Madrid, Spain.

From Spain, which discovered America, I tender a farewell greeting to those who have made America what it is to-day—to the sons and daughters of the Pilgrim Fathers, who left their homes in England and Scotland, in Holland and Germany, and came to this country and here established liberty from the Atlantic Ocean to the Pacific shore—to them I

say farewell. They brought liberty to America because they knew the fountain of liberty, even the liberator of mankind, the author of the brotherhood of man—yea, God manifest in the flesh, light of freedom shining into the darkness of slavery. Spain has been down-trodden for centuries by ecclesiastical and political oppression, but now it has regained liberty and is rejoicing in this new liberty; and therefore it says its farewell, rejoicing that it is free in that freedom with which Christ makes all men free. God bless free America. Adios.

Mrs. Charles H. Henrotin, Vice-President of the Woman's Branch of the Auxiliary, who had given a great deal of service to the Parliament, was then presented and said :

The place which woman has taken in the Parliament of Religions and in the denominational congresses is one of such great importance that it is entitled to your careful attention.

As day by day the Parliament has presented the result of the preliminary work of two years, it may have appeared to you an easy thing to put into motion the forces of which this evening is a crowning achievement, but to bring about this result hundreds of men and women have labored. There are sixteen committees of women in the various departments represented in the Parliament of Religions and denominational congresses, with a total membership of 174.

It is too soon to prognosticate woman's future in the churches. Hitherto she has been not the thinker, the formulator of creeds, but the silent worker. That day has passed. It remains for her to take her rightful position in the active government of the church, and to the question, if men will accord that position to her, my experience and that of the Chairmen of the Women's Committees warrants us in answering an emphatic yes. Her future in the Western churches is in her own hands, and the men of the Eastern churches will be emboldened by the example of the Western to return to their country, and bid our sisters of those distant lands to go and do likewise.

Woman has taken literally Christ's command to feed the hungry, clothe the naked, heal the sick, and to minister unto those who are in need of such ministrations. As her influence and power increase, so, also, will her zeal for good works. The experiment of an equal representation of men and women in a Parliament of Religions has been made, and that it has not been a failure I think can be proved by that part taken by the women who have had the honor of being called to participate in this great gathering.

I must now bear witness to the devotion, the unselfishness and the zeal of the Chairmen of Committees who have assisted in arranging these programs. I would that I had the time to name them one by one; their generous coöperation and unselfish endeavor are of those good things the memory of which is in this life a foreshadowing of how divine is the principle of loyal coöperation in working for righteousness.

Rev. Augusta J. Chapin, D.D., Chairman of the Woman's Committee and a faithful friend of the Parliament, was then introduced. She said:

The last seventeen days have seemed to many of us the fulfilment of a dream, nay, the fulfilment of a long cherished prophecy. The seers of ancient time foretold a day when there should be concord, something like what we have seen among elements beforetime discordant.

We have heard of the Fatherhood of God, the Brotherhood of Man, and the solidarity of the human race, until these great words and truths have penetrated our minds and sunken into our hearts as never before. They will henceforth have larger meaning. No one of us all but has been intellectually strengthened and spiritually uplifted.

The last moments of the great Parliament are passing. We who welcomed now speed the parting guests. We are glad you came, O wise men of the East. With your wise words, your large, tolerant spirit, and your gentle ways, we have been glad to sit at your feet and learn of you in these things. We are glad to have seen you face to face, and we shall count you henceforth more than ever our friends and co-workers in the great things of Religion.

As Miss Chapin took her seat President Bonney introduced the Apostle of Freedom, the author of the "Battle Hymn of the Republic," Mrs. Julia Ward Howe, of Boston. There were cheers and waving of handkerchiefs and great tumult when the features of the venerable woman appeared at the desk. When quiet was restored she addressed the audience as follows:

DEAR FRIENDS,—I wish I had brought you some great and supreme gift of wisdom. I have brought you a heart brimming with love and thankfulness for this crown of the ages, so blessed in itself and so full of a more blessed prophecy. But I did not expect to speak to-night. I will only give you two or three lines which very briefly relate a dream, a true dream that I had lately:

Before, I saw the hand divine
 Outstretched for human weal,
 Its judgments stern in righteousness,
 Its mercy swift to heal;
 And as I looked with hand to help
 The golden net outspread,
 To gather all we deem alive
 And all we mourn as dead;
 And as I mused a voice did say:
 "Ah, not a single mesh;
 This binds in harmony divine
 All spirit and all flesh."

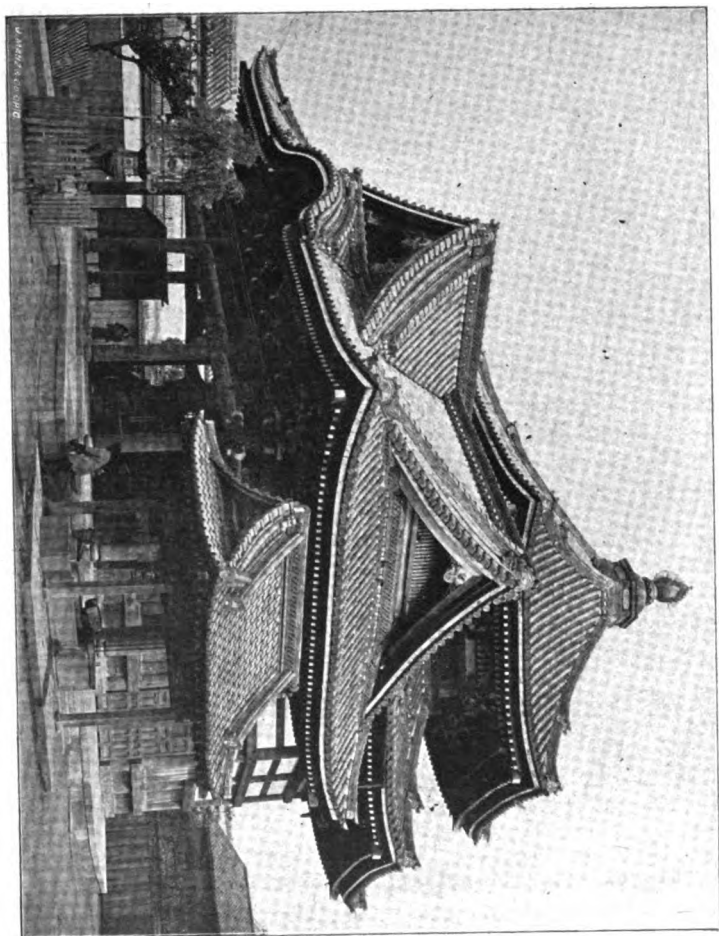
The eloquent Bishop B. W. Arnett, of the African Methodist Episcopal Church, was then received with enthusiasm. He said :

I have never seen so large a body of men meet together and discuss questions so vital with as little friction as I have seen during this Parliament. The watchword has been toleration and fraternity, and shows what may or can be done when men assemble in the proper spirit. As was said 2,000 years ago, we have met together in one place and with one accord, each seeking for the truth, each presenting his views of the truth as he understands it. Each came with his own fund of information, and now we separate having gained information from each other on the subject of God, mankind, and the future life. There is one thing that we have all agreed upon — that is, that the source of the true, beautiful, and the good is spirit, love and light, of infinite power, wisdom and goodness. Thus the unity of the spirituality of God is one thing that we have all agreed upon. We have differed as to how to approach him and how to receive his favor and blessing.

If the Parliament has done nothing more, it has furnished comparative theology with such material that in the future there will be no question about the nature and attributes of God. The great battle of the future will not be the Fatherhood of God, nor that we need a redeemer, mediator, or a model man between God and man, but it is to acknowledge the Brotherhood of Man practically.

There was some apprehension on the part of some Christians as to the wisdom of a Parliament of all the Religions, but the result of this meeting vindicates the wisdom of such a gathering. It appears that the conception was a divine one rather than human, and the execution of the plan has been marvelous in its detail and in the harmony of its working, and reflects credit upon the Chairman of the Auxiliary, Mr. Bonney, and also on the Rev. J. H. Barrows; for there is no one who has attended these meetings but really believes that Christianity has lost nothing in the discussion or comparison, but stands to-day in a light unknown in the past. The Ten Commandments, the Sermon on the Mount, and the Golden Rule have not been superseded by any that has been presented by the various teachers of religion and philosophy; but our mountains are just as high and our doctrines are just as pure as before our meeting, and every man and woman has been confirmed in the faith once delivered to the saints.

Another good of this convention; it has taught us a lesson that while we have truth on our side we have not had all the truth; while we have had theory we have not had all the practice, and the strongest criticism we have received was not as to our doctrines or method, but as to our practice not being in harmony with our own teachings and with our own doctrines. I believe that it will do good not only to the dominant race, but to the race



ROKKAKUDO (BUDDHIST) TEMPLE, AT KYOTO, JAPAN.

that I represent—it is a godsend—and from this meeting we believe will go forth a sentiment that will righten a great many of our wrongs and lighten up the dark places, and assist in giving us that which we are now denied—the common privileges of humanity—for we find that in this Congress the majority of the people represented are of the darker races, which will teach the American people that color is not the standard of excellency or of degradation. But I trust that much good will come to all, and not only the Fatherhood of God be acknowledged but the Brotherhood of Man.

The cheering which followed Bishop Arnett's address had scarcely ended when President Bonney presented the popular and tolerant Bishop Keane, of the Catholic University of America, Washington, who, as always, was received with the most cordial enthusiasm. He said:

FRIENDS AND BRETHREN,—When in the midst of the wise men who were intrusted with the organizing of the Columbus celebration, Mr. Bonney rose up and said that man meant more than things, and proclaimed the motto: "Not things, but men," people said, "Why, that is only a common-place. Any man could think that."

"Yes," said Columbus, "any man could do that," when he put the egg upon its end. Mr. Bonney proclaimed that motto. May it make him immortal.

When in the midst of the men who, under the inspiration of that motto, were organizing the congresses of the world, Dr. Barrows arose and proclaimed the grand idea that all the religions of the world should be brought here together, men said: "It is impossible." He has done it, and may it make his name immortal.

When the invitation to this Parliament was sent to the old Catholic Church, and she was asked if she would come here, people said: "Will she come?" And the old Catholic Church said: "Who has as good a right to come to a Parliament of all the Religions of the world as the old Catholic Universal Church?"

Then people said: "But if the old Catholic Church comes here, will she find anybody else here?" And the old Church said: "Even if she has to stand alone on that platform, she will stand on it."

And the old Church has come here, and she is rejoiced to meet her fellow men, her fellow believers, her fellow lovers of every shade of humanity and every shade of creed. She is rejoiced to meet here the representatives of the old religions of the world, and she says to them:

We leave here. We will go to our homes. We will go to the olden ways. Friends, will we not look back to this scene of union, and weep because separation still continues? But will we not pray that there may have been planted here a seed that will grow to union wide and perfect? O, friends, let us pray for this. It is better for us to be one. If it were not

better for us to be one than to be divided, our Lord and God would not have prayed to his Father that we might all be one as he and the Father are one. O, let us pray for unity, and taking up the glorious strains we have listened to to-night, let us, morning, noon and night cry out: "Lead, kindly light; lead from all gloom; lead from all darkness; lead from all imperfect light of human opinion; lead to the fullness of the light."

President Bonney then presented with cordial words the Chairman of the General Committee, who said:

The closing hour of this Parliament is one of congratulation, of tender sorrow, of triumphant hopefulness. God has been better to us by far than our fears, and no one has more occasion for gratitude than your Chairman, that he has been upheld and comforted by your cordial coöperation, by the prayers of a great host of God's noblest men and women, and by the consciousness of divine favor.

Our hopes have been more than realized. The sentiment which inspired this Parliament has held us together. The principles in accord with which this historic convention has proceeded have been put to the test, and even strained at times, but they have not been inadequate. Toleration, brotherly kindness, trust in each other's sincerity, a candid and earnest seeking after the unities of religion, the honest purpose of each to set forth his own faith, without compromise and without unfriendly criticism—these principles, thanks to their loyalty and courage, have not been found wanting.

Men of Asia and Europe, we have been made glad by your coming, and have been made wiser. I am happy that you have enjoyed our hospitalities. While floating one evening over the illuminated waters of the White City, Mr. Dharmapala said, with that smile which has won our hearts, "All the joys of Heaven are in Chicago;" and Dr. Momerie, with a characteristic mingling of enthusiasm and skepticism, replied, "I wish I were sure that all the joys of Chicago are to be in Heaven." But surely there will be a multitude there, whom no man can number, out of every kindred and people and tongue, and in that perpetual parliament on high the people of God will be satisfied.

We have learned that truth is large and that there are more ways than one in God's providence by which men emerge out of darkness into the heavenly light. It was not along the line of any one sect or philosophy that Augustine and Origen, John Henry Newman and Dean Stanley, Jonathan Edwards and Channing, Henry Ward Beecher and Keshub Chunder Sen walked out into the light of the eternal. The great high wall of Heaven is pierced by twelve portals, and we shall doubtless be surprised, if we ever pass within those gates, to find many there whom we did not expect to see. We certainly ought to cherish stronger hopes for those who are pure in deeds, even though living in the twilight of faith, than for selfish souls who rest down on a lifeless Christianity.

I am glad that you will go back to India, to Japan, to China, and the

Turkish empire and tell the men of other faiths that Christian America is hospitable to all truth and loving to all men. Yes, tell the men of the Orient that we have no sympathy with the abominations which falsely-named Christians have practiced. The Parliament shows that it is easier to do a great thing than a little one. I want you to think of Chicago not as the home of the rudest materialism, but as a temple where men cherish the loftiest idealism. I wish you could stay with us and see our schools and charities, and learn more of the better side, the nobler life of this wondrous city.

I thank God for the friendships which in this Parliament we have knit with men and women beyond the sea, and I thank you for your sympathy and overgenerous appreciation, and for the constant help which you have furnished in the midst of my multiplied duties. Christian America sends her greetings through you to all mankind. We cherish a broadened sympathy, a higher respect, a truer tenderness to the children of our common Father in all lands, and, as the story of this Parliament is read in the cloisters of Japan, by the rivers of Southern Asia, amid the universities of Europe, and in the isles of all the seas, it is my prayer that non-Christian readers may in some measure discover what has been the source and strength of that faith in divine fatherhood and human brotherhood which, embodied in an Asiatic Peasant who was the Son of God and made divinely potent through him, is clasping the globe with bands of heavenly light.

Most that is in my heart of love and gratitude and happiness must go unsaid. If any honor is due for this magnificent achievement, let it be given to the spirit of Christ, which is the spirit of love, in the hearts of those of many lands and faiths who have toiled for the high ends of this great meeting. May the blessing of Him who rules the storm and holds the ocean waves in his right hand, follow you with the prayers of all God's people to your distant homes. And as Sir Joshua Reynolds closed his lectures on "The Art of Painting" with the name of Michael Angelo, so, with a deeper reverence, I desire that the last words which I speak to this Parliament shall be the name of Him to whom I owe life and truth and hope and all things, who reconciles all contradictions, pacifies all antagonisms, and who from the throne of His heavenly kingdom directs the serene and unwearied omnipotence of redeeming love—Jesus Christ, the Saviour of the world.

As President Bonney arose to utter the last words to be spoken at the Parliament, the silence was impressive. For a few moments he stood as if unwilling to utter the words which were to bring the great gathering to an end. Then he began slowly and said :

WORSHIPERS OF GOD AND LOVERS OF MAN,—The closing words of this great event must now be spoken. With inexpressible joy and gratitude I give them utterance. The wonderful success of this first actual Congress of the Religions of the world is the realization of a conviction which has held my

heart for many years. I became acquainted with the great religious systems of the world in my youth, and have enjoyed an intimate association with leaders of many churches during my maturer years. I was thus led to believe that if the great religious faiths could be brought into relations of friendly intercourse, many points of sympathy and union would be found, and the coming unity of mankind in the love of God and the service of man be greatly facilitated and advanced.

What many men deemed impossible God has finally wrought. The religions of the world have actually met in a great and imposing assembly; they have conferred together on the vital questions of life and immortality in a frank and friendly spirit, and now they part in peace with many warm expressions of mutual affection and respect.

The laws of the Congress forbidding controversy or attack have, on the whole, been wonderfully well observed. The exceptions are so few that they may well be expunged from the record and from the memory. They even served the useful purpose of timely warnings against the unhappy tendency to indulge in intellectual conflict. If an unkind hand threw a fire-brand into the assembly, let us be thankful that a kinder hand plunged it in the waters of forgiveness and quenched its flame.

If some Western warrior, forgetting for the moment that this was a friendly conference, and not a battle field, uttered his war-cry, let us rejoice that our Oriental friends, with a kinder spirit, answered, "Father, forgive them, for they know not what they say."

No system of faith or worship has been compromised by this friendly conference; no apostle of any religion has been placed in a false position by any act of this Congress.

The knowledge here acquired will be carried by those who have gained it, as precious treasure to their respective countries, and will there, in freedom and according to reason, be considered, judged and applied as they shall deem right.

The influence which this Congress of the Religions of the World will exert on the peace and the prosperity of the world is beyond the power of human language to describe. For this influence, borne by those who have attended the sessions of the Parliament of Religions to all parts of the earth, will affect in some important degree all races of men, all forms of religion, and even all governments and social institutions.

The results of this influence will not soon be apparent in external changes, but will manifest themselves in thought, feeling, expression and the deeds of charity. Creeds and institutions may long remain unchanged in form, but a new spirit of light and peace will pervade them; for this Congress of the World's Religions is the most marvellous evidence yet given of the approaching fulfillment of the apocalyptic prophecy. "Behold! I make all things new!"

But great as this World's Parliament of Religions is in itself, its impor-

tance is immeasurably enhanced by its environment and relations. It is the center and crown of a great movement which touches all the leading interests of humanity. It has been aided by, and is, in turn, beneficial to all these interests.

Religion is but one of the twenty departments of the World's Congress work. Besides this august Parliament of the World's Religions, there are nearly fifty other congresses in this department, besides a number of special conferences on important subjects. In the preceding departments one hundred and forty-one congresses have held 926 sessions. In the succeeding departments more than fifteen congresses will be holden. Thus the divine influences of religion are brought in contact with woman's progress, the public press, medicine and surgery, temperance, moral and social reform, commerce and finance, music, literature, education, engineering, art, government, science and philosophy, labor, social and economic science, Sunday rest, public health, agriculture, and other important subjects embraced in a general department.

The importance of the denominational congresses of the various churches should be emphasized, for they conserve the forces which have made the Parliament such a wonderful success.

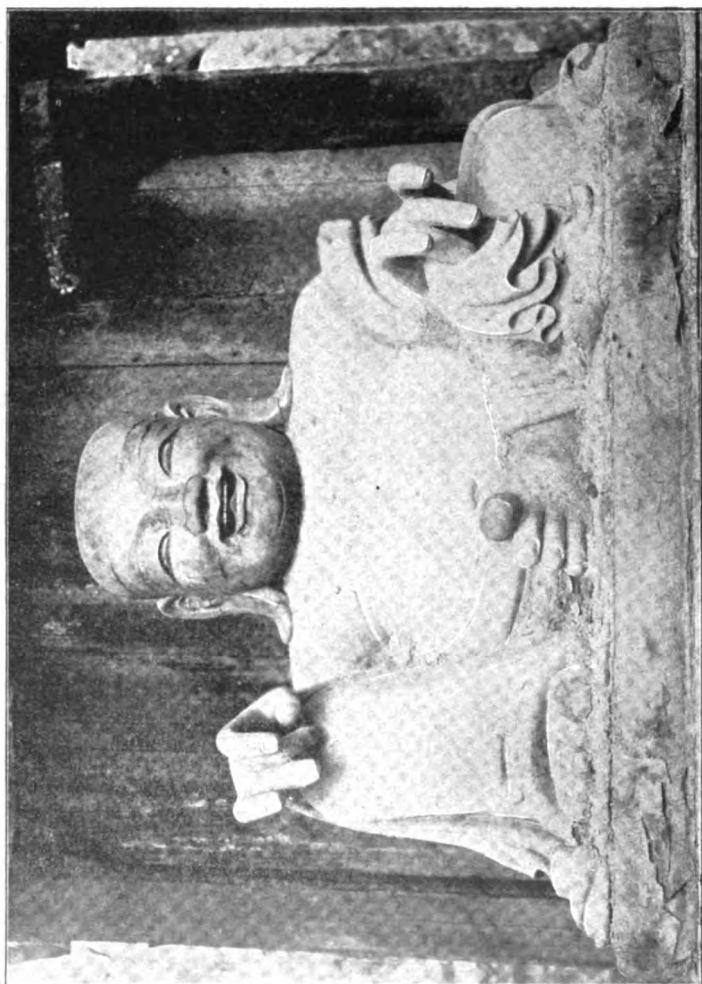
The establishment of a universal fraternity of learning and virtue was early declared to be the ultimate aim of the World's Congress Auxiliary of the World's Columbian Exposition. The Congress of Religions has always been in anticipation what it is now in fact, the culmination of the World's Congress scheme. This hour, therefore, seems to me to be the most appropriate to announce that, upon the conclusion of the World's Congress series as now arranged, a proclamation of that fraternity will be issued to promote the continuation in all parts of the world of the great work in which the congresses of 1893 have been engaged.

And now farewell. A thousand congratulations and thanks for the coöperation and aid of all who have contributed to the glorious results which we celebrate this night. Henceforth the religions of the world will make war, not on each other, but on the giant evils that afflict mankind. Henceforth let all throughout the world, who worship God and love their fellow men, join in the anthem of the angels :

"Glory to God in the highest !
Peace on earth, good will among men !"

After the close of Mr. Bonney's address, the great assembly joined with Dr. Emil G. Hirsch in the Lord's Prayer. This was followed by a prayer of benediction delivered with great earnestness by Bishop Keane. Dr. Barrows retired to the Hall of Washington, delivered his address, and after the multitudes had joined with Dr. Hirsch in the universal prayer, and the

benediction had been pronounced by Bishop Keane, he pronounced the World's first Parliament of Religions adjourned without day. Meantime, President Bonney, in the Hall of Columbus, invited the audience to join with the Apollo Club in singing "America," after which the first great Parliament of Religions was declared closed.



A CHINESE IDOL CALLED BIG-BELLY—MI-LI FOAH.

TRADITION SAYS HE WAS FORMERLY A HARE ; BUT AFTER MANY YEARS BECAME CHANGED INTO A MAN, THOUGH STILL RETAINING HIS LONG EARS. HE WAS AFTERWARDS THE PUPIL OF A CELEBRATED TAOIST PRIEST WHO GAVE HIM THE NAME OF LONG-EARED TING. AFTER HIS DEATH, WHICH WAS CAUSED BY LAUGHING, HE WAS DEIFIED BY AN EMPEROR OF THE CHOW DYNASTY.

PART SECOND.

INTRODUCTION TO THE PARLIA-
MENT PAPERS.

PART SECOND.

INTRODUCTION TO THE PARLIAMENT PAPERS.

CHAPTER I.

THE STUDY OF THE WORLD'S RELIGIONS.

NO one of the promoters of the plan for a mutual conference among representatives of the World's Religions, would urge a claim of originality in his work. This notable event was a growth whose roots reach far and deep. The germs of it have been in the world from the days of Paul and of Jesus ; but the wide expansion of them may be dated perhaps, from about the era of modern missions. The founding of the British Empire in India opened at once a new field for evangelization, and a new field for scholarship. The addition of the mother tongue of all the languages of modern Europe—the Sanskrit—to the list of “the learned languages” cultivated by scholars, dates only from the days of Sir William Jones, about one hundred years ago. It is long since that time that the sacred books of the great religions of the world have become accessible to Christian scholars in general. And the science of Comparative Theology is the growth almost of our own time. With the growing interest in this science has come into men's thoughts a larger conception of human history, a new and more religious idea of divine providence through all ages and all lands. To this study no facts concerning the religious life of man are unimportant. Under the lowest forms of human manners, worship and thought, even among barbarous and savage tribes, it discerns the crude efforts of uninstructed man to express faith in a power above himself—efforts which reach loftier heights in the forms of Platonic

speculation, but which are none the less genuine and worthy of respectful study when found among the rudest races.

It is a most happy and hopeful fact that the pursuit of these new lines of study is led in many instances by men of earnest and intelligent Christian faith. Among the foremost, Sir Monier Monier-Williams, an earnest believer in the gospel of Christ as the one hope of the world, has declared his view of the attitude which English Christianity ought to take toward the peoples and faiths of India. The following pages contain indications that many of the most devoted and successful of Christian missionaries are so far from any timorous or contemptuous shrinking from this comparative study that they are themselves, as well they may be, among the most fruitful contributors to it.

A better statement of the duty enjoined upon Christians in the New Testament, in this matter, can hardly be found than that of Sir Monier-Williams in the Preface to his "Indian Wisdom," pp. xxxii-v. :

"It appears to me high time that all thoughtful Christians should reconsider their position, and—to use the phraseology of our modern physicists—readjust themselves to their altered environments. The sacred books of Brahmanism, Buddhism, and Islâm, are now at length becoming accessible to all and Christians can no longer neglect the duty of studying their contents. All the inhabitants of the world are being rapidly drawn together : Paul's grand saying—that God has made all nations of men of one blood—is being brought home to us more forcibly every day. Surely, then, we are bound to follow the example of Paul, who, speaking to the Gentiles, instead of denouncing them as 'heathen,' appealed to them as 'very God-fearing' and even quoted a passage from one of their own poets in support of a Christian truth ; and who directed Christians not to shut their eyes to anything true, honest, just, pure, lovely, or of good report, wherever it might be found, and exhorted them, that if there be *any virtue*, and if there be any praise, they were to think on these things. Surely it is time we ceased to speak and act as if truth among Gentiles and truth among Christians were two wholly different things. Surely we ought to acknowledge and accept with gratitude whatever is true and noble in the Hindu character, or Hindu writings, while we reflect with shame on our own shortcomings under far greater advantages. Nor ought we to forget the words of Peter, when we label Brahmans, Buddhists, Parsis, Muslims, and Fetish worshipers with the common label heathen. Peter, when addressing Gentiles, assured them that

God had taught him not to call any man *common or unclean*; and declared that *God was no respecter of persons, but that in every nation he that feared him and worked righteousness was accepted by him*. It is becoming more and more a duty for all the nations of the world to study each other; to inquire into and compare each other's systems of belief; to avoid expressions of contempt in speaking of the sincere and earnest adherents of any creed; and to search diligently whether the principles and doctrines which guide their own faith and conduct rest on truth or not."

There are many Christian minds who will find their faith in these preëminently New Testament principles much reinforced by the fact strikingly brought out by Prof. Estlin Carpenter, in his paper on the sixth day of the Parliament, that the earliest of the Christian Fathers, in the days of heathen domination and cruel persecution, held the same views toward which, after these many ages, the church is now beginning to return. The name of Justin Martyr will be an encouragement to some to adhere to the teaching of Paul and of Peter. If there are timid souls who dread the re-statement of the apostolic teaching as a dangerous novelty, they may find themselves re-assured by referring (in its proper place among the sixth day's papers) to Prof. Carpenter's citation of the teaching of the earliest ages of the church.

CHAPTER II.

WHAT THE VARIOUS FAITHS—BRAHMAN, BUDDHIST, PARSEE, CONFUCIAN, MOHAMMEDAN, JEW, AND CHRISTIAN—HAD TO SAY CONCERNING GOD.

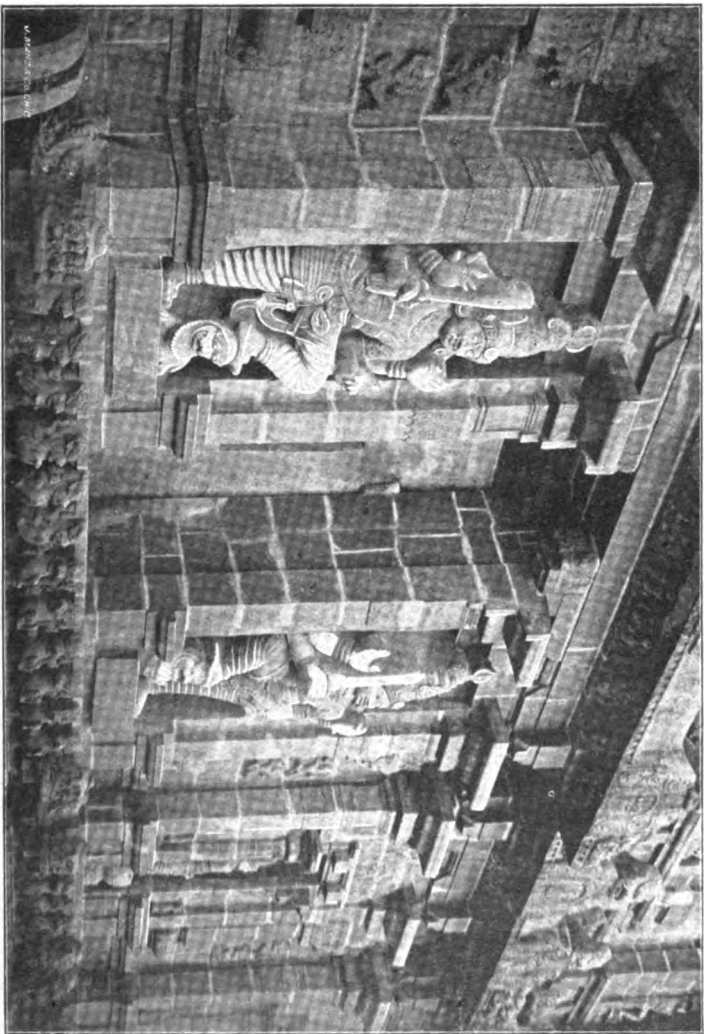
THE Hindu conception of God was presented on the second day of the Parliament in the paper of M. N. D'vivedi; and again in an additional paper. Rev. Maurice Phillips argued in another second-day paper the origin of Hindu ideas from a primitive revelation, and Rev. T. E. Slater added a characterization of Hindu theism. Professor J. Estlin Carpenter on the sixth day indicated the presence of monotheism in Vedic utterance; and on the ninth day Swami Vivekananda expounded at length Hindu ideas of deity and their application in Hindu religion.

The Buddhist faith was defended as not atheistic by Professor M. Valentine in a second-day paper. On the third day the doctrine of the Zhikko sect of Shintoism in Japan was set forth by Rev. Reuchi Shibata. Buddha's law of cause and effect was expounded by Shaku Soyen, of Japan, on the eighth day. On the tenth day H. Dharmapala pointed out Buddha's use of the doctrine of evolution, his denial of the common conception of God, and the peculiar sense in which he accepted the deity of Brahmanical pantheism.

The Brahmo-Somaj reformed theism of India was expounded by P. C. Mozoomdar on the third day, and again on the twelfth day; and a further view was given by Mr. Nagarkar on the fifteenth day.

The Jain substitute for theism was treated by V. A. Ghandi on the fifteenth day.

The Parsee conviction concerning One God, the theological speculations which tended to obscure this conviction, and the Parsee construction, on the basis of the pure teaching of



CARVED FIGURES ON THE TEMPLE WALLS AT TANJORE, SOUTHERN INDIA.

THESE FIGURES REPRESENT THE GOD IN VARIOUS ATTITUDES.

Zoroaster, of a religion strongly theistic and earnestly ethical, were the subject of an eighth-day paper by J. J. Modi, and of an elaborate essay sent to the Parliament from Bombay by a specially authorized expositor, Mr. E. S. D. Bharuchâ.

The Confucian system of China was elaborately presented in a paper by Pung Kwang Yu on the third day, and in other papers specially presented by him and reproduced in full in the report of the papers. The approach to theism made by the chiefly ethical, humane, and political teaching of Confucius, was further expounded in a prize essay on Confucianism, by Kung Hsien Ho, which was read on the sixth day.

The Taoism of China, which had originally a kernel of pure theism, but later became almost wholly a worship of spirits, was touched upon by Mr. Yu, and by Professor M. S. Terry in a sixth-day paper, and was specially expounded in a prize essay by one of its disciples.

The Mohammedan conception of God, as infinitely removed from man, absolute in power, clothed with every conceivable perfection, requiring a religion of complete submission, or *Islâm*, and known by many names, of which the first and most common is "The Merciful, The Compassionate," was brought out on the fifth day of the Parliament in a paper by Dr. George Washburn. Professor J. Estlin Carpenter on the sixth day specially noted Mohammed's saying: "Every nation has a creator of the heavens to which they turn in prayer. It is God who turneth them toward it. Hasten then emulously after good wheresoever ye be. God will one day bring you all together." On the tenth day, and again on the eleventh, the religion of *Islâm* or resignation, submission, aspiration to God, was expounded and defended by Mohammed Webb.

The theology of Judaism was reviewed by Dr. Isaac M. Wise on the second day of the Parliament. On the fourth day Rabbi H. Pereira Mendes developed and applied the ancient Hebrew idea of a God of fatherhood, of mercy, of reconciliation, a God of creation, of spirit, of revelation, and of eternal life. On the sixth day Rabbi G. Gottheil set forth

the basis of the republic of God found in the Mosaic teaching of the unity of God and the righteousness of the divine will; and Miss Josephine Lazarus dealt with the development of the early Hebrew idea of a partisan and cruel tribal god, into the sublime conception of the universal and eternal God, the ruler of nature and the moral ruler of the universe. In an eighth-day paper Professor D. G. Lyon put first of Jewish contributions to civilization the doctrine of one God ruling and judging in all the earth. Jewish theism casting off traditional limitations to become a universal religion was presented on the seventeenth day by Dr. Emil G. Hirsch. The origin of two elemental truths about God, the divine immanence and the divine transcendence, Professor G. S. Goodspeed, in a fifth-day paper, referred to the two dead religions of Assyria and Egypt, and on the same day J. A. S. Grant pointed out the correspondence with Egyptian ideas of some of the elements of Hebrew theism.

The Christian view of God was formally argued on the second day of the Parliament by Rev. Dr. Augustine F. Hewitt, by Rev. Dr. Alfred W. Momerie, and by W. T. Harris, LL.D. Dr. Lyman Abbott on the fourth day presented the doctrine of the self-manifestation of God to all souls. On the eighth-day Rev. James W. Lee set forth a doctrine of Christ the Reason of the universe; Bishop John J. Keane reviewed the incarnation idea in history and in Christ; Rev. Julian K. Smyth spoke on the incarnation of God in Christ; and Bishop T. W. Dudley elaborately argued the unqualified deity of Christ.

CHAPTER III.

WHAT THE WORLD'S RELIGIONS REPORTED IN REGARD TO THE NATURE OF MAN.

IN a ninth-day paper on "Hinduism," Swami Vivekananda set forth the Brahmanical doctrine of man. The human soul is eternal and immortal, perfect and infinite, and death means only a change from one body to another. The Hindu refuses to call men sinners. It is a sin to call man so. They are the children of God, divinities on earth, sharers of immortal bliss, free and blest and eternal spirits. The Vedas do not proclaim a dreadful combination of unforgiving laws, an endless prison of cause and effect, but that the soul is divine, only held under bondage of matter, and that perfection will be reached when the bond shall be broken.

The Zhikko Shinto Japanese idea of man, presented in a third-day paper by Rev. Reuchi Shibata, represents that every child of the Heavenly Deity, whence all things originate, comes into the world with a soul separated from the one original soul of Deity.

In an eleventh-day paper on "Buddha," by Rev. Zitsuzen Ashitsu, the Buddhist view of man was shown by the statement that right after Buddha attained his perfect enlightenment he preached that all beings have the same nature and wisdom with him. The fundamental principle of Buddha is the mind.

According to the Jain view, set forth in a fifteenth-day paper by V. A. Ghandi, of Bombay, the first of the nine principles is soul, the element which knows, thinks, and feels; the divine element in the living being. The Jain belief is that both soul and matter are eternal and cannot be created.

According to the Parsee faith, represented in the essay of Mr. E. S. D. Bharuchâ, sent to the Parliament from Bombay, the spiritual and immortal part of man was created before his material part. They combine at his birth and separate at his

death. The soul, coming from the spiritual world along with the several faculties and senses, enters the body formed in the womb of the mother, has its sublunary career, and at death returns to the spiritual world. Zoroastrianism, or Parsee faith, teaches that God has provided the soul with every kind of aid to perform successfully the work given it to do. Among the chief aids are knowledge, wisdom, sense, thought, action, free will, religious conscience, practical conscience, a guiding spirit or good genius, and, above all, the Revealed Religion. In the resurrection of the dead and renovation of the world, when the whole creation is to start afresh, all souls will be furnished with new bodies for a future life of ineffable bliss.

The third-day paper of Pung Kwang Yu, on "Confucianism," presented the great sage of China as saying that man is the product of heaven and earth, the heart of heaven and earth; that humanity is the natural faculty and the characteristic of man; that the innate qualities of the soul are humanity, rectitude, propriety, understanding, and truthfulness, and that love is the controlling emotion of man. There are also essential imperfections in the constitution of man, due to the fact that the organizations which different individuals have received from the earth are very diverse in character.

In a third day paper on "Man from a Catholic Point of View," Rev. Dr. Wm. Byrne stated as the Catholic idea that man is a being instinctively supernatural in his capacities and powers, that intellect and will and the immortality of the soul are the three natural endowments which constitute the image of God in man, and that these elements of his nature determine his destiny, union with God. Dr. Moxom set forth the argument for man's immortality.

CHAPTER IV.

THE VARIOUS ESTIMATES OF THE IMPORTANCE OF RELIGION.

IN a second-day paper M. N. D'vivedi expounded religion according to Hinduism as consisting essentially in a rational demonstration of the universe, serving as the basis of a practical system of ethical rules; a philosophic explanation of the cosmos, which shows at once the why and wherefore of existence, provides the foundation of natural ethics, and by showing to man the highest ideal of happiness realizable, supplies the means of satisfying the emotional part of our nature.

A Christian observer's view of the general character of religion among the Hindus, its keen and pathetic search after a salvation to be wrought by man, its faith in man's likeness to the Divine, and its hope of reunion with the source of all being, was set forth in a third-day paper by the Rev. T. E. Slater.

On the ninth day the Hindu monk and scholar, Swami Vivekananda, dealt specially and at length with Hinduism as a religion, setting forth its faith in the absolute supernatural character of Vedic revelation, its hope in God as manifested to man in spiritual experience, its pursuit of union with God and of perfection through such union, and the breadth of human sympathy created by its faith in God.

The Buddhist sense of religion, its nature and importance as a way of life, and the emphasis it puts upon ethics and humanity, H. Dharmapala set forth in an eighth-day paper; and again, on the sixteenth day, Mr. Dharmapala expounded those principles of Buddhism which create a peculiar contrast with Christianity, and enforce the law of inevitable results (Karma), instead of permitting man to seek easy deliverance through an externally provided redemption.

In an eleventh-day paper Rev. Zitsuzen Ashitsu portrayed

the universalism of Buddha's teaching, its profound humanity, and its two stages, of enlightenment of the intellect and elevation to Buddhahood.

A paper of the sixth day by B. Yatsubuchi, of Japan, presented Buddhism as a religion aiming to turn men from the incomplete world of popular superstition to the complete enlightenment of the world of truth.

Another Japanese Buddhist, Shaku Soyen, set forth on the eighth day the demands of Buddha's way of salvation for honesty, humanity, justice, and kindness, as conditions of eternal weal and security against eternal woe; and on the sixteenth day Hori Toki, also of Japan, expounded the two-fold purpose of Buddhist religion, to teach the truth of doctrine and to guide the goodness and righteousness of mankind, and Buddha's broad liberality towards all faiths as varying guises of universal truth.

The Japanese representative of Shintoism of the Zhikko type, Rev. Reuchi Shibata, explained in a third-day paper the limitation of their religion to respect for the present world and its practical works rather than any future world, and its attention to public interests and prayers for the long life of the emperor.

The Jain faith was expounded on the fifteenth day by V. A. Ghandi, as giving religion a wholly ethical turn, in view of the eight Karmas, or varieties of Karmon (inevitable result) which follow the law of cause and effect.

The Parsee view of the nature and significance of religion, as set forth in the essay by E. S. D. Bharuchâ, of Bombay, turns on the assumption that the soul can be saved only by success in the battle of life, that no such thing as vicarious salvation is possible, and that the aids given by God for struggle and conquest are ample and sure for every faithful soul.

The Confucian idea of the nature and importance of religion, as expounded in an elaborate third-day paper by Pung Kwang Yu, begins with accepting as fixed and irremediable the innate imperfections of the human species, and proposes the mending of imperfection by means of intellectual pursuits,

by abiding in virtue, by following the dictates of humanity, by subduing anger, and by restraining the appetites.

The prize essay on Confucianism, by Kung Hsien Ho, of Shanghai, presented on the fifth day, pointed out as the foundation the principle of respect for the will of heaven, fear of disobeying heaven's will, and the universal practice of wisdom, with regard for all people under heaven as members of one family.

The Mohammedan conception of religion, with its root in confession of one God and loyalty to Mohammed as the prophet of God and author of a divine revelation, was brought out on the fifth day of the Parliament in a paper by Dr. George Washburn. In a tenth-day paper Mohammed Webb explained the special character of *Islām*, the sum and substance of Mohammedan religion towards God, as signifying resignation, submission, aspiration to God, with deep faith in his mercy and compassion, and with the broad application of the consciousness of God, not only in frequent stated prayer, but in conduct and discipline of the most exemplary character.

The Christian view of religion as a necessity of human nature was urged in a third-day paper by Dr. Wm. Byrne. In another third-day paper, Father Walter Elliott found the end and office of religion to consist in directing the aspirations of the soul toward an infinite good and securing for it a perfect fruition. Dr. Lyman Abbott, in a fourth-day paper, expounded religion as a development out of the nature of man, rooted in such a perception of the infinite as tends to elevation of character and direction in right ways of conduct and life. In a sixth-day paper, Rev. T. T. Munger urged religion as a broad revelation in literature, tending to modify our Christianity by correction of its mistakes and perversions, and development in the direction of its universality. The theory of the Christian religion as finding its starting point in certain historical events, was presented in an eighth-day paper by Dr. George P. Fisher, and that which identifies Christianity with Christ himself was set forth on the same day by Rev. Julian K. Smyth.



A GROUP OF BURMESE PHOONGEES (PRIESTS).

CHAPTER V.

WHAT SCHOLARSHIP HAD TO SAY ON THE VARIOUS SYSTEMS OF RELIGION.

THE dead religions of mankind, treated on the fifth day by Professor G. S. Goodspeed, are the prehistoric, the more ancient Semitic, the Egyptian, the Celtic heathen, the Teutonic heathen, the Greek, and the Roman. Miss Alice C. Fletcher on the twelfth day dealt with North American Indian ideas. In the scientific section, on the third day, African ideas were set forth by Rev. B. F. Kidder; New Hebrides traditions by Rev. John G. Paton; and primitive culture views of man by Professor L. Marrillier. The study of all religions was treated on the fifth day by Professor C. P. Tiele, by Mrs. E. R. Sunderland, and by Mgr. C. D. D'Harlez. The sympathy of religions was expounded on the eighth day by Col. T. W. Higginson. J. A. S. Grant presented ancient Egyptian religion on the fifth day.

The Brahman system was treated on the second day by Rev. M. Phillips and by M. N. D'vivedi. On the seventh day Mr. Nagarkar dealt with the social aspects of the Hindu system. Its religious faith was especially expounded on the ninth day by Swami Vivekananda. The theistic new departure known as the Brahmo-Somaj was Mr. Mozoomdar's subject on the third day, and Mr. Nagarkar's on the fifteenth day. Hindu thought in contact with Christian, Rev. R. A. Hume treated on the sixteenth day. The Jain Hindu theory was expounded on the fifteenth day by V. A. Ghandi.

The Buddhist system was the subject, on the third day, of a paper by Z. Noguchi, and again in its relation with Christianity of a paper by K. R. M. Hirai. H. Toki spoke on Japanese Buddhism, on the fourth day, and a paper by Prince Chandidrat on that of Siam was presented on the fifth day. On the sixth day a paper by B. Yatsubuchi set forth some aspects of Buddhism, and on the eighth day Shaku Soyen

expounded Buddha's law of cause and effect. The services of Buddha to mankind were recounted by H. Dharmapala on the eighth day; Buddha's place in the system by Rev. Z. Ashitsu on the eleventh day; and the benefit to Japan of Buddhism by H. Toki on the sixteenth day. On the same day H. Dharmapala treated of Buddhism in comparison with Christianity; and Shaku Soyen applied it to promotion of universal peace.

The system of the Zhikko sect of Shintoism was expounded in a third-day paper by Rev. Reuchi Shibata.

The Parsee system was the subject, on the third day, of a paper by J. J. Modi; and was again treated at length in a special essay sent from Bombay by E. S. D. Bharucha.

The Confucian system was set forth on the third day by Pung Kwang Yu, and again on the fifth day in a prize essay by Kung Hsien Ho, and in a paper by Dr. Ernest Faber. Some account of Chinese worship was given by Prof. Isaac T. Headland on the tenth day, and on the thirteenth day Dr. W. A. P. Martin presented America's duty to China.

The Mohammedan system was dealt with on the fifth day by Dr. George Washburn, in respect especially of its points of contact or of contrast with Christianity; and was expounded by Mohammed Webb on the tenth day, and again on the eleventh. The teachings of the Koran were reviewed on the thirteenth day by J. S. A. Naddara.

The Hebrew system was dealt with on the second day by Dr. Isaac M. Wise; on the third day by Dr. K. Kohler; on the fourth day by Rabbi H. P. Mendes; and on the sixth day by Rabbi G. Gottheil, by Dr. A. Kohut, and by Miss Lazarus. On the eighth day, Professor D. G. Lyon spoke on the contributions of Judaism to civilization; on the tenth day, Miss H. Szold treated of woman and Judaism; and on the thirteenth day Rabbi H. Berkowitz of social questions under Judaism.

The Christian system in respect of God was expounded on the second day by Dr. A. F. Hewitt, Dr. A. W. Momerie, and Mr. W. T. Harris; and in respect of man, on the third day, by Dr. Wm. Byrne. Greek Christianity was treated also on the

third day by Archbishop Latas; and on the same day Father Elliott expounded the supreme office of Christianity. On the fourth day, Cardinal Gibbons dealt with the benefits of religion to man; Dr. Lyman Abbott pointed out its essential necessity to all men; and Joseph Cook urged the exclusive claims of the evangelical system of redemption. On the sixth day, Dr. C. A. Briggs dealt with the inspiration of the Christian Scriptures; Dr. T. T. Munger considered Christianity as set forth in literature; and Mgr. Seton presented the Catholic view of the Bible. On the eighth day, Rev. J. W. Lee spoke of the place of Christ in Christianity; Bishop Keane treated of incarnation as a Christian theme; Rev. J. K. Smyth presented the New Church view of Christ; and Bishop T. W. Dudley argued for faith in Christ as God incarnate. On the tenth day, Christianity in Japan was considered by H. Kozaki; and Christian redemption was expounded by Dr. D. J. Kennedy. Christian missions were reviewed on the twelfth day. On the fourteenth day, Christianity and America received consideration in addresses by Prof. T. O'Gorman and Dr. D. J. Burrell; Rev. G. F. Pentecost reviewed the present Christian outlook; and Dr. H. K. Carroll reported the comparative statistics of various systems. On the fifteenth day the position of the Anglican Church was explained by Prof. T. Richey; the need of unity in Christian work was set forth by Rev. G. T. Candlin; Christian reunion was treated by Dr. Philip Schaff; the relations between denominations was considered by Rev. B. L. Whitman; the claims of Bible orthodoxy were urged by Dr. Luther F. Townsend; the Free Baptist views were expounded by Prof. J. A. Howe; and Rev. F. E. Clark reviewed Christian prospects throughout the world. On the sixteenth day, Professor W. C. Wilkinson presented the exclusive claims of Christian redemption; Mrs. Julia Ward Howe presented in reply the broad humanitarian view of Christianity; Rev. J. S. Dennis reviewed the points of faith urged upon all religions by Christianity; Rev. G. Bonet-Maury spoke of the Christian situation in France; and Christianity in Japan was again considered by Nobuta Kishimoto.

CHAPTER VI.

INTERESTING ACCOUNTS OF THE SACRED BOOKS OF THE WORLD.

THE Veda of Hinduism, of which M. N. D'vivedi of Bombay spoke in a second-day paper, does not mean simply, as Western scholars have often assumed, the earliest Vedic books, which are four in number, and are the origin of all that came later, but always includes to the Hindu scholar and to Hindu believers the extensive later growth of sacred literature, such as the Brahmanas and the Upanishads, the former serving to explain and direct ritualistic use of the earliest Vedic texts, and the latter bringing out the philosophy implied by those texts.

Mr. Mozoomdar, speaking on the third day for the Brahmo-Soinaj, or Society of Worshipers of God, of India, stated that in 1861 they published a book for the reading of scripture lessons, the matter of which consisted of choice selections from all scriptures, thus carrying out the principle of the unity of prophecy and harmony of faiths.

In a fifth-day paper Dr. George Washburn stated in regard to the Koran, or Bible of Mohammedanism, that it claimed to be a new and perfect revelation of the will of God ; that such was its comprehensive place and conclusive authority, that from the time of the Prophet's death to this day no Moslem has appealed to the ancient traditions of Arabia, or to the Jewish or Christian scriptures as the ground of his faith ; and that every orthodox Moslem regards Islâm as a separate, distinct, and absolutely exclusive religion, even while he knows that Mohammed admitted that both Jewish and Christian scriptures were the Word of God.

In a sixth-day paper Dr. C. A. Briggs said that all the great historic religions have sacred books which are regarded by the disciples of these religions as the inspired Word of

God; that the Holy Scriptures of the Christian church have reached through their intrinsic excellence exceptional control of a very large portion of our race; and that comparison of the Christian Bible with other Bibles of other faiths will show that these are as torches in the night, while the Christian Bible is as the sun giving full day to the world.

In another sixth-day paper Rabbi G. Gottheil recalled how for two centuries, the first two centuries of the Christian era, no other Bible was known but the Old Testament, while following this Dr. T. T. Munger declared that Christ stood upon the Hebrew scriptures, not as an authoritative guide in religion, but as illustrative of truth, as valuable for their inspiring quality, and as full of signs of more truth and fuller grace. His relation to them was literary and critical. On the twelfth day Joseph Cook spoke on Columnar Truths of Scripture, presenting the moderate Evangelical view.

In a fourth paper of the sixth day the strict Catholic doctrine of the Bible as God's written Word, coming directly from God and in the hands of the church for authoritative use, was presented by Mgr. Seton, with an explanation of the nature of inspiration and of the position of the Vulgate version as the only one known to Catholics as authentic.

The paper of Professor M. S. Terry, also on the sixth day, passed in review the whole roll of the sacred books of the world. It noted the interest of recently discovered Akkadian or early Chaldean hymns and of Babylonian penitential psalms; remarked on the Toa-teh-king, the obscure sacred book of Taoism, which yet has hints of a deep theism; and reproduced remarkable hymns from the Veda, the oldest of the Bibles of mankind. Of the scriptures of Buddhism it related that they consist of three collections, known as the Tripitaka or three baskets; one of them preserving the discourses of Buddha, another treating of doctrines and metaphysics, and the third devoted to ethics and discipline. The sacred books of Confucianism Professor Terry described as embracing the five King and the four Shu. The word King means a web of cloth, or the warp which keeps the thread in place. It is applied to



CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

the most ancient books of the nation to indicate a sort of canonical authority. The King only are from Confucius, and of these the Shu King, a book of history, and the Shih King a book of poetry, are of the most importance. The Shu King relates to a period extending over seventeen centuries, from about 2357 B.C. to 627 B.C., and is believed to be the oldest portion of the Chinese Bible. It consists of ballads relating to events of national history, and of songs and hymns to be sung on great state occasions. The four Shu of the Chinese classics are the works of disciples of Confucius, and they do not hold the same rank and authority as the five King of the Master himself. Of Parsee scripture Professor Terry said that few remains of antiquity are of much greater interest to the student of history and religion than the Avesta, the Bible of Zoroaster. The entire collection now existing but imperfectly represents what was once one of the greatest faiths of mankind. An eminent authority has said that "there has been no other great belief that has ever left such poor and meager monuments of its past splendor." The Mohammedan Bible, Professor Terry said, is a comparatively modern book. It is a question whether its author ever learned to read or write. He dictated his revelations to his disciples, and they wrote them on date leaves, bits of parchment, tablets of white stone and shoulder-blades of sheep. After the prophet's death the different fragments were collected and arranged according to the length of the chapters, beginning with the longest and ending with the shortest. As a volume of sacred literature the Koran is deficient in those elements of originality and independence which are noticeable in the sacred books of the other great religions of the world. Its crowning glory is its glowing Arabic diction. Mohammed himself insisted that the marvellous excellence of his book was a standing proof of its super-human origin. "If men and genii," said he, "united themselves together to bring the like of the Koran they could not bring the like though they should back each other up."

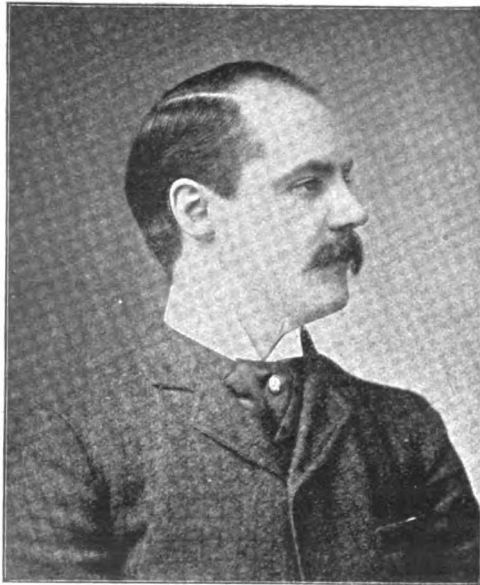
Of Christian scriptures Professor Terry remarked that the New Testament is a unique book, or set of books, and the gos-

pels and epistles a peculiar literature, but that, as a body of rich and varied literature, these writings are surpassed by the scriptures of the Old Testament.

Rev. Z. Ashitsu, in an eleventh-day paper on Buddha, said that after Buddha's departure from this world, two disciples collected the dictations of his teaching. The Buddha's book, which thus appeared, was entitled, "The Three Stores of Hinayana," which means three different classes of doctrine, Kyo, or Principle, Ritsu, or Law, and Ron, or Argument. Kyo (Sanskrit, Sutra) means permanent, and designates the principle which is the origin of the law of the Buddhist. Ritsu (Sanskrit, Vini), means a law or commandment, and designates the commandments founded by Buddha to stop human evils. Ron (Sanskrit, Abidarma) means argument or discussion, and designates the arguments or discussions written by his disciples or followers.

The essay on the Zoroastrian or Parsee religion, written for the Parliament by E. S. D. Bharuchâ, of Bombay, gave an accurate, authoritative account of the Zoroastrian Holy Scriptures now extant. They are called the Avesta, or Text — commonly the Zend-Avesta, Zend meaning commentary. The language in which they were written is very nearly akin to the Vedic Sanskrit. The work seems to be a collection of writings composed by several hands at different times, in more than one dialect of the language, and to have been arranged in their present form in later times, chiefly for liturgical purposes. Two distinct groups of writings are clearly discernible, (1) a group of "Gathas," songs or psalms, composed by Zoroaster himself, and embodying his sayings, teachings, notes of sermons or of experiences; and (2) all the rest of the collection. The theory long held was that all parts of the Avesta were from Heaven through the Prophet, or were at least all alike composed by him. Research has made clear that the five Gathas only are genuine compositions of Zoroaster, and that all the rest are compositions of other high priests in more or less later times after the death of the Prophet. As it has come to us the Avesta is divided

into the Yasna, the Visparad, the Vendidâd, and the Khordeh-Avesta, and the work shows priestly hands putting to priestly use the original Zoroastrian revelation. The Yasna is a book, in seventy-two chapters, of liturgical compositions, into which the five Gathas have been wrought. The Visparâd is a priestly book of invocations, in twenty-three chapters, designed for incorporation in the Yasna during recitation of the liturgy. The Vendidâd is a collection of laws against the dævas, in twenty fargards, or chapters. Much of it relates to purification, expiation, and punishments. The Khordeh-Avesta is the smaller or inferior Holy Text, containing several kinds of pieces, as twenty-two yashts, or invocations of holy beings, five nyâêshes, six afrigans and some others.



WILLIAM PIPE.

PRIVATE SECRETARY AND ASSISTANT TO THE CHAIRMAN

CHAPTER VII.

WHAT RELIGION HAS WROUGHT IN THE FAMILY LIFE.

THE efforts of the more advanced members of the Brahmo-Somaj of India to improve the conditions of Hindu family life were related by Mr. Mozoomdar in a third-day speech, and the success of these efforts in taking off the terrible burdens of youthful widowhood, in putting a stop to the burning of widows out of respect to dead husbands, and in removing to some extent caste restrictions upon marriage.

The Confucian principles applying to family life were touched upon by Pung Kwang Yu in a third-day paper. Filial duty lies at the foundation of humanity in the teaching of the great sage of China. The recognition of the relation of husband and wife is the first step in the cultivation and development of humanity. Rules of propriety for marriage, for the sphere of woman, for the education of youth, and for the regulation of the family, were among the elements of instruction and of self-education on which Confucius laid special stress.

The paper of Cardinal Gibbons, on the fourth day, touched upon the care of family life which Catholic Christianity has always secured by its doctrine of the sanctity of marriage, the sanctity of infant life, and the protection, shelter, respect, and honor due to woman.

The fifth-day paper of a Siamese Buddhist remarked on the duties of a man toward his wife and family as Buddha himself preached upon these to his lay disciples. The good man is characterized by seven qualities. He should not be loaded with faults, should be free from laziness, should not boast of his knowledge, should be truthful, and benevolent, and content, and should aspire to all that is useful. A husband should honor his wife, never insult her, never displease her, make her mistress of the house, and provide for her. On her part a

wife ought to be cheerful toward him when he works, entertain his friends, care for his dependents, never do anything he does not wish, take good care of the wealth he has accumulated, and not be idle, but always cheerful when at work herself. Parents are to help their children by preventing them from doing sinful acts, by guiding them in the paths of virtue, by educating them, by providing them with husbands or wives suitable to them, and by leaving them legacies. Parents in old age expect their children to take care of them, to do all their work and business, to maintain the household, and after death to do honor to their remains by being charitable.

In an eleventh-day paper on women in India, Miss Jeanne Sorabji corrected the current view that family life in India, because of the seclusion of women, involves their ignorance and inferiority. All the many voices of India declare that elevation and improvement mark the condition of women, even behind the bars of traditional seclusion. The nobly-born ladies who shrink from contact with the world, do not lack thirst for knowledge, and but for custom they would gladly emerge from seclusion. They make perfect business women, and manage affairs of state even with distinction. The customary seclusion is melting away. In many directions Indian women are beginning to attain to places of public influence and distinction.

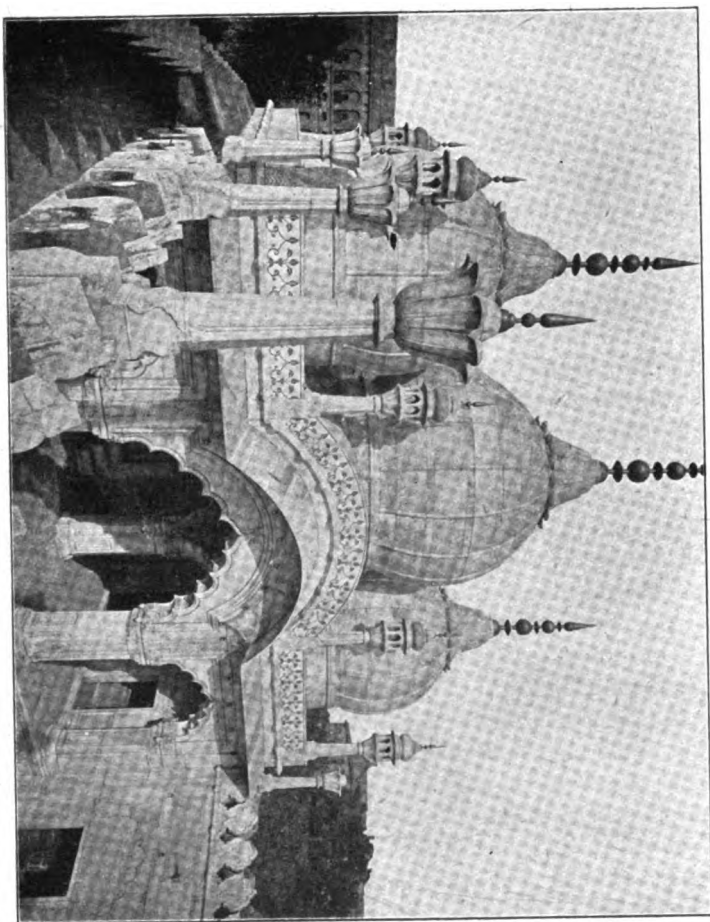
From a religious point of view, the education of children is a great question with the Parsees. It is a spiritual duty of all Zoroastrian parents, not only of benefit to the children themselves, but enhancing the meritoriousness of parents, so far as it bears fruit in the good acts and right lives of the children. Home education with parents, especially the mother, until seven years of age is the rule. At the age of seven, after some religious instruction, the child is invested with the *Sudreh* and *Kusti*,—the sacred shirt and thread,—a ceremony of the character of a confirmation. The Parsee may wear whatever outward dress his circumstances suggest, but under it he must always have the shirt and the thread as symbols full of meaning and serving as perpetual monitors. Several times

a day, saying a short prayer each time, he must untie and tie again the thread which was put upon him in childhood. Education of Parsee children includes girls equally with boys, and insists upon physical education not less than mental and moral. The health of the body is considered as the first requisite for the health of the soul, and in all prayer for blessings strength of body has a first place. The Parsee youth are taught perfect discipline, obedience to parents, obedience to teachers, affectionate and submissive obedience,—obedience also to elders and to government. A Parsee mother prays that she may have a son who can take part in the councils of their community and in public government. The wife, according to Parsee ideas, holds a very high place. The Parsee scriptures put women on a level with men, and the great respect shown to the female sex has played a large part in the unusual elevation of Parsee life and culture. Marriage is highly esteemed. Of three chief forms of benefaction which are enjoined, next to helping the poor is put assistance to a man to marry, and then giving education to those in search of it. A husband should be wise, intelligent, and educated; a wife wise and educated, modest and courteous, obedient and chaste. Better even than saying her required prayers three times a day, is the wife's expression to her husband, morning, afternoon, and evening, of her desire to be one with him in thoughts, words, and deeds; to sympathize with him in all his noble aspirations, pursuits, and desires. The Parsee scriptures expressly advise marriage as better for happiness, for physical and mental health, and for virtue and religion, than single life, and to help others to marry is a very meritorious form of charity. A sacred Gatha text says to brides and bridegrooms: "May you two enjoy the life of good mind by following the laws of religion. Let each one of you clothe the other with righteousness, because then assuredly there will be a happy life for you."

In Japan, as stated on the sixteenth day by N. Kishimoto, the Confucian system is accepted, not as a religious system, but as a system of social and family morals enjoining obedience to

parents and loyalty to rulers. In this aspect Confucianism has had, and still has, a strong hold among the higher and well-educated classes.

Professor M. J. Wade, in a seventh-day paper, presented the Catholic view of marriage as a sacrament, the wrong to both religion and family life of divorce as permitted by state laws, and the need in particular of more stringent laws securing the proper support of the wife and family. On the same day Brother Azarias argued the extreme importance of the religious education of children. In a twelfth-day paper Rev. Olympia Brown especially urged the hope of the race in better motherhood. Miss Frances E. Willard, in a fifteenth-day paper, urged the claims of social purity, the dependence of social health upon pure homes, and the urgency of the appeal to men to be as spotless as they expect women to be.



THE PEARL MOSQUE AT DELHI.

CHAPTER VIII.

ELOQUENT ADDRESSES ON THE CHIEF RELIGIOUS LEADERS OF MANKIND.

THE Shintoism of Japan, its oldest religion, and in its traditional form representing in one the primitive totem worship, nature worship, and ancestor worship of the Japanese, never had an individual originator, but points to a mythical divine ancestry for its representative objects of historical reverence.

The Zhikko sect of Shintoism of Japan, represented on the third day by Rev. Reuchi Shibata, reveres as its founder Hasegawa Kakugyo, who was born in 1541, A.D., entered upon pilgrimages of search for truth in his 18th year, became specially inspired through prayers at the sacred mount Fuji, and up to his death in his 106th year, carried on the creation of a new sect, and the propagation all over Japan of a creed, the essence of which is the practical realization of good teaching, the improvement of the present life, and the care of public interests.

In regard to Mohammed, the Prophet of Arabia, Dr. George Washburn, in a fifth-day paper, said that the Moslem world accepts him, as Christians do Christ, as the ideal man ; that while the question of his character is a difficult one, the facts create the impression that from first to last he sincerely and honestly believed himself to be a supernaturally inspired prophet of God ; that he was certainly one of the most remarkable men that the world has ever seen ; that whatever may have been his real character, he is known to Moslems chiefly through the traditions of his life and word ; and that these, taken as a whole, present to us a totally different man from the Christ of the gospels. The Moslem code of morals commands and forbids essentially the same thing as the Christian ; but the Moslem traditions report things in the life and sayings of

the Prophet, many of which are altogether inconsistent with Christian morality, and which suggest that many violations of morality are at least excusable.

In a sixth-day paper Prof. M. S. Terry said that Confucius was not the founder of the Religion which is associated with his name ; that he claimed merely to have studied deeply into antiquity and to be a teacher of the records and worship of the past. Confucius is reported to have said : " When I was fifteen years old I longed for wisdom ; at thirty my mind was fixed in pursuit of it ; at forty I saw certain principles clearly ; at fifty I understood the rule given by heaven ; at sixty everything I heard I easily understood ; and at seventy the desires of my heart no longer transgressed the law."

A sixth-day paper by B. Yatsubuchi of Japan set forth "Buddha Shakyamuni" as a typical perfect man, who taught a system of perfect truth. When wisdom and humanity are attained thoroughly by one he may be called Buddha. The word has three meanings—self-comprehension, to let others comprehend, and perfect comprehension. In Buddhism we have Buddha as our Saviour, the spirit incarnate of perfect self-sacrifice and divine compassion, and the embodiment of all that is pure and good. Buddha was not a creator and had no power to destroy the law of the universe, but he had the power of knowledge. He suppressed the craving and passions of his mind until he could reach no higher moral and spiritual plane. The only difference between Buddha and all other beings is in point of supreme enlightenment. Nirvana Sutra teaches us that all beings have the nature of Buddhahood. If one does not neglect to purify his mind and increase his power of religion, he may take in the spiritual world and have cognizance of the past, present, and future in his mind. The complete doctrines of Buddha he spent fifty years in elaborating, and they were preached precisely and carefully. Buddha considered it best to preach according to the spiritual needs of his hearers. We are not allowed to censure other sects, because the teaching of each guides us all to the same place at last.

The Buddhist Dharmapala recalled in a sixteenth-day

paper the very recent testimony of Sir W. W. Hunter that the secret of Buddha's success was the extent to which he brought spiritual deliverance to the people, preaching that salvation was equally open to all men, that for high and low alike it must be earned by conduct, not by propitiation through priests or mediator, and that to every being the way is open of escaping, by suppression of desire and casting away of selfishness, from the misery and sorrow planted in our existence through the inevitable result (Karma) of acts in the past of which the heritage reaches us. Some teachings of Buddha which reveal how noble and beautiful his spirit and life were, and which enable us to understand how his doctrine was quickened into a popular religion, were cited by Mr. Dharmapala, in comparison with like words of Christ in the gospels.

On the fifth day Rabbi Gottheil gave an impressive address on the greatness and influence of Moses.

The Historic Christ was the theme of a great address by Bishop Dudley on the eighth day. He set forth the evangelic teaching with regard to Christ's person, and declared that there is more evidence for the resurrection of Jesus Christ than for any other event in the history of mankind. The references to Christ's person, work and teaching made in the Parliament were almost numberless. These will be fully indicated in the Index.

CHAPTER IX.

REPORT OF THE CONNECTION OF RELIGION WITH THE ARTS AND SCIENCES.

IN a fifth-day paper Dr. George Washburn recalled how science and philosophy, from the eighth to the thirteenth centuries, flourished at Bagdad and Cordova, under Moslem rule, while darkness reigned in Europe; not, however, under Arab or orthodox Mohammedan scholars and thinkers, but under Jews, using Moslem auspices and enjoying the favor of princes whose Moslem orthodoxy was very uncertain.

On the ninth day Prof. Max Müller, whose learning and reasoning have thrown much light upon the science of religion, expressed in a paper sent to the Parliament his conviction that all religions are natural, that there was a purpose in the ancient religions and philosophies of the world, that Christianity was built upon these, from materials, as to its form and substance, furnished by them, was in fact a synthesis of the best thoughts of the past, as they had been slowly elaborated by the leading peoples of the human race, the Aryan and the Semitic.

The place of man in nature, according to science, was discussed in a ninth-day paper by Prof. A. B. Bruce. So far from hesitating to accept evolution, we may say that making man out and out the child of evolution—not his bodily organization only, but the whole man, mind as well as body—has advantages, rather than the contrary, for the cause of Theism. If the process of evolution has been the absolutely universal mother of creation, whereof man in his entire being is the highest and final product—reason and conscience, soul as well as body, having resulted from evolution—we gain a point of view at which we naturally claim that design must have arranged such a movement of long-descended, far-reaching, and marvelously effective forces of nature. And under evolution we are bound to

consider our ideals imperfect, and much more our attainments, and to frankly accept a law of change and advance. The presumption is in favor of those who are in advance of common opinion, who come out from churches, and move forward from creeds, to fulfill the law of constant unfolding and evolution, until, in spite of all changes, we all come unto a perfect man, Christ Jesus.

Sir William Dawson, in an eleventh-day paper, summarized the conclusions of science which bear upon religion, showing that they involve no necessary hostility to the doctrines of religion, and that for the most part the notable men of science have been men of faith and piety.

The eleventh-day paper of H. Dharmapala remarked especially upon the teachings of Buddha on evolution. They are clear and expansive. The most advanced conception of modern science has not gone beyond the generalized idea of Buddha, that the entire knowable universe is one undivided whole, both the phenomena of nature and those of human nature and human life lying under one grand law of the development of all things.



MANTAPA PAVILION IN THE ARUNA RAJAWARARAMA TEMPLE,
BANKOK, SIAM.

CHAPTER X.

WHAT THE VARIOUS FAITHS HAD TO SAY OF RELIGION IN ITS RELATION TO MORALS.

THE Parsee faith, set forth on the third-day by J. J. Modi, gives as a definition of morality, "Purity is the best thing for man after birth." It means by purity righteousness of conduct and life. It makes such purity or righteousness identical with piety, which is not sentiment toward, but practical obeying of, the commands of Deity. To give a short definition of piety it says that "The preservation of good thoughts, good words, and good deeds is piety." The promise of a pious and moral life here and of safe passage through the gates of heaven is in practice according to this three-fold rule, "Think of nothing but the truth, speak of nothing but the truth, and do nothing but what is proper." Good thoughts, good words, and good deeds alone will be our intercessors and open to us the gates of Paradise. By these we practice honesty, charity, and truthfulness, and are considered to walk in the path of God. The sacred fire of the Parsees, prepared by ways supposed to get it in an essentially pure form, is carefully and elaborately represented as a symbol, under various aspects, of piety, purity, charity, humility, and brotherhood.

The Jewish code of ethics was dealt with in a fourth-day paper by Rabbi Pereira Mendes. It commanded perfection like that of God, laid down the golden rule of equal love to all men, enjoined tenderness to the brute creation, kindness to servants, equality of aliens, justice to the employed, righteousness in all conduct and faithfulness in every relation of life.

In a fifth-day paper Dr. George Washburn remarked on the ethics of Mohammedanism, that the Moslem code of morals is much nearer the Christian than is generally supposed on either side ; that the code is really more Jewish than Christian ; that

it is based upon the Koran and the tradition of the life and sayings of Mohammed, enlarged by deductions and analogies ; that whatever comes from these sources has the force and authority of a revealed law of God ; that it demands honesty in business, modesty or decency in behavior, fraternity between all Moslems, benevolence and kindness toward all creatures, and the practice of all virtue and avoidance of all vice, all that is contrary to religion, law, humanity, good manners and the duties of society. It forbids gambling, drinking intoxicating liquors, taking God's name in vain, using false oaths, making or possessing images, and music ; and it especially requires the Moslem to guard against deception, lying, slander, and abuse of his neighbor. In practice, there are many Moslems whose lives are irreproachable according to the Christian standard, who fear God, and in their dealings with men are honest, truthful and benevolent ; who are temperate in the gratification of their desires and cultivate a self-denying spirit ; and of whose sincere desire to do right there can be no doubt.

The fifth-day paper of Kung Hsien Ho, a prize essay on Confucianism, quoted an ancient book to the effect that "from the emperor down to the common people the fundamental thing for all to do is to cultivate virtue." This finds its first expression in proper maintenance of the relations of sovereign and minister, father and son, elder brother and younger, husband and wife, and friend with friend. Next to the five relations named Confucian teaching lays great stress on the five constants, benevolence or love, righteousness or fitness, worship or principle, wisdom or thorough knowledge, and faithfulness or what one can depend upon. The influence of these is very great, and all living things are subject to them. He who through them is able to restore the original good nature of man and to hold fast to it is called a worthy. He who has got hold of the spiritual nature and is at peace and rest is called a sage. He who sends forth unseen and infinite influences throughout all things is called divine. The sages consider that the most important thing is to get benevolence, because it includes righteousness, religion and wisdom. The

idea of benevolence is that of gentleness and liberal mindedness. As the spring influences are gentle and liberal and life-giving, so is the benevolent man the life. Extend and develop benevolence and all under heaven may be benefited thereby. Confucianism rests its superiority on its not encouraging mysteries and marvels, but presenting a doctrine of great impartiality and strict uprightness which one may body forth in one's person and carry out with vigor in one's life.

The fifth-day paper of the representative of Siamese Buddhism pointed out how in Buddhist teaching these eight paths lead to the cessation of lusts and of other evils: (1) right understanding or proper comprehension, especially of sufferings; (2) right resolutions, to act kindly to fellow creatures, to bear no malice and never seek revenge, to control our desires and cravings and endeavor to be good and kind to all; (3) right speech, always to speak the truth, never to incite one's anger towards others, always to speak of things useful and never use harsh words destined to hurt the feelings of others; (4) right acts, never to harm our fellow creatures, neither steal, take life, nor commit adultery, and to observe temperance; (5) right way of earning a livelihood, always to be honest, never to use wrongful means to attain an end; (6) right efforts, to persevere in our endeavors to do good, and to mend our conduct should we ever have strayed from the path of virtue; (7) right meditation, always to look upon life as being temporary, to consider our existence as a source of suffering and endeavor always to calm our minds under any sense of pleasure or of pain; and (8) right state of mind, that we should be firm in our belief and strictly indifferent to either pleasure or pain.

Papers covering the topic of this chapter were read by President Scovell, Prof. Toy, Rev. Ida C. Hultin and many others. The relations of Christianity to morals had repeated and elaborate discussion. Buddhist ethics were criticized by Prof. Wilkinson on the fifteenth day.

CHAPTER XI.

THE ACCOUNT OF RELIGION AND MODERN SOCIAL PROBLEMS.

THE relation of Catholic Christianity to acute social problems was specially remarked on by Cardinal Gibbons in a fourth-day paper. The example and teaching of Jesus Christ made every honest labor laudable, at a time when Greek and Roman life had put a stigma of degradation upon work, mechanical as well as manual, relegating it to slaves, and making it unworthy of freemen. Even the primeval curse of labor was obliterated by the toilsome life of Jesus Christ. The reputed son of an artisan, and his early manhood spent in a mechanic's shop, Christ has lightened the tools of toil and cast a halo upon lowly labor. No less an advance upon pagan morality was made when Christ, who knew no sin, threw the mantle of mercy over sinning woman. No page of revelation is more touching than that on which is inscribed the judgment, "Neither will I condemn thee; go, sin no more." The Catholic congregation of the Good Shepherd has to-day 150 houses where 20,000 women are under the care of upward of 4,000 sisters.

Buddhism, according to the fifth-day paper of a Siamese representative, teaches that poverty, accident, or misfortune should be borne with patience, and that if they have come by one's own fault the sufferer should try to discover their causes and seek a remedy for them. Temperance is enjoined upon all Buddhists on the ground that the habit of using anything that intoxicates tends to lower the mind to the level of that of an idiot, a madman, or an evil spirit.

With the eleventh day of the Parliament came the consideration of the practical problems of human society and the actual facts of human life. On the previous day Swami Vivekananda, the Hindu monk, had criticised the greater readiness of

English Christianity to supply metaphysics and doctrine to Hindus by missionaries than to give them bread when starving by thousands and hundreds of thousands. To this, on the eleventh day, Bishop Keane said: "I endorse the denunciation that was hurled forth last night against the system of pretended charity that offered food to the hungry Hindus at the cost of their conscience and faith. It is a shame and a disgrace to those who call themselves Christians."

Col. T. W. Higginson characterized the situation as one calling for humility on every hand, when we ask ourselves how well any of us have dealt with the actual problems of human life. With the seething problems of social reform penetrating all our community and raising the question whether one day the whole system of competition under which we live may not be swept away as absolutely as the feudal system disappeared before it; with the questions of drunkenness and prostitution in our cities; with the mortgaged farms in our agricultural sections; with all these things pressing upon us, it is hardly the time for us to assume the attitude of infallibility before the descendants of Plato and the disciples of Gautama Buddha. The test of works is the one that must come before us. Every Oriental that comes to us concedes to us the power of organization, the power of labor, the method in actual life, which they lack. They deny us no virtue except the knowledge of the true God. They don't seem to think we have very much of that, and that knowledge, as they claim, is brought to bear in virtues of heart as well as in the virtues of thrift, of industry, of organization, and in the virtue of prayer, in the virtue of trust, in the virtue of absolute confidence in God. We have come here to teach and to learn. The learning is not so familiar to most of us, perhaps, as the teaching, but when it comes to actual life we might try a little of both.

Mrs. Anna G. Spencer's essay on the eleventh day remarked the dawning of a new form of religion throughout the world; the far East as well as the nearer West; shaping the reform movements of Christianity, and of other great historic faiths as well, along lines of essential moral and social law, the turn-

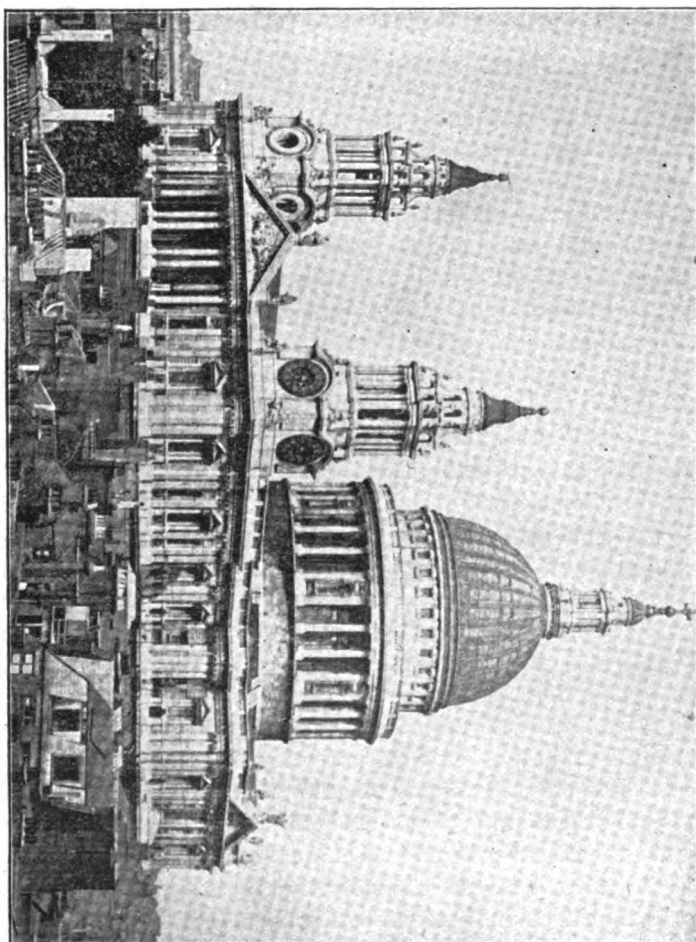
ing of the will of man by inherent tendency toward the moral ideal revealed in conscience and wrought out in human society as it moves onward and upward.

An eleventh-day paper by Mr. C. F. Donnelly presented the Catholic tradition of charity and social faithfulness, dating from the primitive Christianity in which moral watch for souls and for lives of purity in a deeply corrupt society, and charity in a world of extreme poverty at the lower level of life, were the conspicuous and conquering elements of the faith. Bishop Keane, who read Mr. Donnelly's review of the history of Catholic charity, said that in India their system was one of absolute indifference to the religious faith of the needy, and in addition to endorsing the denunciation by Mr. Vivekananda of Christian charity any way limited to converts, he pronounced justifiable, from the Hindu point of view, "the denunciation of the Christian system of the atonement, that came also from the heart of the Hindu monk." He declared that we do not hear half enough of such criticism, and that if by these criticisms Vivekananda can only stir us and sting us into better teachings and better doings in the great work of Christ in the world, he for one would only be grateful to our friend the Hindu monk.

Prof. Francis G. Peabody, in an eleventh-day paper, pointed out that to-day the center of interest lies in what we call the social question, the needs and hopes of human society, its inequalities of condition, its industrial conflicts, its dreams of a better order. With a great suddenness there has spread through all the civilized countries a startling gospel of discontent, a new restlessness, a new conception of philanthropy. The inevitable reaction from the too common religious avoidance of the social question has come. If the Christian church is to have no interest in the social distresses and problems of the time, then those who are most concerned with such problems and distresses will have no interest in the Christian church. The simple fact which we have to face to-day is this, that the working classes have, as a rule, practically abandoned the churches and left them to be the resorts of the prosperous;

and the simple reason for this is the neutrality of the churches toward the social problems of the time. Men are groping for some door which shall open before them into a better social future, but they are like men bewildered in the dark, and the key they carry does not fit the lock they want to turn. Then Christ comes, with the principle he has made clear, of the individual giving himself to the social order, and the door of each one of these social problems swings open as he comes and Christ passes through, the master of them all.

Religion and Wealth, and Christianity as a Social Force, were the themes on the eleventh day of extremely important papers by Dr. Washington Gladden and Prof. R. T. Ely.



ST. PAUL'S CATHEDRAL, LONDON ENGLAND.

CHAPTER XII.

THE HISTORY OF RELIGION AND CIVIL SOCIETY.

THE Zhikko Shinto representative of Japan, Rev. Reuchi Shibata, in a third-day paper, declared his earnest wish that, in accordance with the Divine will that all the children of one Heavenly Father should enjoy peace and comfort in one accord, there should be formed some plan for uniting the armies and navies of all nations on the earth to guard the world as a whole, and thus prevent preposterous wars of one nation with another, all matters of difference between nation and nation being settled by a supreme court of all nations established to determine international justice.

The aspirations of Judaism for social order were set forth in a fourth-day paper by Rabbi Pereira Mendes. In an age of despotism and of war Isaiah and Micah announced an ideal of universal peace or settlement of national disputes by arbitration. Human brotherhood was conceived as the law of human society, and the happiness of all under one common Father made the ideal of all effort, that "from the greatest to the least" one level of blessing might lie on all the sons of men, not alone the brother and neighbor and friend, but the stranger and alien and enemy. Judaism to-day anticipates the future establishment of a court of supreme arbitration for a settlement of the disputes of nations, that the way may be prepared for God's mercy to wipe out the record of man's strayings and errors, the sad story of unbrotherly actions.

The prize essay on Confucianism, presented on the fifth day, set forth as the doctrine of the five relations to be carried out everywhere by all under heaven, that the ruler must be intelligent and the minister good in order to just government; that the father must be loving and the son filial; the elder brother must be friendly and the younger brother respectful; that the husband must be kind and the wife obedient; and that

in our relation with our friends there must be confidence. If these relations are duly maintained, customs will be reformed and order will not be difficult for the whole world. It was upon human affairs especially that Confucius laid great stress. To have order in the world it is necessary that from the emperor down to the common people the fundamental thing for all to do shall be to cultivate virtue. To govern and to give peace to all under heaven these nine paths are most important: to cultivate a good character, to honor the good, to love parents, to respect great offices, to carry out the wishes of the ruler and his ministers, to regard the common people as your children, to invite all kinds of skillful workmen, to be kind to strangers, and to have respect for all the feudal chiefs.

B. Yatsubuchi, of Japan, in a sixth-day paper, remarked that the present state of the world's civilization is limited always to the near material world, and it has not yet set forth the best, most beautiful and most truthful spiritual world, because every religion neglects its duty of universal love and brotherhood. Buddhism aims to turn from the incomplete, superstitious world to the complete enlightenment of the world of truth. The heart of my country, the power of my country, and the light of my country, is Buddhism. That Buddhism, the real Buddhism, is not known to the world.

A Buddhist believer in universal peace and brotherhood, Shaku Soyen of Japan, on the sixteenth day, presented a plan for social peace, social order, undisturbed by wars and rumors of wars, and no longer distressed by costly preparations of the nations for fighting each other by sea or by land.

The fourteenth day address by Dr. S. L. Baldwin on International Justice and Amity, and Dr. Martin's paper the same day on America's Duty to China were important contributions to this general topic, as was also Dr. Jessup's paper on the Religious Mission of the English Speaking Nations.

CHAPTER XIII.

THE RELATION OF RELIGION AND THE LOVE OF MANKIND.

IN AN eleventh-day paper Rev. Z. Ashitsu pointed out that three sacred virtues are essential functions of Buddha: the sacred wisdom, the graceful humanity, and the sublime courage. It is told in a Sutra that the mind of Buddha is so full of humanity that he waits upon every being with an absolutely equal humanity. The object of Buddha's enlightenment was to endow with pleasure and happiness all beings without making any least distinction among them. One of the four holy vows of Buddha is, "I hope I can save all the beings in the universe from their ignorance." But although the Buddha has these two virtues of wisdom and humanity, he could never save a being if he had not another sacred virtue, that is courage. But he had such wonderful courage as to give up his imperial priesthood, full of luxury and pleasure, simply for the sake of fulfilling his desire of salvation. Not only this, he will not spare any trouble or suffering, hardship or severity, in order to crown himself with spiritual success. Buddha himself said that "firmness of mind will never be daunted amid an extreme of pains and hardships." Truly nothing can be done without courage. Courage is the mother of success. It is the same in the saying of Confucius, "A man who has humanity in his mind has, as a rule, certain courage."

In a thirteenth-day address Hon. J. W. Hoyt raised these questions: How far the several religions of the world can actually meet the needs of man; how far the vital religious truths found in all of them have been so obscured by useless theories and forms as to have been lost sight of and made of none effect; and whether religious faiths, no longer made conflicting creeds, may not be so harmonized upon the great essential truths recognized by all as to bring all into one for the redemp-

tion of man from sin and his advancement to the glory of the ideal man made in the image of God. The religion that the world needs, and will at last have, is one that shall make for the rescue and elevation of mankind in every realm and to the highest possible degree; one in which lofty ideas of the most perfect living here and of endless progress toward perfection hereafter shall leave no thought for the profitless theories which at present dominate the faiths. Substantial and valuable expressions of it made by Moses, Confucius, Buddha, Socrates, and Mohammed, yet leave the first full and complete expression of it to the teaching of Christ, the message of peace on earth, good-will towards men.

In a thirteenth-day paper, Prince Wolkonsky, of Russia, drew attention to the failure of our civilization and of our religion to always and everywhere recognize man as man, to accept the brotherhood of man as a divinely established fact, and to let love of mankind, love of the brother man in the largest sense, come into operation always and everywhere.

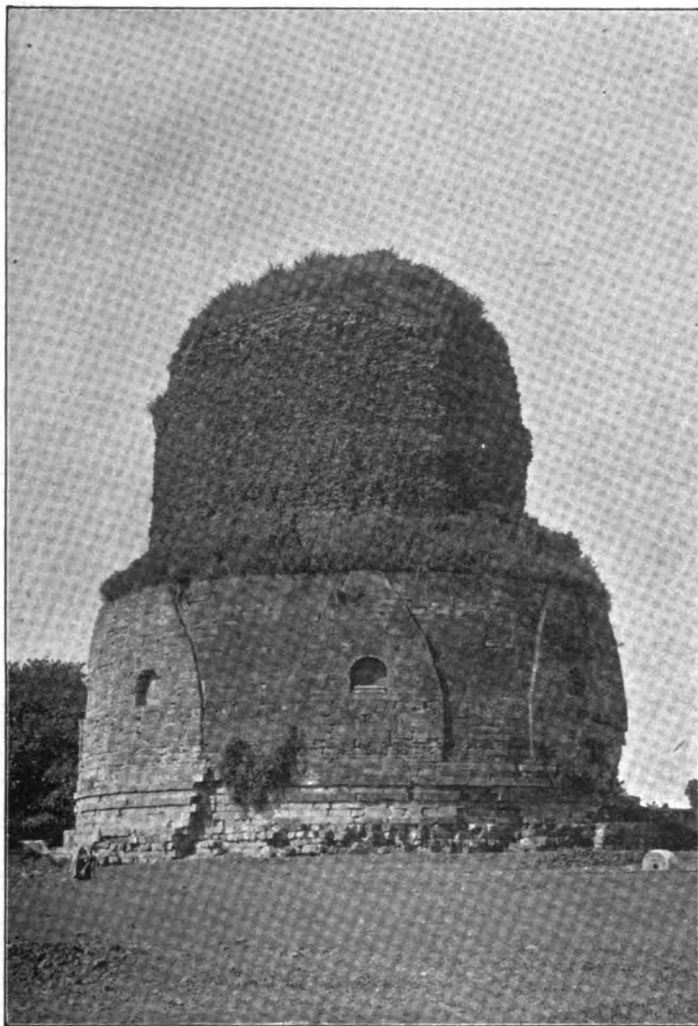
What Christianity teaches, through Christ, of the love of mankind, was eloquently set forth by Dr. Boardman in the closing paper of the Parliament. Rev. B. Fay Mills, in his address on Christ the Saviour of the World, declared that if Christians had been obedient to the teachings of Christ, mankind would already have been brought into union in Christ, and the Parliament of Religions would never have been held.

CHAPTER XIV.

WHAT WAS SAID OF THE PRESENT RELIGIOUS CONDITION OF CHRISTENDOM.

IN a tenth-day paper Rev. James Brand, speaking of Christian evangelism as one of the working forces in American Christianity, urged two great essentials in correction of evils connected with popular evangelism: (1) A higher and wiser conception of the place of a local church, its membership and its ministry, as the agency most important to be depended upon and to be employed in evangelization of so much of the world as it reaches; and (2) a ministry of new evangelistic type, men in the pulpit impressed with the infinitely practical reach of their work, and both able and wise to master those views of God and of man and of life here and hereafter, which are the inspiration and the means of effective evangelistic work. Perhaps the supreme suggestion for this rushing, conceited, self-asserting, money-grasping, law-defying, Sabbath-desecrating, contract-breaking, rationalistic age is that we return to the profound preaching of the sovereignty of God.

In speaking on the tenth day of the religious state of Germany, Count A. Bernstorff said that a struggle with mighty adversaries is on. The socialistic movement spreads utter atheism among the working classes. Perhaps it has never before been uttered with such emphasis that there is no God. This is especially the case among the neglected masses of the large cities. There are those, also, in the so-called ethical movement, who want to form a new religion, or a moral society without customary religion, but the actual adherents are few. The advocacy of negative beliefs meets at first with loud applause, but very few join actively. A new critical school of theology, to which Christ is only a man in whom divine life has come to its highest development, has commanded great attention,



AN OLD BUDDHIST TOWER AT SARNATH, NEAR BENARES, INDIA.

many students coming under its influence, and many people thinking that it will ere long control all the pulpits. On the other hand, powerful traditions, influences newly set at work, and much orthodox zeal, support the established views of Christian faith and life.

Several papers of the fourteenth day were especially directed to survey of the various aspects of Christianity within the limits of nominal Christendom. Prof. T. O'Gorman defined American Christianity as a self-supporting, self-governing religion, in independent but friendly relation to the civil powers; government not recognizing any one church, but giving equality to all, and through all securing the upbuilding of a nation as great religiously as it is politically.

Dr. D. J. Burrell remarked that the peculiarly American establishment is freedom of heart and conscience, freedom to believe what we will respecting the great problems of the endless life, freedom to consult our personal conviction as to whether or where or how we will worship God.

Rev. G. T. Pentecost, presenting evangelical Christianity as the hope of humanity, said that the unity of God and of the race, and the consequent brotherhood of man, as suggested in Paul's great speech on Mars Hill, is a statement that causes us to blush for shame. It is a teaching unique in Christianity declaring brotherhood real in every respect, making every man equal, before God, with every other man, and placing woman where she belongs at man's side, neither slave, nor inferior, but wife, companion, helpmeet.

Dr. H. D. Carroll's valuable religious statistics regarding the United States, and Dr. F. E. Clark's observations as a voyager around the world, furnished abundant reasons for Christian hopefulness.

CHAPTER XV.

THE ASPIRATIONS FOR THE RELIGIOUS REUNION OF CHRISTENDOM.

IN the special congress of religious unity, on the thirteenth day of the Parliament, Rev. C. E. Hulbert reported remarkable growth of the spirit of Christian unity among churches of various denominations. Many persons without regard to sect or creed had put their names to the declaration that "We welcome the light from every source and earnestly desire to constantly grow in the knowledge of truth and the spirit of love, and to manifest the same in helpful service."

Mr. A. M. Powell, in a thirteenth-day address on the grounds of sympathy and fraternity between religious men and women, remarked on the natural propriety of differing forms, methods, and rituals, the externals of the various religions, yet the extreme desirability of unity, fraternity, and coöperation in the promulgation of simple spiritual truth, and the application of admitted Christian truth to human needs. There is in every religion a conception of the Supreme and the Infinite, the perfection of which is reached in the Christian ideal of God as a Father in whom all men constitute a brotherhood, the law of which is justice and mercy and love from each to all. The basis of the ideal brotherhood of man made the experience of William Penn among the North American aborigines one of wholly exceptional success. In other experiences Christians have found the untutored men of the forest ready to understand in regard to God the infinite Spirit and Father, but doubtful of the character of any Son of God represented by Christians known to them. The extent to which the very reverse of the Christian spirit has been shown among Christians is the measure of their failure to beat one among themselves and to carry unity forth from Christendom over the whole world.

Thomas J. Semmes, in a thirteenth-day paper, urged the

adoption of a practical unity of all Christian nations, through some plan for making arbitration take the place of war ; utilizing perhaps as the natural center for such a plan the exceptional position of the Pope, the personage who could stand as the highest representative of moral force among Christian nations ; no longer a temporal sovereign swayed by earthly ambition, and commanding the especial support of over two hundred millions of Christians throughout the world.

The paper of Dr. Philip Schaff, on the fifteenth day, presented suggestions of both large scholarship and profound thought looking to the finding, by Christians of every creed and school, of a basis of essentials acceptable to all. Dogmas, as imperfect human definitions of divine truths, may, with the advance of knowledge, be improved by better statements. Behind dogma is doctrine more important than dogma, and deeper than doctrine, and most important of all, is truth. The various schools of faith should prepare a short popular statement of essentials, looking to peace in every direction and to the widest unity embracing the largest number. As the reformation of the sixteenth century ended in division, so will the reformation of the twentieth century end in reunion. Progress toward reunion has begun in earnest. The age of sectarianism is passing away, the age of catholicity is coming on. However many experiments may fail, the cause of union makes steady and sure gain. Besides many minor, yet large and difficult problems of reunion, the largest and most difficult of all has in view the three grand divisions of Christendom, Greek, Latin, and Protestant. The Greek numbers 84,000,000 ; the Latin or Catholic 215,000,000 ; and the Protestant 130,000,000. The Greek and Latin go back to the age of Christian origins, the one at Jerusalem and the other at Rome, while the Protestant came, directly or indirectly, by departure from the Latin of the later middle ages. Reunion can come only when all the churches shall be thoroughly Christianized in spirit and in truth, and all the creeds of Christendom brought into one in the creed of Christ. The reunion of Christendom will come in close following of the divine Master

and doing his work, unto the coming of that kingdom of God whose length and breadth, variety and compass, surpass human comprehension.

Canon Fremantle's paper on the Reunion of Christendom nobly reinforced and wisely illustrated Dr. Schaff's argument.

The importance of a never yet attempted union of all Christians, in order to the success of Christian missions, was the subject of a fifteenth-day paper by Rev. George T. Candlin. Christianity appears in Christ, at its fountain head, a Religion for the world, a gospel for all mankind. But through centuries darkened by selfishness, by pride, by the love of power, by intolerant bigotry, by intestine strife, she has gone far to forget her errand to the world. For the first time in the history of the world the idea had been conceived of bringing together face to face not only the many branches of Christendom, but also leaders of the great historic faiths of the world. The splendid courage which has undertaken such a task will not be lost. Everything is calling loudly for a radical change of attitude on the part of Christian men. Our distinctions and divisions rest on certain hopeless arguments which can never be settled one way or the other. They are strangling us. Meanwhile material changes and civilizing influences are flinging the nations into each other's arms. The federation of Christian men and the prosecution in a spirit of loving sympathy of evangelization throughout the world, are the great ideals which in the past have made the church illustrious, and must in the future be her salvation. The original program of Christianity lies still before us. Shame to us that after these nineteen centuries it is unaccomplished ; shame, deeper shame still, if now we count the cost or magnify the difficulty, or look back in the hour of danger ; but deepest, most undying shame, if in our littleness or narrowness or love of forms and theologies, and ecclesiasticisms and rituals, the great ideal itself should be lost, "Peace on earth, good-will toward men."

CHAPTER XVI.

HOPES FOR THE RELIGIOUS UNION OF THE WHOLE HUMAN FAMILY.

ON the opening day of the Parliament the Confucian Representative Pung Kwang Yu recalled how China's great sage taught that duty was summed up in reciprocity, and that reciprocity finds a new meaning and glory in a Parliament of Religions, ruled by charity and good will, and serving to enable each to discover what is excellent in other faiths than his own. The Shinto representative from Japan, also, Rev. R. Shibata, expressed in his response to the opening-day welcome, that he had fourteen years since given expression to his desire for a friendly meeting of the world's religionists, in order to an interchange of thought, increase of fraternal relations, and union of all the religions of the world, with the consummation of perfect justice among all nations.

The German voice of Count Bernstorff, in response to welcome, declared, for evangelical Christianity, the fitness of recognizing as divine the basis of our common humanity, and expecting to find man coming into connection with God quite apart from his connection with any historic religion.

The Buddhist representative from Ceylon, H. Dharmapala, in his opening-day response, pronounced the program of the Parliament a re-echo of the great consummation accomplished by the Buddhists of India, under the Emperor Asoka, twenty-one centuries ago, when a thousand scholars held a council lasting for seven months at Patna, and epitomizing the proceedings and scattering the report throughout India, produced results which are still a living power.

The Hindu monk, Swami Vivekananda, of Bombay, said in response to welcome that it was a Hindu principle to recognize all faiths as expressions of truth, and that from his earliest boyhood he had repeated a sacred text, used daily by mill-

ions in India, which says that as the different streams, having their sources in different places, all mingle their water in the sea, so the different paths which men take through different tendencies, various though they appear, and crooked or straight, all lead to the one Lord.

For the Brahmo-Somaj of India, Mr. B. B. Nagarkar said on the opening day that among their fundamental principles were unity of prophets and harmony of faiths through universal love for all forms and shades of truth, and that broad sympathy of faiths, which is a marked Oriental characteristic.

The address of Principal Grant of Canada in response to welcome, expressed the conviction that a parliament seeking to promote the unity of faiths and the union of all mankind must have come long since but for sin and failure on the part of Christians who had not known and had not obeyed the mind of Christ calling to this very thing. And Dr. A. W. Momerie, responding for English Christianity, indicated the spirit of proper comprehension by saying that all religions are fundamentally more or less true, and all are superficially more or less false, the one God having his witness of himself under all.

The expounder of Hinduism, in a second-day paper, M. N. D'vivedi, suggested the possibility of enunciating a few principles of universal religion, which every man who professes to be religious must accept, apart from his being a Hindu or a Buddhist, a Mohammedan or a Parsee, a Christian or a Jew; but these principles he found, not in laws of conduct and life, not in spirit and aim and aspiration, but in two specific beliefs, (1) Belief in the existence of an ultramaterial principle in nature and in the unity of the all, and (2) Belief in reincarnation and salvation by action.

Z. Noguchi, the interpreter accompanying four Japanese Buddhist priests, spoke on the third day of the possibility and importance of finding that one way of attaining truth towards which all religions point, and by finding that bringing all religions into one.

The Japanese Buddhist, Mr. Kinza R. M. Hirai, in a third-day paper, earnestly protested a desire for practical religious union,

on the basis of pure and perfect justice among all men, consistent practice of good teaching, and thorough international justice, regardless of those various external aspects of religion which mark Buddhist, Christian, and other forms of religion. Christianity, as cruel injustice to the weaker with the apparent assumption that heathen and idolaters (falsely so-called) have no rights to life, liberty and happiness which Christians are bound to respect, Japanese Buddhists revolt from, while warmly admiring the spirit of the gospels and earnestly desiring to realize their truth in life and character and conduct.

In a fourth-day paper, H. Toki of Japan set forth his belief that the time had come to remodel Japanese Buddhism ; that the happy herald is at the gates announcing the coming of the Buddhism of perfected intellect and emotion, synthesizing the ancient and modern sects ; and that with this change the faith of Buddha will rise and spread its wings under all heaven as the grand Buddhism of the whole world.

Religion has not come to its rights in the world, said Prof. C. H. Toy, in a tenth-day paper, because it still occupies, as a rule, the low plane of early, unmoral thought, and lacks the true power which comes from contact of the soul of man with the Soul of the world, and from feeling a divine personality as the ideal of justice and love. If inadequate conceptions of God and of the moral life, the life of God in the soul of man, were swept away ; if the habit of contemplation of the ideal were more cultivated and depended upon ; if men more fully felt themselves to be literally working with God and God working with them ; not only would moral evil in the presence of such a communion be powerless, but men would have a conception of religion in which almost all, perhaps all, the religious systems of the world may agree.

At the opening of the morning meeting of the eleventh day, Theodore F. Seward explained the principle of a proposed Brotherhood of Christian Unity, the bond of which is desire to serve God and our fellow men under the inspiration of the life and teachings of Jesus Christ.

Rev. R. A. Hume, in a sixteenth-day paper, pointed out



A SHINTO PRIEST, ARRAYED IN FULL SACERDOTAL ROBES.

the intense longing of the Hindu mind for comprehensiveness, for unity, first in the objects of intelligence, and also in unification of opposites—a mood of the Hindu intellect which makes the sympathy of faiths and the sympathy of humanity very easy and natural to Hindus.

On the sixteenth day, Mr. Kinza R. M. Hirai, of Japan, expressed the belief that the one aim and object common to all assembled in the Parliament, that of desire in love to help and teach the others, must have the grand, far-reaching result of bringing into one, Christian and Buddhist and Parsee and Moslem and Brahman and Jew, through the glorious revelation to all eyes of one pure holy truth, unclothed of sect and creed, and clothed in the common heart and mind of many men of many faiths.

Shaku Soyen, a Japanese Buddhist, on the sixteenth day, presented assurances of his faith that from the Parliament would date all over the world a beginning of universal brotherhood and sympathy, the formation of a common family of man, according to the plan preached by Buddha, taught by Confucius, and later taught by Jesus Christ.

Unity with diversity in religion is represented in Japan in the fact that any Japanese may be, and the many are, at once Shintoist, Confucian, and Buddhist, Shintoism furnishing in Divine Ancestry the ideal object of reverence, Confucianism offering the rules of life, for the family and for society, and Buddhism supplying the way of salvation. Mr. N. Kishimoto, of Japan, in making this statement on the sixteenth day, expressed his conviction that when the best and most worthy teachings of different systems come to be understood side by side the ideal elements of Christianity as a universal religion, a broadly inclusive religion, a religion ascribing divine origin and destiny to man, a religion profoundly and practically teaching love to God and love to man, and finally a religion making the moral perfection of God the ideal of man, must naturally predominate among all men and become the bond of human union for religion throughout the world.

CHAPTER XVII.

WHAT WERE DEEMED THE ELEMENTS OF A PERFECT RELIGION.

THE Paulist Catholic representative, Father Walter Elliott, in a third-day paper, found the essence and law of religion, as a method or process of human betterment, in the fullness of all outer and inner means of bringing the mind and heart of man under the immediate influence of the divine spirit in the union of love, everything outward and instituted, worship and sacraments, organizations, authorities and discipline, the work and the doctrine of Christ, having for their purpose to incite to love and unite the soul with the love of God manifested in Christ.

Rev. T. E. Slater, in a third-day paper, declared that the underlying element in all religions, the root from which grow worships and faiths of truly spiritual character, is the belief that the human worshiper is somehow made in the likeness of the divine, that the conscious soul is essentially one with deity, and that life is the progress of the pilgrim spirit of man, through whatever definite existences, to reunion with the Infinite.

The paper of Cardinal Gibbons on the fourth day was characterized by Bishop Keane, who read it, as supremely practical, in view of the fact that more important and essential than all else is the tendency of Religion to bless mankind ; enlightening man, purifying man, comforting man, improving man's condition here below, and leading him to happiness hereafter. The Cardinal pronounced as most interesting and important of all the aspects of Catholic faith, not apostolic succession, not unity, not Catholicity, not a sublime moral code, but that wonderful system of organized benevolence which it administers for the alleviation and comfort of suffering humanity. "However we differ in faith," said he, "there is one platform, thank God,

one on which we stand united, the platform of charity and benevolence." Never do we approach nearer to our Heavenly Father than when we alleviate the sorrows of others. Never do we perform an act more godlike than when we bring sunshine to hearts that are dark and desolate. "Religion," says the apostle, "pure and undefiled before God and the Father, is this, to visit the fatherless and the widow in their tribulation and to keep oneself unspotted from this world." Or to borrow the words of the pagan Cicero, *Homines ad deos nulla re propius accedunt quam salutem hominibus dando*—"There is no way by which men can approach nearer to the gods than by contributing to the welfare of their fellow creatures." "By this test of its humanity," said Bishop Keane in conclusion, "the Religion of Christ stands perfect before all mankind."

Dr. Lyman Abbott, in a fourth-day address, pronounced for more unselfish service and reverence, more imitation of Christ, and less of creeds, of fear, of propitiation, and of hope of reward. The universal hunger of the human race is for a better understanding of our moral relations one to another, a better understanding of what we are and mean to be, and a better appreciation of the infinite One who is behind all material and all spiritual phenomena, that we may fashion ourselves according to the divine ideal in our nature, the manifestation of which in Christ is our message of love and hope and joy to all the ends of the earth.

Professor G. S. Goodspeed, in a fifth-day paper, speaking of the hope of religious unity and the future of religious systems, declared the glory of that early Christianity which, encountering Egypt and Syria, Judea, Greece and Rome, was able to take all their truths into her grasp and incarnating them in Jesus Christ make them in him the beginning of a new age, the starting point of a higher evolution. The religions that are dead all warn us that the ultimate religion must come, not by choice selections, but by some higher thought reconciling and fulfilling all others, the highest thought of comprehension and absorption of God, based in man's need of God and man's capacity to know God.

In a tenth-day paper Professor C. H. Toy found the true power of religion in the contact between the Divine Soul and the soul of man. The great creative religious minds have excelled in the imaginative power and the force of will necessary to feel the reality of a divine personality in the universe, to value this personality as the ideal of justice and love, and to keep the image of it fresh and living in the mind day by day in the midst of the throng of the petty and serious cares of life.

On the eleventh day a paper, sent from Japan by S. Horiuchi, stated the result of the Buddha's life and teaching in these terms: "The light of truth and mercy began to shine from him over the whole world and the way of emancipation was open for all human beings, so that every one can bathe in his blessings and walk in the way of enlightenment."

In a sixteenth-day paper N. Kishimoto, discussing the prospects of religion in Japan, where Shintoism, Confucianism, Buddhism and Christianity together appeal to a people already schooled to choose freely and to pursue what is best, gave his reasons for thinking that the following Christian elements would be found winning predominance: universalism based on faith in one God and Father of all mankind; inclusive power reaching into all lands and leavening all peoples; the doctrine of man's divine derivation, making him one in nature with God, and thus uplifting all human beings alike; the foundation of all in love to God and love to man, with the perfect example of it in Christ; and the holding up to every man as a practical idea for his pursuit perfection after the pattern of God himself.

On the seventeenth day, Bishop Keane, summing up the results of this Parliament, declared that this comparison of all the religions had conclusively shown that the only worthy idea of God is that of Monotheism; that the belief in a divine revelation was a necessary step to religious unity; that all human endeavors to tell of the means provided by Almighty God for uniting mankind with himself led logically and historically to Jesus Christ. As long as God is God and man is

man, Jesus Christ is the center of Religion forever. And because he is the ultimate center, his one organic Church must also and equally be ultimate.

In the closing elaborate address before the Parliament, Dr. George Dana Boardman argued that Christ is the only unifier of mankind. Other religions are topographical, Christianity is universal. Christ is the great unifier by his incarnation and by his teaching with regard to love and neighborhood. He is the key to all social problems. By his death for the sins of the whole world, Christ is unifying mankind. The cross declares the brotherhood of man under the Fatherhood of God. By his immortal life, Christ is drawing men to himself and to each other. Jesus Christ is the true center of gravity, and only as the forces of mankind are pivoted on him are they in balance.

PART THIRD.

THE PARLIAMENT PAPERS.

PART THIRD.

THE PARLIAMENT PAPERS.

THE SECOND DAY.

ADDRESS OF THE REV. DR. S. J. NICCOLLS, OF ST. LOUIS,
ON TAKING THE CHAIR.

MEMBERS OF THE PARLIAMENT, SONS OF A COMMON HEAVENLY FATHER, AND BROTHERS IN A COMMON HUMANITY,—It is with special pleasure that I assume the task now assigned to me. Happily for me at least it involves no serious labors, and requires no greater wisdom than to mention the names of the speakers and the subjects placed upon the program for to-day. And yet, when I mention the name of the subject that is to invite our consideration to-day, I place before you the most momentous theme that ever engaged human thought—the sublimest of all facts, the greatest of all thoughts, the most wonderful of all realities; and yet, when I mention the name, it points not to a law, not to a principle, not to the explanation of a phenomenon, but it points us to a living person.

The human mind, taught and trained by human thoughts and human loves, points us to One who is over all, above all and in all, in whom we live, move and have our being, with whom we all have to do, light of our light, life of our life, the grand reality that underlies all realities, the being that pervades all beings, the sum of all joys, of all glory, of all greatness; known yet unknown, revealed yet not revealed, far off from us yet nigh to us; for whom all men feel if haply they might find him; for whom all the wants of this wondrous nature of ours go out in inextinguishable longing; one with whom we all have to do and from whose dominion we can never escape. If such be the subject that we are to consider to-day, surely it becomes us to undertake it in a spirit of reverence and of humility. We cannot bring to its con-

*NOTE.—The proceedings of the first day are found in Part First, Chapter III.

In the seventeen days of the Parliament, notwithstanding frequent and protracted sessions, it was simply impossible that all the papers prepared for it should be read without condensation or omission. Some of the most important and interesting papers it was found necessary, in the absence of the writers, to omit entirely from public reading. In this volume some papers are given in full which had thus to be retrenched, and of which consequently no adequate report has reached the public. This has especially been done in the case of papers representing systems remote and little known. In papers representing systems near at hand and familiarly known, when condensation is made it is with scrupulous care to preserve both the full thought and the language of the writer.

templation the exercise of our reasoning faculties in the same way that we would consider some phenomenon or fact of history. He who is greater than all hides himself from the proud and the self-sufficient; he reveals himself to the meek and lowly and humble in heart. It is rather with the heart that we shall find him than by measuring him merely with our feeble intellects. To-day, as always, the heart will make the theologian.

Perhaps some one may say: "After so long a period in human history why should we come to consider the existence of God? Is the fact so obscure that it must take long centuries to prove it? Has he so hidden himself from the world that we have not yet exactly found out that he is or what he is?"

This is only apparently an objection of wisdom. If God were simply a fact of history, if he were simply a phenomenon in the past, then once found out or once discovered it would remain for all time. But since he is a person, each age must know and find him for itself; each generation must come to know and find out the living God from the standpoint which it occupies. It is not enough for you and for me that long generations ago men found him and bowed reverently before him and adored him. We must find him in our age and in our day, to know how he fills our lives and guides us to our destiny. This is the grand fact that lies before us, the great truth that is to unite us. Here, if anywhere, we must find God and unite in our beliefs. We could not afford to begin the discussions of a religious parliament without placing this great truth in the foreground. A parliament of religious belief without the recognition of the living God—that were impossible. Religion without a God is only the shadow of a shade; only a mockery that rises up in the human soul.

After all, we can form no true conception of ourselves or of man's greatness without God. The greatness of human nature depends upon its conception of the living God. All true religious joy, all greatness of aspiration that has wakened in these natures of ours, comes not from our conception of ourselves, not from our own recognition of the dignity of human nature within us, but from our conception of God and what he is, and our relation to him.

No man can ever find content in his own attainments or find peace and satisfaction in his own achievements. It is as he goes out toward the Infinite and the Eternal and feels that he is linked to him, that he finds satisfaction in his soul, and the peace of God which passeth understanding comes down into his heart. There are many reasons, therefore, why we should begin to-day with the study of Him who holds all knowledge and all wisdom. If there is a God, a Creator, a Lord of all things, Beginning of all things and End of all things, for whom all things are, then in him we are to find the key to history, the explanation of human nature, the light that shall guide us in our pathway in the future. You can all readily see, if you will reflect a moment, how everything would vanish of what we call great and

glorious in our material achievements, in our literature, in all our civil and social institutions, if that one thought of the living God were taken away.

But utter that simple name, and straightway there comes gathering around it the clustering of glorious words shining and leaping out of the darkness until they blaze like a galaxy of glory in the heavens—law, order, justice, love, truth, immortality, righteousness, glory! Blot out that word and leave in its place simply that other word “atheism,” and then in the surrounding blackness we may see dim shadows of anarchy, lawlessness, despair, agony, distress; and if such words as law and order remain they are mere echoes of something that has long since passed away.

We need it, then, first of all for ourselves, that we may understand the dignity of human nature, that this great truth of God's existence should be brought close to us; we need it for our civilization.

RATIONAL DEMONSTRATION OF THE BEING OF GOD.

BY THE VERY REV. AUGUSTINE F. HEWITT, C.S.P.

An honorable and arduous task has been assigned me. It is to address this numerous and distinguished assembly on a topic taken from the highest branch of special metaphysics. The thesis of my discourse is the rational demonstration of the being of God, as presented in Catholic philosophy. This is a topic of the highest importance and of the deepest interest to all who are truly rational, who think, and who desire to know their destiny and to fulfil it. The minds of men always and everywhere, in so far as they have thought at all, have been deeply interested in all questions relating to the divine order and its relations to nature and humanity.

The idea of a divine principle and power, superior to sensible phenomena, above the changeable world and its short-lived inhabitants, is as old and as extensive as the human race. Among vast numbers of the most enlightened part of mankind it has existed and held sway in the form of pure monotheism, and even among those who have deviated from this original religion of our first ancestors the divine idea has never been entirely effaced and lost. In our own surrounding world, and for all classes of men differing in creed and opinion who may be represented in this audience, this theme is of paramount interest and import.

Christians, Jews, Mohammedans and philosophical theists are agreed in professing monotheism as their fundamental and cardinal doctrine. Even unbelievers and doubters show an interest in discussing and endeavoring to decide the question whether God does or does not exist. It is to be hoped that many of them regard their skepticism rather as a darkening cloud over the face of nature than as a light clearing away the mists of error; that they would gladly be convinced that God does exist and govern a world which he has made. I may, therefore, hope for a welcome reception to my thesis in this audience.

I have said that it is a thesis taken from the special metaphysics of Catholic philosophy. I must explain at the outset in what sense the term Catholic philosophy is used. It does not denote a system derived from the Christian revelation and imposed by the authority of the Catholic Church; it signifies only that rational scheme which is received and taught in the Catholic schools as a science proceeding from its own proper principles by its own methods, and not a subaltern science to dogmatic theology. It has been adopted in great part from Aristotle and Plato, and does not disdain to borrow from any pure fountain or stream of rational truth. The topic before

us is, therefore, to be treated in a metaphysical manner, on a ground where all who profess philosophy can meet, and where reason is the only authority which can be appealed to as umpire and judge. All who profess to be students of philosophy thereby proclaim their conviction that metaphysics is a true science by which certain knowledge can be obtained.

Metaphysics, in its most general sense, is ontology — *i. e.*, discourse concerning being in its first and universal principles. Being, in all its latitude, in its total extension and comprehension, is the adequate object of intellect, taking intellect in its absolute essence, excluding all limitations. It is the object of the human intellect, in so far as this limited intellectual faculty is proportioned to it and capable of apprehending it. Metaphysics seeks for a knowledge of all things which are within the ken of human faculties in their deepest causes. It investigates their reason of being, their ultimate, efficient and final causes. The rational argument for the existence of God, guided by the principles of the sufficient reason, and efficient causality begins from contingent facts and events in the world and traces the chain of causation to the first cause. It demonstrates that God is, and it proceeds, by analysis and synthesis, by induction from all the first principles possessed by reason, from all the vestiges, reflections and images of God in the creation, to determine what God is, his essence and its perfections.

Let us then begin our argument from the first principle that everything that has any kind of being, that is, which presents itself as a thinkable, knowable or real object to the intellect, has a sufficient reason of being. The possible has a sufficient reason of its possibility. There is in it an intelligible ratio which makes it thinkable; without this it is unthinkable, inconceivable, utterly impossible; as, for instance, a circle the points in whose circumference are of unequal distances from the center. The real has a sufficient reason for its real existence. If it is contingent, indifferent to nonexistence or existence, it has not its sufficient reason of being in its essence. It must have it, then, from something outside of itself, that is, from an efficient cause.

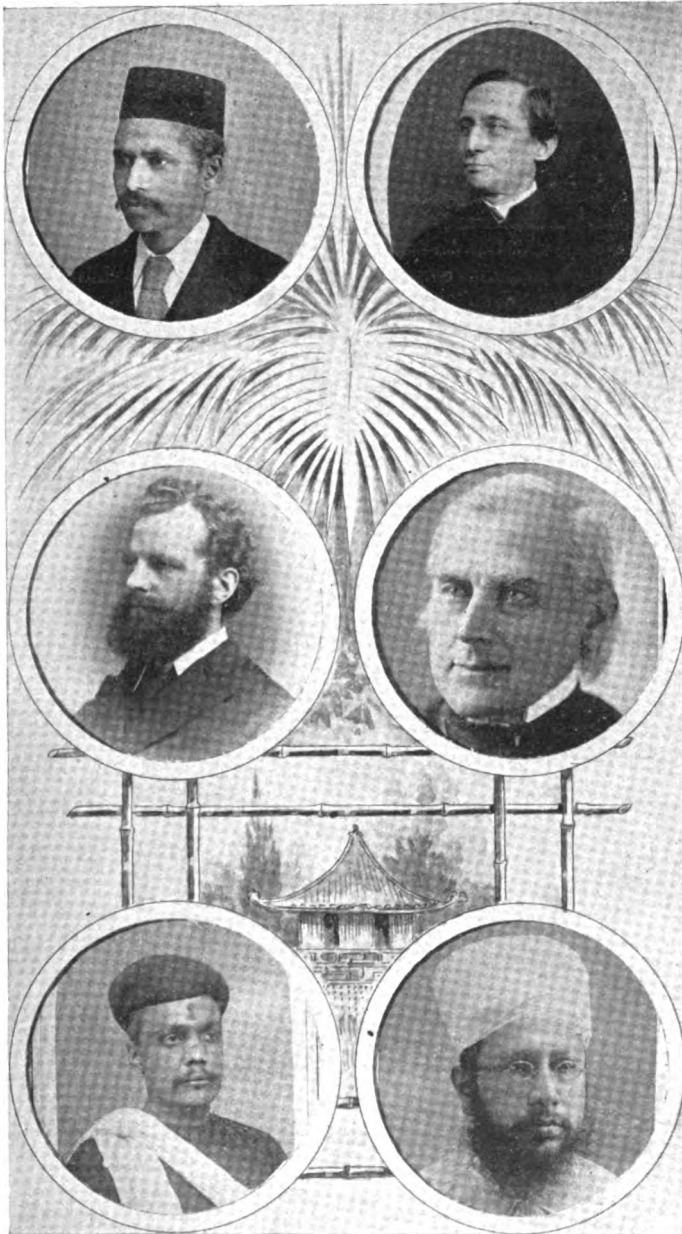
All the beings with which we are acquainted in the sensible world around us are contingent. They exist in determinate, specific, actual, individual forms and modes. They are in definite times and places. They have their proper substantial and accidental attributes; they have qualities and relations, active powers and passive potencies. They do not exist by any necessary reason of being; they have become what they are. They are subject to many changes even in their smallest molecules and in the combinations and movements of their atoms. This changeableness is the mark of their contingency, the result of that potentiality in them, which is not of itself in act, but is brought into act by some moving force. They are in act, that is, have actual being, inasmuch as they have a specific and individual reality. But they are never, in any one instant, in act to the whole extent of their capacity. There is a dormant potency of further actuation always in their

actual essence. Moreover, there is no necessity in their essence for existing at all. The pure, ideal essence of things is, in itself, only possible. Their successive changes of existence are so many movements of transition from mere passing potency into act under the impulse of moving principles of force. And their very first act of existence is by a motion of transition from mere possibility into actuality. The whole multitude of things which become, of events which happen, the total sum of the movements and changes of contingent beings, taken collectively and taken singly, must have a sufficient reason of being in some extrinsic principle, some efficient cause.

The admirable order which rules over this multitude, reducing it to the unity of the universe, is a display of efficient causality on a stupendous scale. There is a correlation and conservation of force acting on the inert and passive matter, according to fixed laws, in harmony with a definite plan, and producing most wonderful results. Let us take our solar system as a specimen of the whole universe of bodies moving in space. According to the generally received and highly probable nebular theory, it has been evolved from a nebulous mass permeated by forces in violent action. The best chemists affirm by common consent that both the matter and the force are fixed quantities. No force and no matter ever disappears, no new force or new matter ever appears. The nebulous mass and the motive force acting within it are definite quantities, having a definite location in space, at definite distances from other nebulas. The atoms and molecules are combined in the definite forms of the various elementary bodies in definite proportions. The movements of rotation are in certain directions, condensation and incandescence take place under fixed laws, and all these movements are coördinated and directed to a certain result, viz.: the formation of a sun and planets.

Now, there is nothing in the nature of matter and force which determines it to take on just these actual conditions and no others. By their intrinsic essence they could just as well have existed in greater or lesser quantities in the solar nebula. The proportions of hydrogen, oxygen and other substances might have been different. The movements of rotation might have been in a contrary direction. The process of evolution might have begun sooner and attained its finality ere now, or it might be beginning at the present moment. The marks of contingency are plainly to be discerned in the passive and active elements of the inchoate world as it emerges into the consistency and stable equilibrium of a solar system from primitive chaos.

Equally obvious is the presence of a determining principle, acting as an irresistible law, regulating the transmission of force along definite lines and in a harmonious order. The active forces at work in nature, giving motion to matter, only transmit a movement which they have received, they do not originate. It makes no difference how far back the series of effects and causes may be traced, natural forces remain always secondary causes,



REV. B. B. NAGARKAR.
 PROF. J. ESTLIN CARPENTER.
 MANILAL N. D'VIVEDI

MGR. D'HARLEZ.
 VERY REV. AUGUSTINE F. HEWITT,
 C.S.P.
 JINANJI JAMSHEDJI MODI.

with no tendency to become primary principles ; they demand some anterior, sufficient reason of their being, some original, primary principle from which they derive the force which they receive and transmit. They demand a First Cause.

In the case of a long train of cars in motion, if we ask what moves the last car, the answer may be the car next before it, and so on until we reach the other end, but we have as yet only motion received and transmitted, and no sufficient reason for the initiation of the movement by an adequate efficient cause. Prolong the series to an indefinite length and you get no nearer to an adequate cause of the motion ; you get no moving principle which possesses motive power in itself ; the need of such a motive force, however, continually increases. There is more force necessary to impart motion to the whole collection of cars than for one or a few. If you choose to imagine that the series of cars is infinite you have only augmented the effect produced to infinity without finding a cause for it. You have made a supposition which imperatively demands the further supposition of an original principle and source of motion, which has an infinite power. The cars singly and collectively can only receive and transmit motion. Their passive potency of being moved, which is all they have in themselves, would never make them stir out of their motionless rest. There must be a locomotive with the motive power applied and acting, and a connection of the cars with this locomotive, in order that the train may be propelled along its tracks.

The series of movements given and received in the evolution of the world from primitive chaos is like this long chain of cars. The question how did they come about, what is their efficient cause, starts up and confronts the mind at every stage of the process. You may trace back consequents to their antecedents, and show how the things which come after were virtually contained in those which came before. The present earth came from the paleozoic earth, and that from the azoic, and so on, until you come to the primitive nebula from which the solar system was constructed.

But how did this vast mass of matter, and the mighty forces acting upon it, come to be started on their course of evolution, their movements in the direction of that result which we see to have been accomplished? It is necessary to go back to a first cause, a first mover, an original principle of all transition from mere potency into act, a being, self-existing, whose essence is pure act and the source of all actuality. The only alternative is to fall back on the doctrine of chance, an absurdity long since exploded and abandoned, a renunciation of all reason, and an abjuration of the rational nature of man.

Together with the question "How," and the inquiry after efficient causes of movement and changes in the world, the question "Why" also perpetually suggests itself. This is an inquiry into another class of the deepest causes of things, viz., final causes. Final cause is the same as the

end, the design, the purpose toward which movements, changes, the operation of active forces, efficient causes, are directed, and which are accomplished by their agency.

Here the question arises, how the end attained as an effect of efficient causality can be properly named as a cause. How can it exert a causative influence, retroactively, on the means and agencies by which it is produced? It is last in the series, and does not exist at the beginning or during the progress of the events whose final term it is. Nothing can act before it exists or gives existence to itself. Final cause does not, therefore, act physically like efficient causes. It is a cause of the movements which precede its real and physical existence, only inasmuch as it has an ideal pre-existence in the foresight and intention of an intelligent mind. Regard a masterpiece of art. It is because the artist conceived the idea realized in this piece of work that he employed all the means necessary to the fulfilment of his desired end. This finished work is, therefore, the final cause, the motive of the whole series of operations performed by the artist or his workmen.

The multitude of causes and effects in the world, reduced to an admirable harmony and unity, constitutes the order of the universe. In this order there is a multifarious arrangement and coördination of means to ends, denoting design and purpose, the intention and art of a supreme architect and builder, who impresses his ideas upon what we may call the raw material out of which he forms and fashions the worlds which move in space, and their various innumerable contents. From these final causes, as ideas and types according to which all movements of efficient causality are directed, the argument proceeds which demonstrates the nature of the First Cause, as in essence, intelligence and will.

The best and highest Greek philosophy ascended by this cosmological argument to a just and sublime conception of God as the supremely wise, powerful and good author of all existing essences in the universe, and of all its complex, harmonious order. Cicero, the Latin interpreter of Greek philosophy, with cogent reasoning, and in language of unsurpassed beauty, has summarized its best lessons in natural theology. In brief, his argument is that since the highest human intelligence discovers in nature an intelligible object far surpassing its capacity of apprehension, the design and construction of the whole natural order must proceed from an Author of supreme and divine intelligence.

The questioning and the demand of reason for the deepest causes of things is not, however, yet entirely and explicitly satisfied. The concept of God as the first builder and mover of the universe comes short of assigning the first and final cause of the underlying subject-matter which receives formation and motion. When and what is the first matter of our solar nebula? How and why did it come to be in hand and lie in readiness for the divine architect and artist to make it burn and whirl in the process of

the evolution of sun and planets? Plato is understood to have taught that the first matter, which is the term receptive of the divine action, is self-existing and eternal.

The metaphysical notion of first matter is, however, totally different from the concept of matter, as a constant quantity and distinct from force in chemical science. Metaphysically first matter has no specific reality, no quality, no quantity. It is not as separate from active force in act, but is only in potency. Chemical first matter exists in atoms, say of hydrogen, oxygen or some other substance, each of which has definite weight in proportion to the weight of different atoms. It would be perfectly absurd to imagine that the primitive nebulous vapor which furnished the material for the evolution of the solar system was in any way like the Platonic concept of original chaos. We may call it chaos, relatively to its later, more developed order. The artisan's work-shop, full of materials for manufacture, the edifice which is in its first stage of construction, are in a comparative disorder, but this disorder is an inchoate order.

So our solar chaos, as an inchoate virtual system, was full of initial, elementary principles and elements of order. The Platonic first matter was supposed to be formless and void, without quality or quantity, devoid of every ideal element or aspect, a mere recipient of ideas which God impressed upon it. The undermost matter of chemistry has definite quiddity and quantity, is never separate from force, and as it was in the primitive solar nebula, was in act and in violent activity of motion. It is obvious at a glance that a Platonic first matter, existing eternally by its own essence, without form, is a mere vacuum, and only intelligible under the concept of pure possibility. Aristotle saw and demonstrated this truth clearly. Therefore, the analysis of material existences, carried as far as experiment or hypothesis will admit, finds nothing except the changeable and the contingent.

Let us suppose that underneath the so-called simple substances, such as oxygen and hydrogen, there exists, and may hereafter be discerned by chemical analysis, some homogeneous basis, there still remains something which does not account for itself, and which demands a sufficient reason for its being in the efficient causality of the first cause. The ultimate molecule of the composite substance, and the ultimate atom of the simple substance, each bears the marks of a manufactured article. Not only the order which combines and arranges all the simple elements of the corporeal world, but the gathering together of the materials for the orderly structure; the union and relation of matter and force; the beginning of the first motions, and the existence of the movable element and the motive principle in definite quantities and proportions, all demand their origin in the intelligence and the will of the first cause.

In God alone essence and existence are identical. He alone exists by the necessity of his nature, and is the eternal self-subsisting being. There

is nothing outside of his essence which is coeval with him, and which presents a real, existing term for his action. If he wishes to communicate the good of being beyond himself he must create out of nothing the objective terms of his beneficial action. He must give first being to the recipients of motion, change, and every kind of transition from potency into actuality. The first and fundamental transition is from not-being, from the absolute non-existence of anything outside of God, into being and existence by the creative act of God, who called, by his almighty word, the world of finite creatures into real existence.

In this creative act of God the two elements of intelligence and volition are necessarily contained. Intelligence perceives the possibility of a finite, created order of existence, in all its latitude. Possibility does not, however, make the act of creation necessary. It is the free volition of the Creator which determines him to create. It is likewise his free volition which determines the limits within which he will give real existence and actuality to the possible. We have already seen that final causes must have an ideal preëxistence in the mind which designs the work of art and arranges the means for its execution. The idea of the actual universe and of the wider universe, which he could create if he willed, must have been present eternally to the intelligence of the divine Creator as possible.

Now, therefore, a further question about the deepest cause of being confronts the mind with an imperative demand for an answer. What is this eternal possibility which is coeval with God? It is evidently an intelligible object, an idea equivalent to an infinite number of particular ideas of essences and orders, which are thinkable by intellect to a certain extent, in proportion to its capacity, and exhaustively by the divine intellect. The divine essence alone is eternal and necessary self-subsisting being. In the formula of St. Thomas: "*Ipsum esse subsistens*." It is pure and perfect act, in the most simple indivisible unity.

Therefore, in God, as Aristotle demonstrates, intelligent subject and intelligible object are identical. Possibility has its foundation in the divine essence. God contemplates his own essence, which is the plenitude of being, with a comprehensive intelligence. In this contemplation he perceives his essence as an archetype which eminently and virtually contains an infinite multitude of typical essences, capable of being made in various modes and degrees a likeness to himself. He sees in the comprehension of his omnipotence the power to create whatever he will, according to his divine ideas. And this is the total ratio of possibility.

These are the eternal reasons according to which the order of nature has been established under fixed laws. They are reflected in the works of God. By a perception of these reasons, these ideas impressed on the universe, we ascend from single and particular objects up to universal ideas, and finally to the knowledge of God as first and final cause.

When we turn from the contemplation of the visible word and sensible

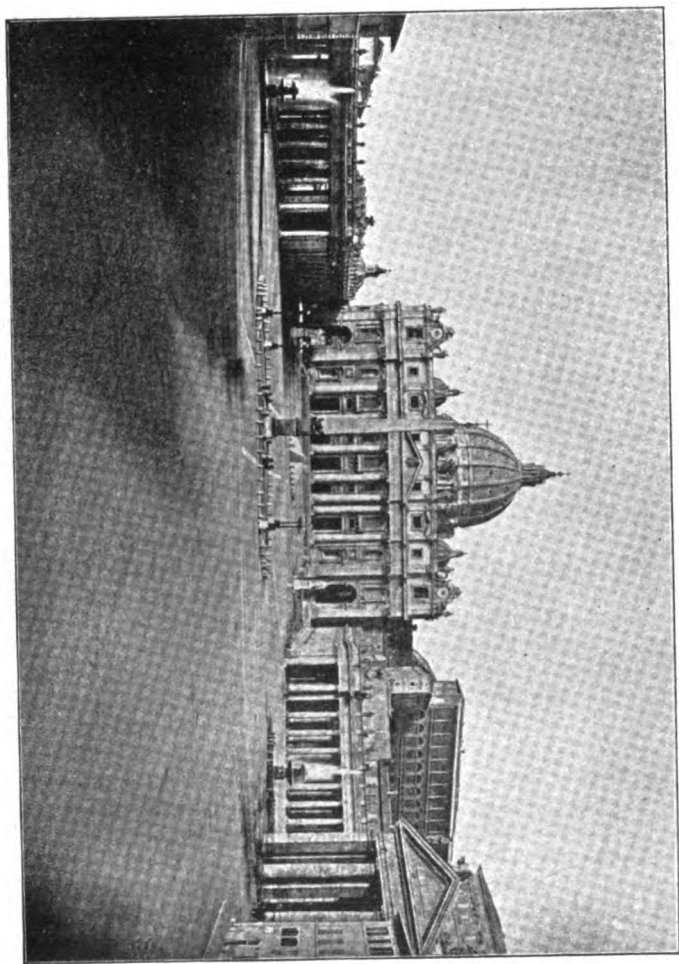
objects to the rational creation, the sphere of intelligent spirits and of the intellectual life in which they live, the argument for a first and final cause ascends to a higher plane. The rational beings who are known to us, ourselves and our fellow man, bear the marks of contingency in their intellectual nature as plainly as in their bodies. Our individual, self-conscious, thinking souls have come out of non-existence only yesterday. They begin to live, with only a dormant intellectual capacity, without knowledge or the use of reason. The soul brings with it no memories and no ideas. It has no immediate knowledge of itself and its nature. Nevertheless the light of intelligence in it is something divine, a spark from the source of light, and it indicates clearly that it has received its being from God.

In the material things we see the vestiges of the Creator, in the rational soul his very image. It is capable of apprehending the eternal reasons which are in the mind of God ; its intelligible object is being in all its latitude, according to its specific and finite mode of apprehension, and the proportion which its cognoscitive faculty has to the thinkable and knowable. As contingent beings, intelligent spirits come into the universal order of effects from which, by the argument *a posteriori*, the existence of the first cause, as supreme intelligence and will is inferred, and likewise the ideas of necessary and eternal truth which, as so many mirrors, reflect the eternal reasons of the divine mind, subjectively considered, come under the same category as contingent facts and effects produced by second causes and ultimately by the first cause.

These ideas are not, however, mere subjective concepts. They are, indeed, mental concepts, but they have a foundation in reality ; according to the famous formula of St. Thomas : " *Universalia sunt conceptus mentis cum fundamento in re.*" They are originally gained by abstraction from the single objects of sensitive cognition ; for instance, from single things which have a concrete existence, the idea of being in general, the most extensive and universal of all concepts, is gained. So, also, the notions of species and genus ; of essence and existence ; of beauty, goodness, space and time ; of efficient and final cause ; of the first principles of metaphysics, mathematics and ethics. But notwithstanding this genesis of abstract and universal concepts from concrete, contingent realities, they become free from all contingency and dependence on contingent things, and assume the character of necessary and universal, and therefore of eternal truths. For instance, that the three sides of a triangle cannot exist without three angles, is seen to be true, supposing there had never been any bodies or minds created. There is an intelligible world of ideas, super-sensible, and extra-mental, within the scope of intellectual apprehension ; they have objective reality, and force themselves on the intellect, compelling its assent as soon as they are clearly perceived in their self-evidence or demonstration.

Now, what are these ideas ? Are they some kind of real beings, inhabiting an eternal and infinite space ? This is absurd ; and they cannot be

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conceived except as thoughts of an eternal and infinite mind. In thinking them we are rethinking the thoughts of God. They are the eternal reasons reflected in all the works of creation, but especially in intelligent minds. From these necessary and eternal truths we infer, therefore, the intelligent and intelligible essence of God in which they have their ultimate foundation. This metaphysical argument is the apex and culmination of the cosmological, moral, and in all its forms the *a posteriori* argument from effects, from design, from all reflections of the divine perfections in the creation to the existence and nature of the first and final cause of the intellectual, moral and physical order of the universe. It goes beyond every other line of argument in one respect. From concrete, contingent facts we infer and demonstrate that God does exist. We obtain only a hypothetical necessity of his existence; *i. e.*, since the world does really exist it must have a Creator.

The argument from necessary and eternal truths gives us a glimpse of the absolute necessity of God's existence; it shows us that he must exist, that his non-existence is impossible. We rise above contingent facts to a consideration of the eternal reasons in the intelligible and intelligible essence of God. We do not, indeed, perceive these eternal reasons immediately in God as divine ideas identical with his essence. We have no intuition of the essence of God. God is to us inscrutable, incomprehensible, dwelling in light, inaccessible. As when the sun is below the horizon we perceive clouds illuminated by his rays, and moon and planets shining in his reflected light, so we see the reflection of God in his works. We perceive him immediately, by the eternal reasons which are reflected in nature, in our own intellect, and in the ideas which have their foundation in his mind. Our mental concepts of the divine are analogical, derived from created things, and inadequate. They are, notwithstanding, true, and give us unerring knowledge of the deepest causes of being. They give us metaphysical certitude that God is. They give us also a knowledge of what God is, within the limits of our human mode of cognition.

All these metaphysical concepts of God are summed up in the formula of St. Thomas: "*Ipsum esse subsistens.*" Being in its intrinsic essence subsisting. He is the being whose reason of real, self-subsisting being is in his essence; he subsists, as being, not in any limitation of a particular kind and mode of being, but in the whole intelligible ratio of being, in every respect which is thinkable and comprehensible by the absolute, infinite intellect. He is being in all its longitude, latitude, profundity and plenitude: he is being subsisting in pure and perfect act, without any mixture of potentiality or possibility of change; infinite, eternal, without before or after; always being, never becoming; subsisting in an absolute present, the now of eternity. Boethius has expressed this idea admirably: "*Tota simul ac perfecta possessio vitæ interminabilis.*" The total and perfect possession, all at once, of boundless life.

In order, therefore, to enrich and complete our conceptions of the nature and perfections of God we have only to analyze the comprehensive idea of being, and to ascribe to God, in a sense free from all limitations, all that we find in his works which come under the general idea of being. Being, good, truth, are transcendental notions which imply each other. They include a multitude of more specific terms, expressing every kind of definite concepts of realities which are intelligible and desirable. Beauty, splendor, majesty, moral excellence, beatitude, life, love, greatness, power and every kind of perfection are phases and aspects of being, goodness and truth. Since all which presents an object of intellectual apprehension to the mind and of complacency to the will in the effects produced by the first cause must exist in the cause in a more eminent way, we must predicate of the Creator all the perfections found in creatures.

The vastness of the universe represents his immensity. The multifarious beauties of creatures represent his splendor and glory as their archetype. The marks of design and the harmonious order which are visible in the world manifest his intelligence. The faculties of intelligence and will in rational creatures show forth in a more perfect image the attributes of intellect and will in their author and original source. All created goodness, whether physical or moral, proclaims the essential excellence and sanctity of God. He is the source of life, and is therefore the living God. All the active forces of nature witness to his power.

All finite beings, however, come infinitely short of an adequate representation of their ideal archetype; they retain something of the intrinsic nothingness of their essence, of its potentiality, changeableness and contingency. Many modes and forms of created existence have an imperfection in their essence which makes it incompatible with the perfection of the divine essence that they should have a formal being in God. We cannot call him a circle, an ocean or a sun. Such creatures, therefore, represent that which exists in their archetype in an eminent and divine mode, to us incomprehensible. And those qualities whose formal ratio in God and creatures is the same, being finite in creatures, must be regarded as raised to an infinite power in God. Thus intelligence, will, wisdom, sanctity, happiness are formally in God, but infinite in their excellence.

All that we know of God by pure reason is summed up by Aristotle in the metaphysical formula that God is pure and perfect act, logically and ontologically the first principles of all that becomes by a transition from potential into actual being. And from this concise, comprehensive formula he has developed a truly admirable theodicy. Aristotle says: "It is evident that act (*energeia*) is anterior to potency (*dunamis*) logically and ontologically. A being does not pass from potency into act and become real except by the action of a principle already in act." (*Met.* viii. 9.) Again, "All that is produced comes from a being in act." (*De Anim.* iii. 7.)

"There is a being which moves without being moved, which is eternal,

is substance, is act. . . . The immovable mover is necessary being, that is, being which absolutely is, and cannot be otherwise. This nature, therefore, is the principle from which heaven (meaning by this term immortal spirits who are the nearest to God) and nature depend. Beatitude is his very act. . . . Contemplation is of all things the most delightful and excellent, and God enjoys it always, by the intellection of the most excellent good, in which intelligence and the intelligible are identical. God is life, for the act of intelligence is life, and God is this very act. Essential act is the life of God, perfect and eternal life. Therefore we name God a perfect and eternal living being, in such a way that life is uninterrupted; eternal duration belongs to God, and indeed it is this which is God." (Met. xi. 7.) I have here condensed a long passage from Aristotle and inverted the order of some sentences, but I have given a verbally exact statement of his doctrine.

I will add a few sentences from Plotinus, the greatest philosopher of the Neo-Platonic school: "Just as the sight of the heavens and the brilliant stars causes us to look for and to form an idea of their author, so the contemplation of the intelligible world and the admiration which it inspires lead us to look for its father. Who is the one, we exclaim, who has given existence to the intelligible world? Where and how has he begotten such a child, intelligence, this son so beautiful? The supreme intelligence must necessarily contain the universal archetype, and be itself that intelligible world of which Plato discourses."¹

Plato and Aristotle have both placed in the clearest light the relation of intelligent, immortal spirits to God as their final cause, and together with this highest relation the subordinate relation of all the inferior parts of the universe. Assimilation to God, the knowledge and the love of God, communication in the beatitude which God possesses in himself, is the true reason of being, the true and ultimate end of intellectual natures.

In these two great sages, rational philosophy culminated. Clement of Alexandria did not hesitate to call it a preparation furnished by divine providence to the heathen world for the Christian revelation. Whatever controversies there may be concerning their explicit teachings in regard to the relations between God and the world, their principles and premises contain implicitly and virtually a sublime natural theology. St. Thomas has corrected, completed, and developed this theology, with a genius equal to theirs, and with the advantage of a higher illumination.

It is the highest achievement of human reason to bring the intellect to a knowledge of God as the first and final cause of the world. The denial of this philosophy throws all things into night and chaos, ruled over by blind chance or fate. Philosophy, however, by itself does not suffice to give to mankind that religion the excellence and necessity of which it so brilliantly manifests. Its last lesson is the need of a divine revelation, a

¹ Ennead iii. L. viii. 10 v. 9.

divine religion, to lead men to the knowledge and love of God and the attainment of their true destiny as rational and immortal creatures. A true and practical philosopher will follow, therefore, the example of Justin Martyr; in his love of and search for the highest wisdom he will seek for the genuine religion revealed by God, and when found he will receive it with his whole mind and will.

THE PHILOSOPHIC AND MORAL EVIDENCE FOR THE EXISTENCE OF GOD.

BY REV. ALFRED WILLIAMS MOMERIE, D.D.

The evidences for the existence of God may be summed up under two heads. First of all there is what I will designate the rationality of the world. Under this head, of course, comes the old argument from design. It is often supposed that the argument from design has been exploded. "Now-a-days," said Comte, "the heavens declare no other glory than that of Hipparchus, Newton, Kepler and the rest who have found out the laws of their sequence. Our power of foreseeing phenomena and our power of controlling them destroy the belief that they are governed by changeable wills." Quite so. But such a belief—the belief, viz., that phenomena were governed by changeable wills could not be entertained by any philosophical theist. A really irregular phenomenon, as Mr. Fiske has said, would be a manifestation of sheer diabolism. Philosophical theism—belief in a being deservedly called God—could not be established until after the uniformity of nature had been discovered. We must cease to believe in many changeable wills before we can begin to believe in one that is unchangeable. We must cease to believe in a finite God, outside of nature, who capriciously interferes with her phenomena, before we can begin to believe in an infinite God, immanent in nature, of whose mind and will all natural phenomena are the various but never varying expression. Though the regularity of nature is not enough by itself to prove the existence of God, the irregularity of nature would be amply sufficient to disprove it. The uniformity of nature, which—by a curious obscuration of the logical faculties—has been used as an atheistic argument, is actually the first step in the proof of the existence of God. The purposes of a reasonable being, just in proportion to his reasonableness, will be steadfast and immovable. And in God there is no change, neither shadow of turning; he is the same yesterday, to-day and for ever.

There is another scientific doctrine, viz., the doctrine of evolution, which is often supposed to be incompatible with the argument from design. But it seems to me that the discovery of the fact of evolution was an important step in the proof of the divine existence. Evolution has not disproved adaptation; it has merely disproved one particular kind of adaptation—the adaptation, viz., of a human artificer. In the time of Paley God was regarded as a great Mechanician, spelled with a capital M it is true, but

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employing means and methods for the accomplishment of his purposes more or less similar to those which would be used by a human workman. It was believed that every species, every organism, and every part of every organism had been individually adapted by the Creator for the accomplishment of a definite end, just as every portion of a watch is the result of a particular act of contrivance on the part of the watchmaker.

A different and far higher method is suggested by the doctrine of evolution, a doctrine which may now be considered as practically demonstrated, thanks especially to the light which has been shed on it by the sciences of anatomy, physiology, geology, palæontology and embryology. These sciences have placed the blood relationship of species beyond a doubt. The embryos of existing animals are found again and again to bear the closest resemblance to extinct species, though in their adult form the resemblance is obscured. Moreover, we frequently find in animals rudimentary or abortive organs, which are manifestly not adapted to any end, which never can be of any use, and whose presence in the organism is sometimes positively injurious. There are snakes that have rudimentary legs—legs which, however interesting to the anatomist, are useless to the snake. There are rudiments of fingers in a horse's hoof, and of teeth in a whale's mouth, and in man himself there is the *appendix vermiformis*. It is manifest, therefore, that any particular organ in one species is merely an evolution from a somewhat different kind of organ in another. It is manifest that the species themselves are but transmutations of one or a few primordial types, and that they have been created not by paroxysm, but by evolution. The Creator saw the end from the beginning. He had not many conflicting purposes, but one that was general and all embracing. Unity and continuity of design serve to demonstrate the wisdom of the designer.

The supposition that nature means something by what she does has not infrequently led to important scientific discoveries. It was in this way that Harvey found out the circulation of the blood. He took notice of the valves in the veins in many parts of the body, so placed as to give free passage to the blood towards the heart, but opposing its passage in the contrary direction. Then he bethought himself, to use his own words, "that such a provident cause as nature had not placed so many valves without a design, and the design which seemed most probable was that the blood, instead of being sent by these veins to the limbs, should go first through the arteries, and return through other veins whose valves did not oppose its course." Thus, apart from the supposition of purpose, the greatest discovery in physiological science might not have been made. And the curious thing is—a circumstance to which I would particularly direct your attention—the *word* purpose is constantly employed even by those who are most strenuous in denying the reality of the *fact*. The supposition of purpose is used as a working hypothesis by the most extreme materialists. The recognition of an immanent purpose in our conception of nature can be so little dispensed

with that we find it admitted even by Vogt. Haeckel, in the very book in which he says that "the much talked-of purpose in nature has no existence," defines an organic body as "one in which the various parts work together for the purpose of producing the phenomenon of life." And Hartmann, according to whom the universe is the outcome of unconsciousness, speaks of "the wisdom of the Unconscious," of "the mechanical contrivances which It employs," of "the direct activity in bringing about complete adaptation to the peculiar nature of the case," of "Its incursions into the human brain which determine the course of history in all departments of civilization in the direction of the goal intended by the Unconscious." Purpose then has not been eliminated from the universe by the discoveries of physical science. These discoveries have but intensified and elevated our faith.

And there is yet something else to be urged in favor of the argument from design. If the world is not due to purpose it must be the result of chance. This alternative cannot be avoided by asserting that the world is the outcome of law; since law itself must be accounted for in one or other of these alternative ways. A law of nature explains nothing. It is merely a summary of the facts to be explained—merely a statement of the way in which things happen. *E. g.*, the law of gravitation is the fact that all material bodies attract one another, with a force varying directly as their mass and inversely as the squares of their distances. Now, the fact that bodies attract one another in this way cannot be explained by the law, for the law is nothing but the precise expression of the fact. To say that the gravitation of matter is accounted for by the law of gravitation is merely to say that matter gravitates because it gravitates. And so of the other laws of nature. Taken together they are simply the expression, in a set of convenient formulæ, of all the facts of our experience. The laws of nature are the facts of nature summarized. To say then that nature is explained by law is to say that the facts are explained by themselves. The question remains, Why are the facts what they are? And to this question we can only answer, either through purpose or by chance.

In favor of the latter hypothesis it may be urged that the appearance of purpose in nature could have been produced by chance. Arrangements which look intentional may sometimes be purely accidental. Something was bound to come of the play of the primeval atoms. Why not the particular world in which we find ourselves?

Why not? For this reason. It is only within narrow limits that seemingly purposeful arrangements are accidentally produced. And therefore as the signs of purpose increase, the presumption in favor of their accidental origin diminishes. It is the most curious phenomenon in the history of thought that the philosophers who delight in calling themselves experiential should have countenanced the theory of the accidental origin of the world, a theory with which our experience, as far as it goes, is completely out of harmony. When only eleven planets were known, De



REV. ALFRED WILLIAMS MOMERIE, D.D.

"YOUR PARLIAMENT OF RELIGIONS IS FAR GREATER THAN YOUR EXPOSITION. THERE HAVE BEEN PLENTY OF EXPOSITIONS BEFORE. YOURS IS THE BEST, BUT IT IS A COMPARATIVELY COMMON THING. THE PARLIAMENT OF RELIGIONS IS A NEW THING IN THE WORLD. IT SEEMED AN IMPOSSIBILITY, BUT HERE IN CHICAGO THE IMPOSSIBLE HAS BEEN REALIZED."

Morgan showed that the odds against their moving in one direction round the sun with a slight inclination of the planes of their orbits—had chance determined the movement—would have been 20,000,000,000 to one. And this movement of the planets is but a single item, a tiny detail, an infinitesimal fraction in a universe which, notwithstanding all arguments to the contrary, still appears to be pervaded through and through with purpose. Let every human being now alive upon the earth spend the rest of his days and nights in writing down arithmetical figures; let the enormous numbers which these figures would represent—each number forming a library in itself—be all added together; let this result be squared, cubed, multiplied by itself 10,000 times, and the final product would fall short of expressing the probabilities of the world's having been evolved by chance.

But over and above the signs of purpose in the world there are other evidences which bear witness to its rationality—to its ultimate dependence upon mind. We can often detect thought even when we fail to detect purpose. "Science," says Lange, "starts from the principle of the intelligibility of nature." To interpret is to explain, and nothing can be explained that is not in itself rational. Reason can only grasp what is reasonable. You cannot explain the conduct of a fool. You cannot interpret the actions of a lunatic. They are contradictory, meaningless, unintelligible. Similarly if nature were an irrational system, there would be no possibility of knowledge. The interpretation of nature consists in making our own the thoughts which nature implies. Scientific hypothesis consists in guessing at these thoughts; scientific verification in proving that we have guessed aright. "O God," said Kepler, when he discovered the laws of planetary motion, "O God, I think again thy thoughts after thee." There could be no course of nature, no laws of sequence, no possibility of scientific predictions, in a senseless play of atoms. But as it is, we know exactly how the forces of nature act and how they will continue to act. We can express their mode of working in the most precise mathematical formulæ. Every fresh discovery in science reveals anew the order, the law, the system—in a word, the reason—which underlies material phenomena. And reason is the outcome of mind. It is mind in action.

Nor is it only within the realm of science that we can detect traces of a supreme intelligence. Kant and Hegel have shown that the whole of our conscious experience implies the existence of a mind other than, but similar to, our own. For students of philosophy it is needless to explain this; for others it would be impossible within the short time at my disposal. Suffice it to say—it has been proved that what we call knowledge is due subjectively to the constructive activity of our own individual minds, and objectively to the constructive activity of another Mind which is omnipresent and eternal. In other words, it has been proved that our limited consciousness implies the existence of a consciousness that is unlimited, that the common

every day experience of each one of us necessitates the increasing activity of an infinite Thinker.

The world then is essentially rational. But if that were all we could say we should be very far from having proved the existence of God. A question still remains for us to answer—Is the infinite Thinker good? I pass on therefore to speak briefly on the second part of my subject, viz., the progressiveness of the world. The last, the most comprehensive, the most certain word of science is evolution. And it is the most hopeful word I know. For when we contemplate the suffering and disaster around us we are sometimes tempted to think that the great Contriver is indifferent to human welfare. But evolution, which is only another word for continuous improvement, inspires us with confidence. It suggests indeed that the Creator is not omnipotent, in the vulgar sense of being able to do impossibilities; but it also suggests that the difficulties of creation are being surely though slowly overcome.

Now, it may be asked, How could there be difficulties for God? How could the Infinite be limited or restrained? Let us see. We are too apt to look upon restraint as essentially an evil, to regard it as a sign of weakness. This is the greatest mistake. Restraint may be an evidence of power, of superiority, of perfection. Why is poetry so much more beautiful than prose? Because of the restraints of rhythm. Why is a good man's life so much more beautiful than a bad man's? Because of the restraints of conscience. Many things are possible for a prose writer which are impossible for a poet; many things are possible for a villain which are impossible for a man of honor; many things are possible for a devil which are impossible for a God. The fact is, infinite wisdom and goodness involve nothing less than infinite restraint. When we say that God cannot do wrong, we virtually admit that he is under a moral obligation or necessity. And reflection will show that there is another kind of necessity, viz., mathematical, by which even the Infinite is bound.

Do you suppose that the Deity could make a square with only three sides or a line with only one end? Admitting, for the sake of argument, that theoretically he had the power, do you suppose that under any conceivable circumstances he would use it? Surely not. It would be prostitution. It would be the employment of infinite power for the production of what was essentially irrational and absurd. It would be the same kind of folly as if some one who was capable of writing a sensible book were deliberately to produce a volume with the words so arranged as to convey no earthly meaning. The same kind of folly, but far more culpable, for the guilt of foolishness increases in proportion to the capacity for wisdom. A being therefore who attempted to reverse the truth of mathematics would not be divine. To mathematical necessity Deity itself must yield.

Similarly in the physical sphere, there must be restraints equally necessary and equally unalterable. It may be safely and reverently

affirmed that God could not have created a painless world. The Deity must have been constrained by his goodness to create the best world possible, and a world without suffering would have been not better, but worse, than our own. For consider. Sometimes pain is needed as a warning to preserve us from greater pain—to keep us from destruction. If pain had not been attached to injurious actions and habits, all sentient beings would long ago have passed out of existence. Suppose, *e. g.*, that fire did not cause pain, we might easily be burnt to death before we knew we were in danger. Suppose the loss of health were not attended with discomfort, we should lack the strongest motive for preserving it. And the same is true of the pangs of remorse which follow what we call sin. Further, pain is necessary for the development of character, especially in its higher phases. In some way or other, though we cannot tell exactly how, pain acts as an intellectual and spiritual stimulus. The world's greatest teachers, Dante, Shakespeare, Darwin, *e. g.*, have been men who suffered much. Suffering moreover develops in us pity, mercy and the spirit of self-sacrifice. It develops in us self-respect, self-reliance and all that is implied in the expression, strength of character. In no other way could such a character be conceivably acquired. It could not have been bestowed upon us by a creative fiat; it is essentially the result of personal conflict. Even Christ became "perfect through suffering." And there is also a further necessity for pain arising from the reign of law.

There is no doubt something awesome in the thought of the absolute inviolability of law, in the thought that nature goes on her way quite regardless of your wishes or of mine. She is so strong and so indifferent! The reign of law often entails on individuals the direst suffering. But if the Deity interfered with it He would at once convert the universe into chaos. The first requisite for a rational life is the certain knowledge that the same effects will always follow, and will only follow, from the same causes, that they will never be miraculously averted, that they will never be miraculously produced. It seems hard—it is hard—that a mother should lose her darling child by accident or disease, and that she cannot by any agony of prayer recall the child to life. But it would be harder for the world if she could. The child has died through a violation of some of nature's laws, and if such violation were unattended with death men would lose the great inducement to discover and obey them. It seems hard—it is hard—that the man who has taken poison by accident dies, as surely as if he had taken it on purpose. But it would be harder for the world if he did not. If one act of carelessness were ever overruled, the race would cease to feel the necessity for care. It seems hard—it is hard—that children are made to suffer for their father's crimes. But it would be harder for the world if they were not. If the penalties of wrong doing were averted from the children, the fathers would lose the best incentive to do right. Vicarious suffering has a great part to play in the moral development of the world. Each individual is apt

to think that an exception might be made in his favor. But of course that could not be. If the laws of nature were broken for one person, justice would require that they should be broken for thousands, for all. And if only one of nature's laws could be proved to have been only once violated, our faith in law would be at an end; we should feel that we were living in a disorderly universe; we should lose the sense of the paramount importance of conduct; we should know that we were the sport of chance.

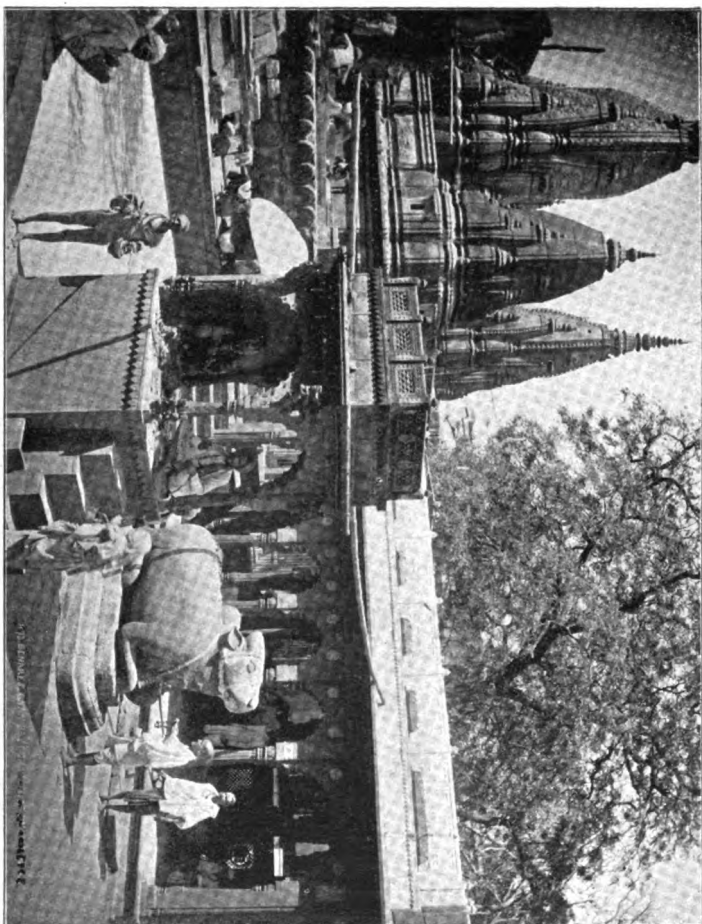
Pain, therefore, was an unavoidable necessity in the creation of the best of all possible worlds. But however many and however great were the difficulties in the Creator's path, the fact of evolution makes it certain that they are being gradually overcome. And among all the changes that have marked its progress, none is so palpable, so remarkable, so persistent as the development of goodness. Evolution "makes for righteousness." That would seem to be its end always.

The truth is constantly becoming more apparent that on the whole and in the long-run it is not well with the wicked; that sooner or later, both in the lives of individuals and of nations, good triumphs over evil. And this tendency toward righteousness by which we find ourselves encompassed meets with a ready, an ever readier, response in our own hearts. We cannot help respecting goodness, and we have inextinguishable longings for its personal attainment. Notwithstanding "sore lets and hindrances," notwithstanding the fiercest temptations, notwithstanding the most disastrous failures, these yearnings continually reassert themselves with ever-increasing force. We feel, we know, that we shall always be dissatisfied and unhappy until the tendency within us is brought into perfect unison with the tendency without us, until we also make for righteousness steadily, unremittingly and with our whole heart. What is this disquietude, what are these yearnings, but the Spirit of the universe in communion with our spirits, inspiring us, impelling us, all but forcing us, to become co-workers with itself.

To sum up in one sentence. All knowledge, whether practical or scientific, nay, the commonest experience of everyday life, implies the existence of a Mind which is omnipresent and eternal, while the tendency toward righteousness, which is so unmistakably manifest in the course of history, together with the response which this tendency awakens in our own hearts, combine to prove that the infinite Thinker is just and kind and good. It must be because he is always with us that we sometimes imagine he is nowhere to be found.

"Oh, where is the sea?" the fishes cried,
 As they swam the crystal clearness through.
 "We have heard from of old of the ocean's tide
 And we long to look on its waters blue.
 The wise ones speak of an infinite sea:
 Oh, who can tell us if such there be?"

The lark flew up in the morning bright
And sang and balanced on sunny wings;
And this was its song: "I see the light;
I look on a world of beautiful things;
But flying and singing everywhere
In vain have I sought to find the air."



GYAN BAATI, OR WELL OF KNOWLEDGE AT BENARES, INDIA.

HARMONIES AND DISTINCTIONS IN THE THEISTIC TEACHING OF THE VARIOUS HISTORIC FAITHS.

BY PROFESSOR M. VALENTINE.

In calling attention to the "Harmonies and Distinctions in the Theistic Teaching of the Various Historic Faiths," I must, by very necessity of the case, speak from the Christian standpoint. This standpoint is to me synonymous with the very truth itself. I cannot speak as free from prepossessions. This, however, does not mean any unwillingness, nor, I trust, inability to see and treat with sincerest candor and genuine appreciation the truth that may be found in each and all of the various theistic conceptions which reason and providence may have enabled men anywhere to reach. Undoubtedly some rays from the true divine "Light of the World" have been shining through reason, and reflected from "the things that are made" everywhere and at all times, God never nor in any place leaving himself wholly without witness. And though we now and here stand in the midst of the high illumination of what we accept as supernatural revelation, we rejoice to recognize the truth which may have come into view from other openings, blending with the light of God's redemptive self-manifestation in Christianity.

It is not necessarily prejudice to truth anywhere when, from this standpoint, I am further necessitated, in this comparative view, to take the Christian conception as the standard of comparison and measurement. We must use some standard if we are to proceed discriminatingly or reach any well defined and consistent conclusions. Simply to compare different conceptions with one another, without the unifying light of some accepted rule of judging, or at least of reference, can never lift the impression out of confusion or fix any valuable points of truth. Only to hold our eye to the varied shifting colors and combinations of the kaleidoscope can bring no satisfactory or edifying conclusion. That the Christian's comparative view of the "historic faiths," other than his own, necessarily thus ranges them under his own Christian canons of judgment, means no exclusion or obscuration of the light, but merely fixes the leading parallelism of its fall, securing consistency and clearness of presentation, a presentation under which not only the harmonies and distinctions, but the actual truth, may be most clearly and fairly seen.

The phrase "theistic teaching," in the statement of the subject of this paper, I understand, in its broadest sense, as referring to the whole concep-

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tion concerning God, including the very question of his being, and therefore applicable to systems of thought, if any such there be, that in philosophic reality are atheistic. In this sense teachings on the subject of Deity or "the divine" are "theistic," though they negative the reality of God, and so may come legitimately into our comparative view. And yet we are to bear in mind, it is only the "theistic" teaching of the historic faiths, not their whole religious view, that falls under the intention of this paper. The subject is special, restricting us specifically to their ideas about God.

At the outset we need to remind ourselves of the exceeding difficulty of the comparison or of precise and firm classification of the theistic faiths of mankind. They are all—at least all the ethnic faiths—developments or evolutions, having undergone various and immense changes. Their evolutions amount to revolutions in some cases. They are not permanently marked by the same features, and will not admit the same predicates at different times. Some are found to differ more from themselves in their history than from one another. There is such an intercrossing of principles and manifold forms of representation as to lead the most learned specialists into disputes and opposing conclusions, and render a scientific characterization and classification impossible. The most and best that can be done is to bring the teachings of the historic religions in this particular into comparison as to five or six of the fundamental and most distinctive features of Theistic conception. Their most vital points of likeness and difference will thus appear. It will be enough to include in the comparison, besides Christianity, the religions of ancient Greece and Rome, of old Egypt, Indian Hinduism or more exactly, Brahmanism, Persian Parseeism or Zoroastrianism, Buddhism, Chinese Confucianism, Celtic Druidism, the Norse or Teutonic mythology, and Mohammedanism, with incidental reference to some less prominent religions. I class Judaism as the early stage of unfolding Christianity.

Adopting this method, therefore, of comparing them under the light of a few leading features or elements of the theistic view, we begin with that which is most fundamental—belief in the existence of God, or of what we call "the Divine;" Deity, some higher power to which or to whom men sustain relations of dependence, obligation and hope. This is the bottom point, the question underlying all other questions in religious belief: Does a God exist? And here it is assuring; a wonderful harmony is found. All the historic faiths, save perhaps one, rest on belief in some divine existence or existences to be acknowledged, feared or pleased. It seems to be part of the religious instinct of the race. And the intellect concurs in fostering and developing the belief. History, ethnology and philology not only suggest, but amply prove that the idea of God, of some power or powers above, upon whom man depends and to whom he must answer, is so normal to human reason in the presence and experience of the phenomena of nature and life,

that it is developed wherever man's condition is high enough for the action of his religious nature at all.

"God" is the fundamental and constructive idea, and it is the greatest and most vital idea of humanity. But the harmony of the world's religious faiths in this positive theistic teaching is, according to prevailing interpretation, broken in the case of Buddhism. This appears to be atheistic, a religion or rather a philosophy of life, without a deity or even the apotheosis of nature. Many things, however, incline me to the view of those interpreters who deny, or at least doubt, the totally atheistic character of Buddhism. For instance, it is rooted in the earlier pantheistic Hindu faith, and has historically developed a cult with temples and prayers. In the face of these and other things only the most positive evidence can put its total atheism beyond question. Gautama's work of reform, which swept away the multitudinous divinities of the popular theology, may not have been a denial of God, even as Socrates, alleged atheism was not, but rather an overthrow of the prevalent gross polytheism in the interest of the truer and more spiritual conception, though it may have been a less definite one, of the divine being.

And may we not justly distinguish between Buddhism as a mere philosophy of life or conduct, and Buddhism as a religion, with its former nature-gods swept away, and the replacing better conception only obscurely and inadequately brought out? At least it is certain that its teaching was not dogmatic atheism, a formal denial of God, but marked rather by the negative attitude of failing positively to recognize and affirm the divine existence. The divergence in this case is undoubtedly less of a discord than has often been supposed. There are cases of atheism in the midst of Christian lands, the outcome of bewilderment through speculative philosophies. They may even spread widely and last long. They, however, count but little against the great heart and intellect of mankind, or even as giving a definite characteristic to the religion in the midst of which they appear. And they lose sway, even as the Buddhist philosophy, in becoming a religion that has had to resume recognition of Deity. And it is something grand and inspiring that the testimony of the World's Religions from all around the horizon and down the centuries is virtually unanimous as to this first great principle in theistic teaching. It is the strong and ceaseless testimony of the great, deep heart and reason of mankind. Nay, it is God's own testimony to his being, voiced through the religious nature and life made in his image.

But let these various religions be compared in the light of a second principle in theistic teaching—that of monotheism. Here it is startling to find how terribly the idea of God, whose existence is so unanimously owned, has been misconceived and distorted. For taking the historic faiths in their fully developed form, only two, Christianity and Mohammedanism, present a pure and maintained monotheism. Zoroastrianism can-

not be counted in here; though at first its Ahriman, or evil spirit, was not conceived of as a God, it afterward lapsed into theological dualism and practical polytheism. All the rest are prevailingly and discordantly polytheistic. They move off into endless multiplicity of divinities and grotesque degradations of their character. This fact does not speak well for the ability of the human mind, without supernatural help, to formulate and maintain the necessary idea of God worthily.

This dark and regretful phenomenon is, however, much relieved by several modifying facts. One is that the search-lights of history and philology reveal for the principal historic faiths back of their stages and conditions of luxuriantly developed polytheism, the existence of an early or possibly, though not certainly, primitive monotheism. This point, I know, is strongly contested, especially by many whose views are determined by acceptance of the evolutionist hypothesis of the derivative origin of the human race. But it seems to me that the evidence, as made clear through the true historical method of investigation, is decisive for monotheism as the earliest known form of theistic conception in the religions of Egypt, China, India, and the original Druidism, as well as of the two faiths already classed as asserting the divine unity.

Polytheisms are found to be actual growths. Tracing them back they become simpler and simpler. "The younger the polytheism the fewer the gods," until a stage is reached where God is conceived of as one alone. This accords, too, as has been well pointed out, with the psychological genesis of ideas—the singular number preceding the plural, the idea of a god preceding the idea of gods, the affirmation, "There is a God," going before the affirmation there are two or many gods.

Another fact of belief is that the polytheisms have not held their fields without dissent and revolt. Over against the tendency of depraved humanity to corrupt the idea of God and multiply imaginary and false divinities, there are forces that act for correction and improvement. The human soul has been formed for the one true and only God. Where reason is highly developed and the testing powers of the intellect and conscience are earnestly applied to the problems of existence and duty, these grotesque and gross polytheisms prove unsatisfactory.

In the higher ascents of civilization faith in the mythologic divinities is undermined and weakened. Men of lofty genius arise, men of finer ethical intuitions and higher religious sense and aspiration, and better conceptions of the power by and in which men live and move, are reached and a reformation comes. This is illustrated in the epoch-making teachings of Confucius in China, of Zoroaster in Persia, of Gautama in India, and of Socrates, Plato, Cicero and kindred spirits in ancient Greece and Rome. In their profounder and more rational inquiries these, and such as these, have pierced the darkness and confusion and caught sure vision of the one true eternal God above all gods, at once explaining the significance of them all and reducing all but

the one to myths or symbols. Polytheism, which has put its stamp so generally on the historic faiths, has not held them in undisputed, full, unbroken sway.

Taking these modifying facts into account, the testimony of these faiths to the unity of God is found to be far larger and stronger than at first view it seemed. For neither Christianity, with its Old Testament beginning, nor Mohammedanism, has been a small thing in the world. They have spoken for the divine unity for ages, and voiced it far through the earth. And unquestionably the faith of the few grand sages, the great thinkers of the race, who, by "the world's great altar stairs that slope through darkness up to God," have risen to clear views of the sublime, eternal truth of the divine unity, is worth ten thousand times more, as an illumination and authority for correct faith, than the ideas and practices of the ignorant and unthinking millions that have crowded the polytheistic worships.

But of the two found purely monotheistic Christianity has unique characteristics. Its witness is original and independent—not derived as that of Islâm, which adopted it from Judaic and Christian teaching. It is trinitarian, teaching a triune mystery of life in the one infinite and eternal God, as over against Islâm's repudiation of this mystery. The trinities detected in the other religions have nothing in common with the Christian teaching save the use of the number three. And it stands accredited, not as a mere evolution of rational knowledge, a scientific discovery, but as a supernatural revelation in which the Eternal One himself says to the world: "I am God, and beside me there is none."

But we pass to another point of comparison in the principle of personality. Under this principle the religions of the world fall into two classes: Those which conceive of God as an intelligent being, acting in freedom, and those which conceive of him pantheistically as the sum of nature or the impersonal energy or soul of all things. In Christian teaching God is a personal being, with all the attributes or predicates that enter into the concept of such being. In the Christian Scriptures of the Old and New Testaments this conception is never for a minute lowered or obscured. God, though immanent in nature, filling it with his presence and power, is yet its creator and preserver, keeping it subject to his will and purposes, never confounded or identified with it. He is the infinite, absolute personality.

The finding of this feature of teaching in the other historic religions depends on the period or stage of development at which we take them. In the polytheistic forms of all grades of development we are bewildered by the immense diversity in which, in this particular, the objects of worship are conceived, from the intense anthropomorphism that makes the gods but mighty men or apotheosized ancestors, down through endless personifications of the powers and operations to the lowest forms of fetishism. Largely, however, their theistic thought includes the notion of personality, and so a point of fellowship is established between the worshiper and his gods. But

we have to do mainly with the monotheistic faiths or periods of faith. In the early belief of Egypt, of China, of India, in the teaching of Zoroaster, of Celtic Druidism, of Assyrian and Babylonian faith, and in the best intuition of the Greek and Roman philosophers, without doubt, God was apprehended as a personal God. Indeed, in almost the whole world's religious thinking this element of true theistic conception has had more or less positive recognition and maintenance. It seems to have been spontaneously and necessarily demanded by the religious sense and life.

The human feeling of helplessness and need called for a God who could hear and understand, feel and act. And whenever thought rose beyond the many pseudo-gods to the existence of the one true God as a creator and ruler of the world, the ten thousand marks of order, plan and purpose in nature, speaking to men's hearts and reason, led up to the grand truth that the Maker of all is a thinker and both knows and wills. And so a relation of trust, fellowship and intercourse was found and recognized. None of the real feelings of worship, love, devotion, gratitude, consecration could live and act simply in the presence of an impersonal, unconscious, fateful energy or order of nature. No consistent hope of a conscious personal future life can be established except as it is rooted in faith in a personal God.

And yet the personality of God has often been much obscured in the historic faiths. The obscuration has not come as a natural and spontaneous product of the religious impulse or consciousness, but of mystic speculative philosophies. The phenomenon presented by Spinozism and later pantheisms, in the presence of Christianity, was substantially anticipated ages ago, in the midst of various religious faiths, despite their own truer visions of the eternal God. As we understand it, the philosophy of religion with Hinduism, the later Confucianism, developed Parseism and Druidism is substantially pantheistic, reducing God to impersonal existence or the conscious factors and forces of cosmic order. It marks some of these more strongly and injuriously than others.

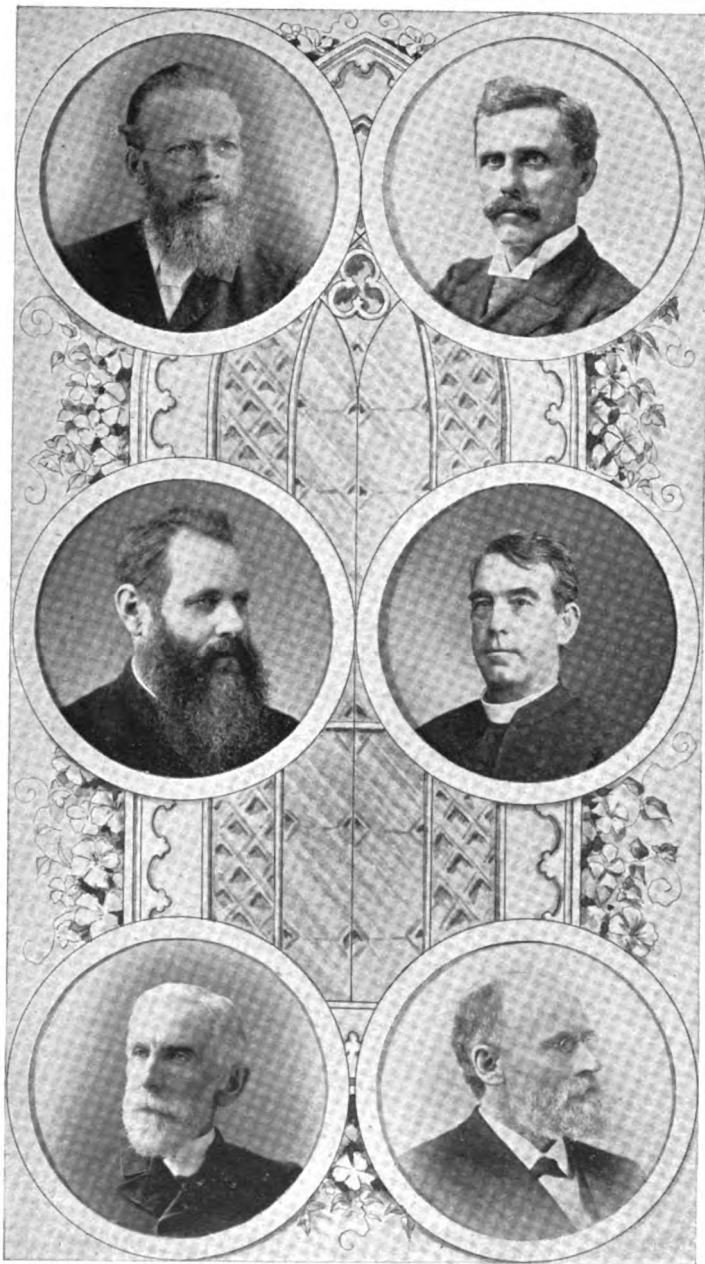
How far do religions harmonize in including creational relation and activity in their conception of God? In Christianity, as you know, the notion of creatorship is inseparable from the divine idea. "In the beginning God created." Creator is another name for him. How is it in the polytheistic mythologies? The conception is thrown into inextricable confusion. In some, as in the early Greek and Roman, the heavens and the earth are eternal, and the gods, even the highest, are their offspring. In advancing stages and fuller pantheons, almost everywhere, the notion of creatorship emerges in connection with the mythologic divinities. In the monotheisms, whether the earlier or those reached in philosophic periods, it is clear and unequivocal—in China, India, Egypt, Persia, and the Druidic teaching.

Pantheistic thought, however, while it offers accounts of world-origins

confuses or overthrows real creational action by various processes of divine self-unfolding, in which God and the universe are identified, and either the divine is lost in the natural or nature itself is God. The pantheism seems to resolve itself sometimes into atheism; sometimes into acosmism. But while the creative attribute seems to appear in some way and measure in all the historic religions, I have found no instance apart from Christianity and its derivatives in which *creatio ex nihilo*, or absolute creation, is taught. This is a distinction in which Christianity must be counted as fairly standing alone.

A point of high importance respects the inclusion of the ethical attribute in the notion of God and the divine government. To what extent do they hold him, not only a governor, but a moral governor, whose will enthrones righteousness, and whose administration aims at moral character and the blessedness of ethical order and excellence? The comparison on this point reveals some strange phenomena. In the nature-worships and polytheistic conditions there is found an almost complete disconnection between religion and morality, the rituals of worship not being at all adjusted to the idea that the gods were holy, sin-hating, pure and righteous. The grossest anthropomorphisms have prevailed, and almost every passion, vice, meanness and wrong found among men were paralleled in the nature and actions of the gods. Often their very worship has been marked by horrible and degrading rites. But as human nature carries in itself a moral constitution, and the reason spontaneously acts in the way of moral distinctions, judgments and demands, it necessarily, as it advanced in knowledge, credited the objects of its worship with more or less of the moral qualities it required in men. The moral institutions and demands could not act with clearness and force in rude and uncivilized men and peoples. The degrees of ethical elements in their conception of the gods reflected the less or greater development of the moral life that evolved the theistic ideas.

But whenever the religious faith was monotheistic, and especially in its more positive and clearer forms, the logic of reason and conscience lifted thought into clear and unequivocal apprehension of the supreme being as the power whose government makes for righteousness. Finely and impressively does this attribute come to view in the teachings of the faith of the ancient Egyptians, of Confucianism, of Zoroastrianism, of Druidism, and of the theism of the Greek and Roman sages. But Brahmanism, that mighty power of the East, though it abounds in moral precepts and virtuous maxims and rules of life, fails to give these a truly religious or theistic sanction by any clear assurance that the advancement or triumph of the right and good is the aim of the divine government. Indeed the pantheistic thought of that system obliterating the divine personality leaves scarcely any room for a moral purpose, or any other purpose, in the cosmic energy. And Buddhism, though largely a philosophical ethic only--however, of the "good" sort--yet by its failure to make positive assertion of a supreme being, save



REV. T. E. SLATER.
REV. MAURICE PHILLIPS.
PROF. M. VALENTINE.

REV. J. W. LEE.
VERY REV. THOMAS S. BYRNE, D.D.
HON. W. T. HARRIS.

simply as the infinite unknown behind nature of which (Brahma) nothing may be predicted except that it is, perceives and is blessed, fails also, of course, to affirm any moral predicates for its nature or movement. The ethics of life, divorced from religious sanction, stand apart from theistical dynamics.

Christianity makes the moral attributes of God fundamental. His government and providence have a supreme ethical aim, the overthrow of sin with its disorder and misery, and the making of all things new in a kingdom in which righteousness shall dwell. And we rejoice to trace from the great natural religions round the globe how generally and sometimes inspiringly this grand feature of true theism has been discerned and used for the uplifting of character and life—furnishing a testimony obscured or broken only by the crudest fetichisms, or lowest polytheisms, or by pantheistic teachings that reduce God to impersonality where the concept of moral character becomes inapplicable.

But a single additional feature of theistic teaching can be brought into this comparative view. How far do the various religions include in their idea of God redemptive relation and administration? Some comparativists, as you are aware, class two of them as religions of redemption or deliverance—Buddhism and Christianity. But if Buddhism is to be so classed, there is no reason for not including Brahmanism. For, as Prof. Max Müller has so clearly shown, Buddhism rests upon and carries forward the same fundamental conceptions of the world and human destiny and the way of its attainment. They both start with the fact that the condition of man is unhappy through his own errors, and set forth a way of deliverance or salvation. Both connect this state of misery with the fundamental doctrine of metempsychosis, innumerable repeated incarnations, or births and deaths, with a possible deliverance in a final absorption into the repose of absolute existence or cessation of conscious individuality—Nirvana.

It is connected, too, in both, with a philosophy of the world that pantheistically reduces God into impersonality, making the divine but the ever-moving course of nature. And the deliverance comes as no free gift, gracious help or accomplishment of God, but an issue that a man wins for himself by knowledge, ascetic repression of desire and self-reduction out of conscious individuality, reabsorption into primal being. God is not conceived of as a being of redeeming love and loving activity. A philosophy of self-redemption is substituted for faith and surrender to a redeeming God. As I understand it, it is a philosophy that pessimistically condemns life itself as an evil and misfortune to be escaped from and to be escaped by self-redemption, because life finds no saving in God. And so these faiths cannot fairly be said to attribute to God redemptive character and administration.

Christianity stands, therefore, as the only faith that truly and fully conceives of God in redemptive rulership and activity. In this faith "God is love," in deepest and most active sympathy with man. While he rules for

the maintenance and victory of righteousness, he uses also redeeming action for the same high ends—recovering the lost to holiness. In this comes in the unique supernatural character of Christianity. It is not a mere evolution of natural religious intuitions. Even as a revelation, it is not simply an ethic or a philosophy of happy life. Christianity stands fundamentally and essentially for a course of divine redemptive action, the incoming, presence and activity of the supernatural in the world and time.

Let us fix this clearly in mind, as its distinction among all religions, causing it to stand apart and alone. From the beginning of the Old Testament to the end of the New it is a disclosure in record of what God in grace has done, is doing, and will do, for the deliverance, recovery and eternal salvation from sin, of lapsed, sin-enslaved humanity. It is a supernatural redemptive work and provision, with an inspired instruction as to the way and duty of life. If Christianity be not this, Christendom has been deluded. It is the religion of the divine love and help which the race needs, and only God could give.

Let us sum up the results of this hurried comparison. On the fundamental point of affirming or implying the existence of God the testimony is a rich harmony. To the monotheistic conception there is strong witness from the earliest great historical religions—the Egyptian, Chinese, Indian, original Zoroastrianism, and Druidism, obscured and almost lost in later growths of enormous polytheisms, till restored there and elsewhere in greater or less degree under the better intuitions of sages, including those of Greece and Rome. The divine personality is witnessed to, though often under the rudest and most distorted notions, by almost all religions, but darkened out of sight by pantheistic developments in India, China, Druidism, and among the Greeks. Creational activity in some sense and measure has been almost everywhere included in the idea of God; but *creatio ex nihilo* seems peculiar to Christianity. The attribution of ethical attributes to God has varied in degrees according to the civilization and culture of the tribes and nations or their religious leaders, made inconsistent here and there by pantheistic theories—Christianity, however, giving the moral idea supreme emphasis. And finally redeeming love and effort in redemption from moral evil is clearly asserted only in the Christian teaching.

The other historic faiths have grasped some of the great essential elements of theistic truth. We rejoice to trace and recognize them. But they all shine forth in Christian revelation. As I see it, the other historic beliefs have no elements of true theistic conception to give to Christianity what it has not, but Christianity has much to give to the others. It unites and consummates out of its own given light all the theistic truth that has been sought and seen in partial vision by sincere souls along the ages and 'round the world. And more, it gives what they have not—a disclosure of God's redeeming love and action, presenting to mankind the way, the truth and the life. And we joy to hold it and offer it as the hope of the world.

THE THEOLOGY OF JUDAISM.

BY RABBI ISAAC M. WISE, D.D.

The theology of Judaism, in the opinion of many, is a new academic discipline. They maintain that Judaism is identical with legalism,—a religion of deeds without dogmas. Theology is a systematic treatise on the dogmas of any religion. There could be no theology of Judaism. The modern latitudinarians and syncretists on their part maintain we need more religion and less theology, or no theology at all, deeds and no creeds. For religion is undefinable and purely subjective; theology defines and casts free sentiments into dictatorial words. Religion unites and theology divides the human family not seldom into hostile factions.

Research and reflection antagonize these objections. They lead to conviction, both historically and psychologically. Truth unites and appeases; error begets antagonism and fanaticism. Error, whether in the spontaneous belief or in the scientific formulas of theology, is the cause of the distracting factionalism in the transcendental realm. Truth well defined is the most successful arbitrator among mental combatants. It seems, therefore, the best method to unite the human family in harmony, peace and good will is to construct a rational and humane system of theology, as free from error as possible, clearly defined and appealing directly to the reason and conscience of all normal men. Research and reflection in the field of Israel's literature and history produce the conviction that a code of laws is no religion. Yet legalism and observances are but one form of Judaism. The underlying principles and doctrines are essentially Judaism, and these are material to the theology of Judaism, and these are essentially dogmatic.

Scriptures from the first to the last page advance the doctrine of divine inspiration and revelation. Ratiocinate this as you may, it always centers in the proposition: There exists an inter-relation and a faculty of inter-communication in the nature of that universal, prior and superior Being and the individualized being called man; and this also is a dogma.

Scriptures teach that the Supreme Being is also Sovereign Providence. He provides sustenance for all that stand in need of it. He foresees and foreordains all, shapes the destinies and disposes the affairs of man and mankind, and takes constant cognizance of their doings. He is the law-giver, the judge and the executor of his laws. Press all this to the ultimate abstraction and formulate it as you may, it always centers in the proposition of "Die sittliche Weltordnung," the universal, moral, just, benevolent and beneficent theocracy, which is the cause, the source and textbook of all canons of ethics; and this again is a dogma.

Scriptures teach that virtue and righteousness are rewarded; vice, misdeeds, crimes, sins are punished, inasmuch as they are free-will actions of man; and adds thereto that the free and benevolent Deity, under certain conditions, pardons sin, iniquity and transgression. Here is an apparent contradiction between justice and grace in the Supreme Being. Press this to its ultimate abstraction, formulate it as you may, and you will always arrive at some proposition concerning atonement; and this also is a dogma.

As far back into the twilight of myths, the early dawn of human reason, as the origin of religious knowledge was traced, mankind was in possession of four dogmas. They were always present in men's consciousness, although philosophy has not discovered the antecedents of the syllogism of which these are the conclusions. The exceptions are only such tribes, clans, or individuals as had not yet become conscious of their own sentiments, not being crystallized into conceptions, and in consequence thereof had no words to express them; but those are very rare exceptions. These four dogmas are:

1. There exists—in one or more forms of being—a superior being, living, mightier and higher than any other being known or imagined. (Existence of God.)

2. There is in the nature of this superior being, and in the nature of man, the capacity and desire of mutual sympathy, inter-relation and inter-communication. (Revelation and worship.)

3. The good and the right, the true and the beautiful, are desirable; the opposites thereof are detestable and repugnant to the superior being and to man. (Conscience, ethics, and æsthetics.)

4. There exists for man a state of felicity or torment beyond this state of mundane life. (Immortality, reward, or punishment.)

These four dogmas of the human family are the postulate of all theology and theologies, and they are axiomatic. They require no proof, for what all men always knew is self-evident: and no proof can be adduced to them, for they are transcendent. Philosophy, with its apparatuses and methods of cogitation, cannot reach them, cannot expound them, cannot negate them, and none ever did prove such negation satisfactorily, even to the individual reasoner himself.

All systems of theology are built on these four postulates. They differ only in the definitions of the quiddity, the extension and expansion of these dogmas in accordance with the progression or retrogression of different ages and countries. They differ, in their derivation of doctrine or dogma from the main postulates; their reduction to practice in ethics and worship, forms and formulas; their methods of application to human affairs, and their notions of obligation, accountability, hope or fear.

These accumulated differences in the various systems of theology, inasmuch as they are not logically contained in these postulates, are subject to criticism; an appeal to reason is always legitimate, a rational justifi-

cation is requisite. The arguments advanced in all these cases are not always appeals to the standard of reason — therefore the disagreements — they are mostly historical. “Whatever we have not from the knowledge of all mankind we have from the knowledge of a very respectable portion of it in our holy books and sacred traditions” is the main argument. So each system of theology, in as far as it differs from others, relies for proof of its particular conceptions and knowledges on its traditions, written or unwritten, as the knowledge of a portion of mankind; so each particular theology depends on its sources.

So also does Judaism. It is based upon the four postulates of all theology, and in justification of its extensions and expansions, its derivation of doctrine and dogma from the main postulates, its entire development, it points to its sources and traditions, and at various times also to the standard of reason, not, however, till the philosophers pressed it to reason in self-defense; because it claimed the divine authority for its sources, higher than which there is none. And so we have arrived at our subject.

We know what theology is, so we must define here only what Judaism is. Judaism is the complex of Israel's religious sentiments ratiocinated to conceptions in harmony with its Jehovistic God-cognition.

These conceptions made permanent in the consciousness of this people are the religious knowledges which form the substratum to the theology of Judaism. The Torah maintains that its “teaching and canon” are divine. Man's knowledge of the true and the good comes directly to human reason and conscience (which is unconscious reason) from the supreme and universal reason, the absolutely true and good; or it comes to him indirectly from the same source by the manifestations of nature, the facts of history and man's power of induction. This principle is in conformity with the second postulate of theology, and its extension in harmony with the standard of reason.

All knowledge of God and his attributes, the true and the good, came to man by successive revelations, of the indirect kind first, which we may call natural revelation, and the direct kind afterward, which we may call transcendental revelation; both these revelations concerning God and his substantial attributes, together with their historical genesis, are recorded in the Torah in the Seven Holy Names of God, to which neither prophet nor philosopher in Israel added even one, and all of which constantly recur in all Hebrew literature.

What we call the God of revelation is actually intended to designate God as made known in the transcendental revelations including the successive God-ideas of natural revelation. His attributes of revelation are made known only in those passages of the Torah, in which he himself is reported to have spoken to man of himself, his name and his attributes, and not by any induction or reference from any law, story or doing ascribed to God anywhere. The prophets only expand or define those conceptions of Deity



REV. DR. ISAAC WISE, CINCINNATI.

"TRUTH UNITES AND APPEASES; ERROR BEGETS ANTAGONISM AND FANATICISM. IT SEEMS THEREFORE THE BEST METHOD TO UNITE THE HUMAN FAMILY IN HARMONY, PEACE AND GOOD-WILL IS TO CONSTRUCT A RATIONAL AND HUMANE SYSTEM OF THEOLOGY, AS FREE FROM ERROR AS POSSIBLE, CLEARLY DEFINED AND APPEALING DIRECTLY TO THE REASON AND CONSCIENCE OF ALL NORMAL MEN."

which these passages of direct transcendental revelation in the Torah contain. There exists no other source from which to derive the cognition of the God of revelation.

Whatever theory or practice is contrary or contradictory to Israel's God-cognition can have no place in the theology of Judaism. It comprises necessarily :

The doctrine concerning providence, its relations to the individual, the nations and mankind. This includes the doctrine of covenant between God and man, God and the fathers of the nation, God and the people of Israel or the election of Israel.

The doctrine concerning atonement. Are sins expiated, forgiven or pardoned, and what are the conditions or means for such expiation of sins ?

This leads us to the doctrine of divine worship generally, its obligatory nature, its proper means and forms, its subjective or objective import, which includes also the precepts concerning holy seasons, holy places, holy convocations, and consecrated or specially appointed persons to conduct such divine worship, and the standard to distinguish conscientiously in the Torah the laws, statutes and ordinances which were originally intended to be always obligatory, from those which were originally intended for a certain time and place, and under special circumstances.

The doctrine concerning the human will ; is it free, conditioned or controlled by reason, faith or any other agency ? This includes the postulate of ethics.

The duty and accountability of man in all his relations to God, man and himself, to his nation and to his government and to the whole of the human family. This includes the duty we owe to the past, to that which the process of history developed and established.

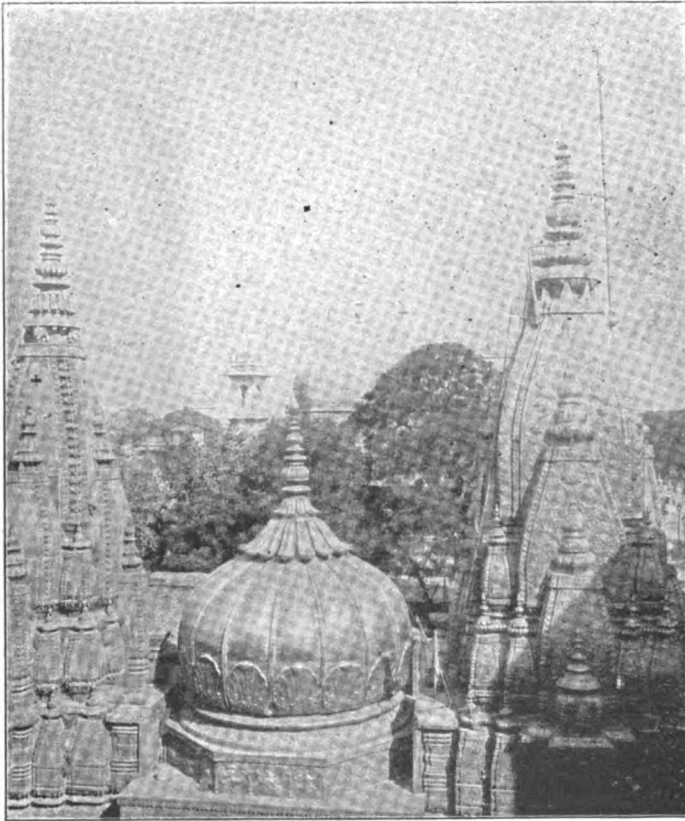
This leads to the doctrine concerning the future of mankind, the ultimate of the historical process, to culminate in a higher or lower status of humanity. This includes the question of perfectibility of human nature and the possibilities it contains, which establishes a standard of duty we owe to the future.

The doctrines concerning personal immortality, future reward and punishment, the means by which such immortality is attained, the condition on which it depends, what insures reward or punishment.

The theology of Judaism as a systematic structure must solve these problems on the basis of Israel's God-cognition. This being the highest in man's cognition, the solution of all problems upon this basis, ecclesiastical, ethical or in eschatology, must be final in theology, provided the judgment which leads to this solution is not erroneous. An erroneous judgment from true antecedents is possible. In such cases the first safeguard is an appeal to reason, and the second, though not secondary, is an appeal to holy writ and its best commentaries. Wherever these two authorities agree, reason and holy writ, that the solution of any problem from the basis of Israel's

God-cognition is correct, certitude is established, the ultimate solution is found.

This is the structure of a systematic theology: Israel's God-cognition is the substratum, the substance; holy writ and the standard of reason are the desiderata, and the faculty of reason is the apparatus to solve the problems which in their unity are the theology of Judaism, higher than which none can be.



BESEHER NATH, THE GOLDEN TEMPLE AT BENARES, INDIA.

THE ANCIENT RELIGION OF INDIA AND PRIMITIVE REVELATION.

BY REV. MAURICE PHILLIPS.

"The more we go back, the more we examine the germs of any religion, the purer I believe we shall find the conceptions of the Deity."—MAX MÜLLER.

The Ancient Religion of India is revealed in the Vedas. The Vedas contain three strata of literature extending over a period of more than a thousand years, viz.: The *Manthras*, the oldest hymns; the *Brahmanas*, treatises on ritualism; and the *Upanishads*, philosophical disquisitions. Each of these marks a distinct period in the development of religion. To do justice, therefore, to the subject of this paper, it would be necessary to trace the Vedic doctrine of Theology, Cosmology, Anthropology and Soteriology in each of these periods, and to point out what light they throw on the Bible doctrine of a "Primitive Revelation." Space, however, will not permit me to do more than to trace roughly the first, viz., the Vedic doctrine of God, and to show that it can be much more rationally accounted for on the supposition that it is a "Reminiscence" than on the supposition that it is an evolution.

The *Manthras* bring before us the ancient Hindus, then called Aryans, worshipping the elements of nature as *living persons*, such as Dyaus, the bright sky; Varuna, the all-embracing firmament; Indra, the cloudy atmosphere; Surya, the sun; Ushas, the dawn, and Prithivi, the broad earth. Hence their worship is denominated "Physiolatry." This term, however, does not cover the whole ground. Their worship included the elements of nature and something more: it included the natural and the supernatural so blended as to be indistinguishable. Were it all nature, there would be no room for personification, for personification implies the knowledge of a person, and the personification of a natural object as an *object of worship*, implies the concept, more or less clear, of what we call God.

The recognition of the supernatural in the natural is the result of that tendency deeply rooted in humanity which impels man everywhere to seek and to worship some being or beings greater than himself. Hence he grows into religion as naturally and unconsciously as he grows into manhood. He no sooner wakes into the consciousness that he is a being separate from nature than he feels his dependence upon, and moral relationship to, some Being above nature to whom he owes homage. This is the first sense of the Godhead, the *sensus numinis*, "a sense divine of something interfused," a

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sense the result not of reasoning, nor of generalization, but an immediate perception as real and irresistible as that of the Ego. And as man is conscious of the Ego before knowing what man is, so he is conscious of the supernatural, before knowing what God is. This is necessarily a very vague and incomplete idea of the Godhead, so vague as to elude definition and so incomplete as not to be named.¹ The Pelasgians, according to Herodotus, worshiped gods without having names for any of them; and the ancient Germans, according to Tacitus, worshiped God as "that secret thing known only by reverence."² Many of the Vedic bards express their consciousness of him by the phrase, "That," and "That one." They knew that he is, but where and how they knew not, and hence they tried to find him in the phenomena of nature.

But though they knew not God as a personal Being distinct from natural phenomena, they possessed a wonderful knowledge of the actions and attributes which preëminently belong to him. They ascribed to the personified elements of nature the functions of Creator, Preserver and Ruler; and the attributes of infinity, omniscience, omnipotence, immortality, righteousness, holiness and mercy. The content of this knowledge is far more definite and extensive than that furnished by the *sensus numinis*. The question then arises—How did they acquire this knowledge? An answer to this question will make clear the correctness of our definition of the "first sense of the Godhead," and the means by which it was developed so as to embrace the characteristics of the Deity.

There are only three answers conceivable —

They acquired it (1) by intuition; or (2) by experience; or (3) by revelation.

1. Did they acquire it by intuition?

We have stated already what knowledge of God we conceive man capable of acquiring by intuition, viz.: a vague indefinite idea of the supernatural in the natural, of some being above himself on whom he depends, and whom he should worship. But who that being is, and what his attributes are, he has no means of knowing.³

¹ "In perceiving the Infinite we neither count, nor measure, nor compare, nor name. We know not what it is, but we know that it is, because we actually feel it and are brought in contact with it."—*Max Müller's Hibbert Lectures*.

² *Deorumque nominibus appellant secretum illud quod sola reverentia vident.*

³ Besides that definite consciousness of which logic formulates the laws, there is also an indefinite consciousness which cannot be formulated. Besides complete thoughts, and besides the thoughts which though incomplete admit of completion; there are thoughts which it is impossible to complete and yet which are still real, in the sense that they are normal affections of the mind.—*Herbert Spencer, F.R.S.*

³ The religious sentiment which impels men to believe in and worship a Supreme Being is an evidence of his existence, but not an exhibition of his character. The conviction that an Infinite Being exists seems forced upon us by the manifest incompleteness of our finite knowledge, but we have no rational means whatever of determining what is the nature of that Being.—*Mansel*.

If this be correct, it follows that the ancient Hindus did not acquire their knowledge of the divine functions and attributes by intuition.

In order to test the validity of this position, let us suppose that man possesses a power of intuition transcending that of the *sensus numinis*, by means of which he is able, so to speak, to gaze immediately on God ; and to this power let us ascribe the Vedic knowledge of the divine functions and attributes. No one will doubt, I presume, that in a mental intuition of this kind, it is inconceivable that one can acquire knowledge of the divine functions and attributes without at the same time acquiring knowledge of the divine person to whom they belong. It is historically true, however, that the ancient Hindus did not know God as a person distinct from nature, they only knew his functions and attributes, which they applied indiscriminately to all the gods of their Pantheon, the personified elements of nature. All these gods are alike supreme, creators, preservers, omnipotent, beneficent, immortal. "Among you, O Gods, there is none that is small, none that is young ; for all are great indeed." (R.V. viii. 30.)

It might be affirmed that the personality of God was originally apprehended by man, and that in course of time it gradually faded away from his memory till nothing was left but the divine attributes.

This is inconsistent with the supposition that man possesses a power of intuition transcending that of the *sensus numinis*. For as long as man is conscious, he must be conscious of that power, and if that power once supplied him with the knowledge of God and his attributes, there is no reason to suppose that it will not always do so.

Again, had the ancient Hindus acquired their knowledge of the divine functions and attributes by intuition, which intuition involves a knowledge of the divine Person, and assuming that the mental powers and the spiritual necessities of man are similar everywhere, we must suppose that other nations would have acquired divine knowledge in the same way. There is no fact, however, better known to the students of ancient religions than that no individuals, much less nations, when left to themselves, have ever acquired anything like a clear and certain conception of a Supreme Being distinct from nature. "Even Plato did not make his way up to the idea of a divine, self-conscious, personal being ; nor distinctly propound the question of the personality of God. It is true that Aristotle maintained, more definitely than Plato, that the Deity must be a personal Being. But even for him it was not absolute, free-creative power, but one limited by primordial matter ; not the world's Creator, but only one who gave shape to the rude materials, and so not truly absolute."

II. If the ancient Hindus did not acquire their knowledge of the divine functions and attributes intuitively, did they acquire it empirically?

We acquire knowledge by experience ; by what we see, hear and feel. And the conclusions of experience are wider than its data. *E. g.*, we have the concepts of infinite space and time as inferences from, or intuition by,

the finite space and time supplied to us by the senses. When we look back into space as far as we can see, we can neither fix its beginning nor its ending. And when we contemplate time, whether we look backward or forward, there is always a beyond and a before. Both time and space are to us boundless, infinite.¹ Therefore there is no *a priori* reason why the ancient Hindus should not have acquired their knowledge of the divine attributes and functions by the impressions of sense and the reflections of reason—the mind in contact with the external world.²

By contemplating the boundlessness of the firmament from which the dawn and the sun flash forth every morning, they might have acquired the concept of the infinite to which they gave expression in the goddess *Aditi*.³

The regularity with which the heavenly bodies move, the succession of day and night, and the periodical recurrence of the seasons within the sphere of Varuna, the Heaven-God, might have suggested the idea that he is the ruler of all things, visible and invisible, whose laws (*vratas*) are fixed and unassailable.

The permanence of the firmament as contrasted with the visible movements of the sun, moon, and stars, the clouds, storms, and the changes and bustle of this noisy world, might have originated the idea of undecaying (*agara*), immortal (*amarta*), or eternal.⁴

Again, when contemplating the Heaven-God enthroned high above the earth, with the sun, moon, and stars as eyes penetrating the darkness and seeing all that takes place in the world below, what is more natural than that they should call him *asura visvadevas*, the all-knowing spirit or the Omniscient?⁵

Moreover, perceiving that light and form, color and beauty, emerge every morning from a gloom in which all objects seemed confounded, the old Aryans might have supposed that in like manner the brightness, order, and beauty of the world had sprung from darkness, in which the elements of all things had existed in indistinguishable chaos.⁶ And since it is the sun that disperses the darkness of the night and gives back to man the heaven and the earth every morning, it is not difficult to imagine how they

¹ Hobbes calls the idea of the Infinite an absurd speech, because we have no conception of anything we call Infinite. (*Leviathan*.) What Herbert Spencer says about the "Absolute" is an answer to Hobbes, substituting the "Infinite" for the "Absolute." To say that we cannot know the Infinite is by implications to affirm that there is an Infinite. In the very denial of a power to learn what the Infinite is, there lies hidden the assumption that it is, and the making of this assumption proves that the Infinite has been present to the mind, not as nothing, but as something.

² Christlieb, "Modern Doubt and Christian Belief."

³ R. V. II. 27, 10; V. 85, 3; V. II. 87, 6; III. 54, 18.

⁴ R. V. 70, 1-2.

⁵ R. V. VIII., 42, 1.

⁶ R. V. X. 129.

might have concluded that the sun brought them forth from the original chaos, and hence that he is their Creator.¹

Lastly, by applying superlative epithets to the sun it would become supreme, "God among gods and the divine leader of all the gods," and so the concept of Omnipotence might have been formed.²

In this way, it is conceivable that the functions of Creator, Preserver, and Ruler; and the attributes of Infinity, Omniscience, Omnipotence, and Eternity might have been empirically acquired. And as it is natural to suppose that all the excellent qualities of which man is conscious to exist in himself must necessarily exist in the same manner, but in an infinitely higher degree, in the object of his worship, we may conceive that thus the moral attributes of Holiness, Justice, Mercy, Love, and Goodness ascribed to God might have been acquired.

When we say that the knowledge of God's attributes and functions might have been acquired empirically, we must remember that this is conceivable by us, *who, already possessing that knowledge, BRING it to the contemplation of natural phenomena*. It was very different with the ancient Hindus, for they *ex hypothesi* had no such antecedent knowledge. All that they had was the consciousness of the supernatural in the natural, which they could neither define nor separate, and which consequently they worshipped together with the natural. Is it probable, then, that they, *starting with that consciousness only*, elaborated their knowledge of the divine functions and attributes from the impressions of sense and the reflections of reason?

Let us suppose that they did so; and it follows that they possessed a power of abstraction and generalization equal to that of the best thinkers in any age. There is nothing *a priori* impossible in this, but we may reasonably ask: 1. Is the possession of such a power consistent with the historical fact that they were not conscious of the contradiction involved in the ascription of infinite attributes to many individuals?³ This contradiction can neither be resolved into mere exaggerated expressions uttered in the ecstatic fervor of prayer and praise, nor to different epochs, or diversities of worship, for it is the chief characteristic of the whole Vedic Theology, as strikingly expressed by Prof. Max Müller, "Each God is to the mind of the suppliant as good as all the gods. He is felt at the time as supreme and abso-

¹ R. V. I. 115, 1; X. 170, 4.

² R. V. I. 50, 10; VIII. 10, 12.

See Max Müller's Hibbert Lectures.

³ It is clear that the authors of the hymns had not attained to a distinct logical comprehension of the characteristics which they ascribe to the objects of their adoration. On the one hand, the attributes of Infinity, Omnipotence, Omnipresence are ascribed to different beings or to the same being under various names of Purusha, Skamba, Brahma, Hiranyagarbha, etc. And yet in other places these qualities are represented subject to limitations, and those divine beings themselves are said to expand by food, to be produced from other beings (as Purusha from Viraj) to be sacrificed, to be produced from tapas or to perform tapas. *Muir's Sanskrit Texts*, Vol. V, p. 411.



ENTRANCE TO THE GREATEST TEMPLE IN SOUTHERN INDIA, AT MADURA.

lute, in spite of the necessary limitations, which to our mind a plurality of gods must entail on every single God."

2. Is the possession of this power consistent with the historical fact that the ancient Hindus never grasped the idea of God as a *personal Being distinct from nature*? In obedience to the imperious law of the human mind which leads it to logical unity they discarded the old devas, the old gods of nature, and affirmed in the Upanishads the existence of "One without a second," (*eka eva advitinam*.)

But this "one" is not the unity of Religion which is Monotheism, but the unity of philosophy which is Monism. It is Brahma, and Brahma is the abstract totality of all existences. It is not the abstract of any one group of thoughts, ideas, or conceptions. It is analogous to the word existence in Western Philosophy. For that which is common to all thoughts, ideas, or conceptions, and cannot be got rid of, is what we predicate of existence. Dissociated as this becomes from each of its modes by the perpetual changes of those modes, it remains an indefinite consciousness of something constant under all modes—of being, apart from its appearance. The Sages of the Upanishads grasped the idea of existence—of something constant under all modes—which they called Brahma. But they went further. They denied the reality of all modes, regarding the world as phenomenal only, and all things therein fictitious emanations from Brahma like mirage from the rays of the sun. "All living things are only the one self fictitiously limited to this or that fictitious mind or body, and return into the self as soon as the fictitious limitations disappear."¹

One cannot insist too strongly on the distinction between the highest abstraction of philosophy and the highest abstraction of religion; for many eminent writers, failing to appreciate this distinction, have fallen into the error of identifying the Monism of the Upanishads with the Monotheism of the Bible. How infinitely these differ I need not indicate, but I wish to emphasize the fact that in proportion as the ancient Hindus gave up the idea of God as a living, energizing, sympathizing person, they lost ground from a religious point of view. For personality with all its limitations, though far from exhibiting God as he is, is yet truer, grander, more elevating, more religious, than those barren, vague, meaningless abstractions in which men babble nothing under the name of the Infinite. "Personal conscious existence, limited though it be, is yet the noblest of all existence of which men can dream, for it is that which knows, not that which is known." (Mansel.)

3. Is the supposition that the ancient Hindus elaborated the divine attributes and functions from the impressions of sense and the reflections of reason, consistent with the order of thought found in the Vedas? Man in the mental, as well as in the physical world, has to proceed slowly and conquer gradually by the "sweat of his brow." Therefore, if the Vedic Aryans

¹ Gough's Philosophy of the Upanishads,

thought out the divine functions and attributes, they did so gradually; and one ought to see one concept following another in the process of evolution, and the fully developed concepts at the end. The reverse, however, is the order of thought in the Vedas. There one finds the concepts of the divine functions and attributes fully developed in the *Manthras*, the oldest portions of the Vedas; whereas in the Upanishads, the latest portions, we find them dissipated one after another till nothing is left but Nirguna Brahma, Brahma without qualities, predicates or determinations—a something to be defined by “No, No.”¹

The loftiest conception of God, in conjunction with the most intense consciousness of sin, found expression in Varuna² the oldest God of the undivided Aryans. During the long interval between Varuna and Brahma that conception was gradually corrupted, and with it the ethical consciousness of sin became well nigh extinct. There is no reason to believe that that corruption began with the Vedic age, but on the contrary there are many indications that it had begun much earlier. Both Varuna and Dyaus³ (another primitive God) appear in the *Manthras* as fully developed mythological beings. Varuna is associated with the Adityas and Dyaus is married to Prithivi. Now if Mythology be, as Prof. Max Müller says, “a disease of language which pre-supposes a healthy state,” it is obvious that a long time was necessary to confound the “God of Heaven” with the material heaven, and to transform the latter into the mythological forms which found expression in Varuna and Dyaus. Two things are then evident: (1) That the higher up we push our inquiries into the ancient religion of India the purer and simpler we find the conception of God; and (2) That in proportion as we come down the stream of time, the more corrupt and complex it becomes. We conclude, therefore, that the ancient Hindus did not acquire their knowledge of the divine attributes and functions empirically, for in that case we should find at the end what we now find at the beginning. Hence we must seek for a theory that will account alike for the acquisition of that knowledge, the God-like conception of Varuna, and its gradual depravation which culminated in Brahma.

3. And what theory will cover these facts as well as the doctrine of a Primitive Revelation? If we admit on the authority of the Bible that God revealed himself originally to man, the knowledge of the divine functions and attributes possessed by the ancient Hindus would be a reminiscence. And if we admit on the authority of both the Bible and consciousness the sinful tendency of human nature which makes the retention of divine-knowledge either a matter of difficulty or aversion, it is easy to con-

¹ “Brahma is irresistible, impalpable, without kindred, without color, has neither eyes nor ears, neither hands nor feet, imperishable, manifested in infinite variety, present everywhere, self-luminous, without and within, without origin, without vital breath or thinking faculty.” (Mundakya Upanishad.)

² The Ouranos of the Greeks and the Ahura Mazda of the Persians.

³ Greek Zeus, Latin Ju.

ceive that the idea of God, as a spiritual personal being, would gradually recede and ultimately disappear from the memory ; while his attributes and functions would survive like broken fragments of a once united whole. God is a spirit distinct from nature, and the difficulty is to retain that characteristic, in spite of the powerful tendency of the mind to contemplate existences as having the property of extension in space and protension in time. And when this characteristic is forgotten and material objects substituted in its place, the divine attributes and functions naturally pass over to these objects, and by association are remembered.

There is a great law in the spiritual as well as in the natural world by which an organism neglecting to develop itself, or failing to maintain what has been bestowed upon it, deteriorates and becomes more and more adapted to a degenerate form of life.¹ Under the operation of this law the ancient Hindus (and all other nations) neglecting to cultivate spiritual religion lost the knowledge of God as a personal being separate from nature bestowed upon them ; and dissected the Infinite One into many finite ones, or in the words of Scripture they "changed the truth of God into a lie and worshiped and served the creature more than the Creator who is blessed forever."—Rom. i. 25.

This being the case, we must believe that when applying the divine attributes and functions to the personified elements of nature, the ancient Hindus were using language the full meaning of which they did not understand. For had they understood it, they could not fail to perceive the contradiction involved in ascribing infinite attributes to more than one being. The language is an echo of a purer worship in the primeval home. It is applicable to God alone. It is meaningless when applied to any one, or anything else. It is the language of Monotheism, and Monotheism was the primitive Religion.

The late Professor H. H. Wilson says : "There can be no doubt that the fundamental doctrine of the Vedas is monotheism." And Professor Max Müller says : "There is a monotheism that precedes the polytheism of the Veda. The idea of God, though never entirely lost, had been clouded over by error. The names given to God had been changed to gods, and their meaning had faded away from the memory of man. M. Adolphe Pictet in his great work, "*Les Origines Européennes*," gives it as his opinion that the religion of the undivided Aryans was a "Monotheism more or less vaguely defined." And both Pictet and Müller maintain that traces of the primitive monotheism are visible in the Vedas ; that the "remembrance of a God, one and infinite, breaks through the mists of an idolatrous phraseology like the blue sky that is hidden by a passing cloud."

Lastly, is it not philosophically true that polytheism presupposes monotheism ? Is it true, as some suppose, that polytheism is older than monotheism ? Is it not likely that the simple belief is older than the more com-

¹ See Professor Drummond, "Natural Law in the Spiritual World."

plex? Can the concept many precede the concept one? Is not plurality the aggregate of units? What is the development of thought as seen in children? Is it not from one to two, from the singular to the plural, from the simple to the complex, from unity to diversity, and then by generalization to abstract unity?

We conclude, therefore, that the knowledge of the divine functions and attributes possessed by the Vedic Aryans was neither the product of intuition, nor experience, but a "survival," the result of a Primitive Revelation.

The Vedic doctrines of cosmology, anthropology and soteriology lead to the same conclusion.

PROOFS OF THE EXISTENCE OF GOD.

BY THE HON. W. T. HARRIS, LL.D., UNITED STATES COMMISSIONER OF
EDUCATION.

The first thinker who discovered an adequate proof of the existence of God was Plato. He devoted his life to thinking out the necessary conditions of independent being, or, in other words, the form of any whole or totality of being.

Dependent being implies something else than itself as that on which it depends. It cannot be said to derive its being from another dependent or derivative being because that has no being of its own to lend it. A whole series of connected dependent beings must derive their origin and present subsistence from an independent being—that is to say, from what exists in and through itself and imparts its being to others or derived beings. Hence the independent being, which is presupposed by the dependent being, is creative and active in the sense that it is self-determined and determines others.

Plato in most passages calls this presupposed independent being by the word *idea*. He is sure that there are as many ideas as there are total beings in the universe. He reasons that there are two kinds of motion—that which is derived from some other mover and that which is derived from self—thus the self-moved and the moved-through-others includes all kinds of beings. But the moved-through-others presupposes the self-moved as the source of its own motion. Hence the explanation of all that exists or moves must be sought and found in the self-moved. [Tenth book of Plato's *Laws*.] In his dialogue named "The Sophist," he argues that ideas or independent beings must possess activity, and, in short, be thinking or rational beings.

This great discovery of the principle that there must be independent being if there is dependent being is the foundation of philosophy and also of theology. Admit that there may be a world of dependent beings each one of which depends on another, and no one of them nor all of them depend on an independent being, and at once philosophy is made impossible and theology deprived of its subject matter. But such admission would destroy thought itself.

Let it be assumed, for the sake of considering where it would lead, that all existent beings are dependent; that no one possesses any other being than derived being. Then it follows that each one borrows its being from others that do not have any being to lend. Each and all are dependent, and must first obtain being from another before they can lend it. If it is



A BURNING GHAT AT CALCUTTA, THE HINDU METHOD OF DISPOSING OF THE DEAD.

said that the series of dependent beings is such that the last depends upon the first again, so that there is a circle of dependent beings, then it has to be admitted that the whole circle is independent, and from this strange result it follows that the independence of the whole circle of being is something transcendent—a negative unity creating and then annulling again the particular beings forming the members of the series.

This theory is illustrated in the doctrine of the correlation of forces. The action of force number one gives rise to force number two, and so on to the end. But this implies that the last of the series gives rise to the first one of the series, and the whole becomes a self-determined totality or independent being. Moreover, the persistent force is necessarily different from any one of the series—it is not heat nor light nor electricity nor gravitation, nor any other of the series, but the common ground of all, and hence not particularized like any one of them. It is the general force, whose office is to energize and produce the series—organizing one force and annulling it again by causing it to pass into another. Thus the persistent force is not one of the series, but transcends all of the particular forces—they are derivative, it is original, independent, and transcendent. It demands as the next step of explanation the exhibition of the necessity of its production of just this series of particular forces as involved in the nature of the self-determined or absolute force. It involves, too, the necessary conclusion that a self-determined force which originates all of its special determinations and cancels them all is a pure Ego or self-hood.

For consciousness is the name given by us to that kind of being which can annul all of its determinations. For it can annul all objective determination and have left only its own negative might while it descends creatively to particular thoughts, volitions, or feelings. It can drop them instantly by turning its gaze upon its pure self as the creator of those determinations. This turn upon itself is accomplished by filling its objective field with negation or annulment—this is its own act, and therein it realizes its personal identity and its personal transcendence of limitations.

Hence we may say that the doctrine of correlation of forces presupposes a personality creating and transcending the series of forces correlated. If the mind undertakes to suppose a total of dependent or derivative beings it ends by reaching an independent, self-determined being which, as pure subject, transcends its determinations as object, and is therefore an Ego or person.

Again, the insight which established this doctrine of independent beings or Platonic "ideas" is not fully satisfied when it traces dependent or derivative motion back to any intelligent being as its source; there is a further step possible, namely, from a world of many ideas to an absolute idea as the divine author of all.

For time and space are of such a nature that all beings contained by them—namely, all extended and successive beings—are in necessary mutual

dependence and hence in one unity. This unity of dependent beings in time and space demands a one transcendent being. Hence the doctrine of the idea of ideas—the doctrine of a divine being, who is rational and personal, and who creates beings in time and space in order to share his fulness of being with a world of created beings—created for the special purpose of sharing his blessedness.

This is the idea of the supreme goodness, and Plato comes upon it as the highest thought of his system. In the *Timaeus* he speaks of the absolute as being without envy and therefore as making the world as another blessed God.

In this Platonic system of thought we have the first authentic survey of human reason. Human reason has two orders of knowing—one the knowing of dependent beings, and the other the knowing of independent beings. The first is the order of knowing through the senses; the second the order of knowing by logical presupposition. I know by seeing, hearing, tasting, touching, things and events. I know by seeing what these things and events logically imply or presuppose, that there is a great first cause, a personal Reason who reveals a gracious purpose by creating finite beings in time and space.

This must be, or else human reason is at fault in its very foundations. This must be so, or else it must be that there is dependent being which has nothing to depend on. Human reason, then, we may say from this insight of Plato, rests upon this knowledge of transcendent being—a being that transcends all determinations of extent and succession, such as appertain to space and time, and therefore, that transcends both time and space. This transcendent being is perfect fulness of being, while the beings in time and space are partial or imperfect beings in the sense of being embryonic or undeveloped, being partially realized and partly potential.

At this point the system of Aristotle can be understood in its harmony with the Platonic system. Aristotle too holds explicitly that the beings in the world which derive motion from other beings presuppose a first mover. But he is careful to eschew the first expression self-moved as applying to the prime mover. God is himself unmoved, but he is the origin of motion in others. This was doubtless the true thought of Plato, since he made the divine eternal and good.

In his *Metaphysics* (book eleventh, chapter seven) Aristotle unfolds his doctrine that dependent beings presuppose a divine being whose activity is pure knowing. He alone is perfectly realized—the schoolmen call this technically “pure act”—all other being is partly potential, not having fully grown to its perfection. Aristotle’s proof of the divine existence is substantially the same as that of Plato—an ascent from dependent being, by the discovery of presuppositions, to the perfect being who presupposes nothing else—and the identification of the perfect or independent being with thinking, personal, willing being.

This concept of the divine being is wholly positive as far as it goes, and nothing of it needs to be withdrawn after further philosophic reflection has discussed anew the logical presuppositions. More presuppositions may be discovered — new distinctions discerned where none were perceived before — but those additions only make more certain the fundamental theory explained first by Plato, and subsequently by Aristotle. This may be seen by a glance at the theory of Christianity, which unfolds itself in the minds of great thinkers of the first six centuries of our era. The object of Christian theologians was to give unity and system to the new doctrine of the divine-human nature of God taught by Christ. They discovered, one by one, the logical presuppositions and announced them in the creed.

The Greeks had seen the idea of the Logos or Eternally Begotten Son, the Word that was in the beginning, and through which created beings arose in time and space. But how the finite and imperfect arose from the infinite and perfect the Greek did not understand so well as the Christian.

The Hindu had given up the solution altogether and denied the problem itself. The perfect cannot be conceived as making the imperfect — it is too absurd to think that a good being should make a bad being. Only Brahma the absolute exists and all else is illusion — it is Maya.

How the illusion can exist is too much to explain. The Hindu has only postponed the problem and not set it aside. His philosophy remains in that contradiction. The finite, including the Brahman himself who philosophizes, is an illusion. An illusion recognizes itself as an illusion — an illusion knows true being and discriminates itself from false being. Such is the fundamental doctrine of the Sankhya philosophy, and the Sankhya is the fundamental type of all Hindu thought.

The Greek escapes from this contradiction. He sees that the absolute cannot be empty, indeterminate pure being devoid of all attributes, without consciousness. Plato and Aristotle see that the absolute must be pure form — that is to say, an activity which gives form to itself — a self-determined being with subject and object the same, hence a self-knowing and self-willed being. Hence the absolute cannot be an abstract unity like Brahma, but must be a self-determined or a unity that gives rise to duality within itself and recovers its unity and restores it by recognizing itself in its object.

The absolute as subject is the first — the absolute as object is the second. It is Logos. God's object must exist for all eternity, because he is always a person and conscious. But it is very important to recognize that the Logos, God's object, is himself and hence equal to himself, and also self-conscious. It is not the world in time and space. To hold that God thinks himself as the world is pantheism — it is pantheism of the left wing of the Hegelians.

To say that God thinks himself as the world is to say that he discovers in himself finite and perishable forms and therefore makes them objective. The schoolmen say truly that in God intellect and will are one. This means

that in God his thinking makes objectively existent what it thinks. Plato saw clearly that the Logos is perfect and not a world of change and decay. He could not explain how the world of change and decay is derived, except from the goodness of the divine being who imparts gratuitously of his fullness of being to a series of creatures who have being only in part.

But the Christian thinking adds two new ideas to the two already found by Plato. It adds to the divine first and the second (the Logos), also a divine third, the Holy Spirit, and a fourth not divine, but the process of the third—calling it the *processio*. This idea of process explains the existence of a world of finite beings, for it contains evolution, development or derivation. And evolution implies the existence of degrees of less and more perfection of growth. The procession thus must be in time, but the time process must have eternally gone on, because the third has eternally proceeded and been proceeding.

The thought underneath this theory is evidently that the Second Person or Logos in knowing himself or in being conscious knows himself in two phases, first, as completely generated or perfect, and this is the Holy Spirit; and, secondly, he knows himself as related to the first as his eternal origin. In thinking of his origin or genesis from the Father, he makes objective a complete world of evolution containing at all times all degrees of development or evolution, and covering every degree of imperfection from pure space and time up to the invisible church.

This recognition of his derivation is also a recognition on the part of the First of his own act of generating the Second—it is not going on, but has been eternally completed, and yet both the Divine First and the Divine Second must think it when they think of their relation to one another. Recognition is the intellectual of the First, and Second is the mutual love of the Father and the Son, and this mutual love is the procession of the Holy Spirit.

But the procession is not a part of the Holy Trinity; it is the creation in time and space of an infinite world of imperfect beings, developing into self-activity and self-active organizing institutions—the family, civil society, the State, and the Church. The Church is the New Jerusalem described by St. John, the apostle, who has revealed this doctrine of the third person as an institutional person—the Spirit who makes possible all institutional organism in the world, and who transcends them all as the perfect who energizes in the imperfect to develop it and complete it.

Thus stated, the Christian thought expressed in the symbol of the Holy Trinity explains fully the relations of the world of imperfect beings, and makes clear in what way the goodness or grace of God makes the world as Plato and Aristotle taught.

The world is a manifestation of divine grace—a spectacle of the evolution or becoming of individual existence in all phases, inorganic and organic. Individuality begins to appear even in specific gravity, and in

ascending degrees in cohesion and crystallization. In the plant it is unmistakable. In the animal it begins to feel and perceive itself. In man it arrives at self-consciousness and moral action, and recognizes its own place in the universe.

God, being without envy, does not grudge any good; he accordingly turns, as Rothe says, the emptiness of non-being into a reflection of himself, and makes it everywhere a spectacle of his grace.

Of the famous proofs of divine existence, St. Anselm's holds the first place. But St. Anselm's proof cannot be understood without recurring to the insight of Plato. In his *Proslogium* St. Anselm finds that there is but one thought which underlies all others—one thought universally presupposed, and this he describes as the thought of that than which there can be nothing greater. "*Id quo nihil majus cogitari potest.*" This assuredly is Plato's thought of the totality. Everything not a total is less than the totality. But the totality is the greatest possible being.

The essential thing to notice, however, is that St. Anselm perceives that this one thought is objectively valid and not a mere subjective notion of the thinker. No thinker can doubt that there is a totality—he can be perfectly sure that the *me* plus the *not-me* includes all that there is. Gaunilo, in the lifetime of St. Anselm, and Kant in recent times have tried to refute the argument by alleging the general proposition—the conception of a thing does not imply its corresponding existence. The proposition is true, except in the case of this one ontological thought of the totality of the thoughts that can be logically deduced from it. The second order of knowing, by presumptions, implies an existence corresponding to each concept. St. Anselm knew that the person who denied the objective validity of this idea of the totality must presuppose its truth right in the very act of denying it. If there be an Ego that thinks, even if it be the Ego of a fool (*insipiens*) who says in his heart, "There is no God," it must be certain that its self plus its not-self makes a totality and that this totality surely exists. The existence of his Ego is or may be contingent, but the totality is certainly not contingent but necessary. This is an ontological necessity and the basis of all further philosophical and theological thoughts.

St. Anselm does not, it is true, follow out this thought to its consummation in his *Proslogium* nor in his *Monologium*. He leaves it there with the idea of a necessary being who is supreme and perfect because he contains the fulness of being.

He undoubtedly saw the further implication, namely, that the totality is an independent being and self-existent because it is self-active. He saw this so clearly that he did not think it worth while to stop and unfold it. But he did speak of it as a necessary existence contrasted with a contingent existence. "Everything else besides God," he says, "can be conceived not to exist."

Descartes, in his Third Meditation, has repeated with some modification

the demonstration of St. Anselm. He holds, in substance, that the idea of a perfect being is not subjective, but objective—we see that he is dealing with the necessary objectivity of the idea of totality. The expression “perfect being” is entirely misunderstood by most writers in the history of philosophy—it must be taken only in the sense of independent being—being for itself—being that can be what it is without support from another—hence perfectly self-determined being. The expression “perfect” points directly to Aristotle’s invented word, *entelechy*, whose literal meaning is the having of perfection itself. The word is invented to express the thought of the independent presupposed by dependent being.

Perfect being, as Aristotle teaches, is pure energy—all of his potentialities are realized—hence it is not subject to change nor is it passive or recipient of anything from without—it is pure form, or rather self-formative. Read in the light of Plato’s idea and Aristotle’s *entelechy*, St. Anselm’s and Descartes’ proofs are clear and intelligible, and are not touched by Kant’s criticism. In his philosophy of religion and elsewhere, Hegel has pointed out the source of Kant’s misapprehension. Gaunilo instanced the island Atlantis as a conception which does not imply a corresponding reality. Kant instanced a hundred dollars as a conception which did not imply a corresponding reality in his pocket. But neither the island Atlantis, nor any other island, neither a hundred dollars—in short, no finite dependent being is at all a necessary being, and hence cannot be deduced from its concept. But each and every contingent being presupposes the existence of an independent being—a self-determined being—an absolute divine reason.

St. Anselm proved the depth of his thought by advancing a new theory of the death of Christ as a satisfaction, not of the claims of the devil, but as the satisfaction of the claims of God’s justice for sin. Although we do not trace out his full thought in the *Proslogium* we can see the depth and clearness of his thinking in this new theory of atonement. For in order to understand it philosophically, the thinker must make clear to himself the logical necessity for the exclusion of all forms of finitude or dependent being from the thought of the Divine reason who knows himself in the *Logos*. To think an imperfection is to annul it—hence God’s thought of an imperfect being annuls it. This logical statement corresponds to the political definition of the idea of justice.

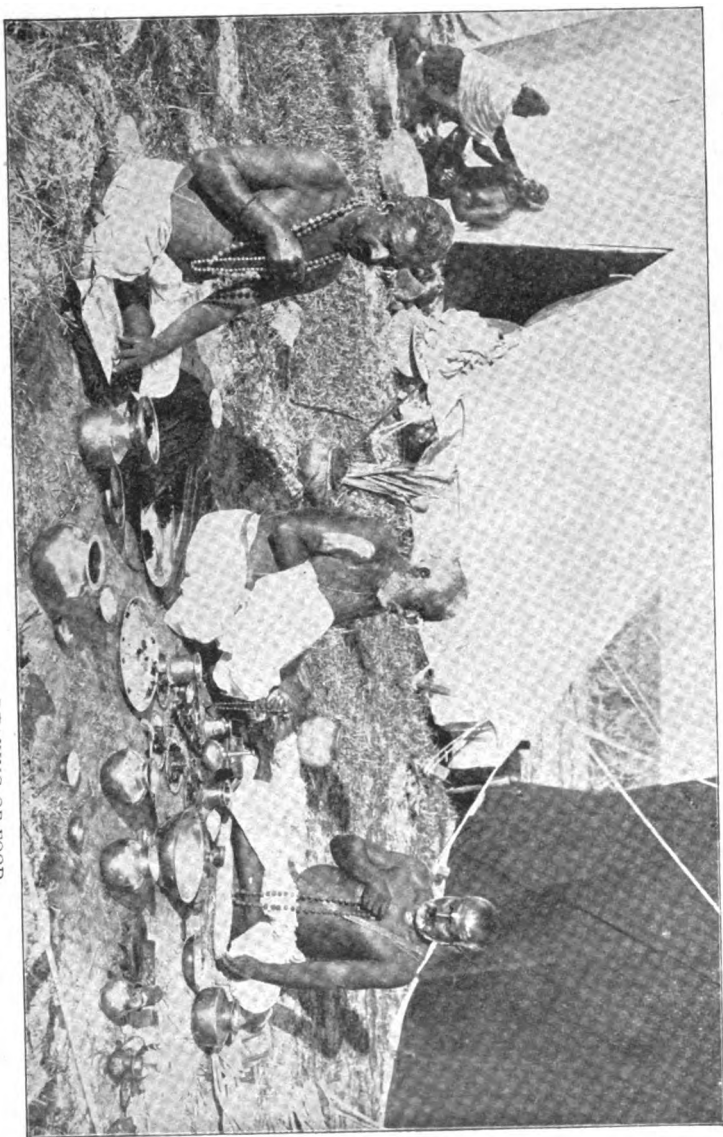
Justice gives to a being its dues—it completes it by adding to it what it lacks. Add to an imperfect being what it lacks and you destroy its individuality. This is justice instead of grace. Grace bears with the imperfect being until it completes itself by its own acts of self-determination. But, in order that a world of imperfect beings, sinners, may have this field of probation, a perfect being must bear their imperfection. The Divine *Logos* must harbor in his thought all the stages of genesis or becoming, and thereby endowed beings in a finite world with reality and existence. Thus the conception of St. Anselm was a deep and true insight.

The older view of Christ's atonement, as a ransom paid to Satan, is not so irrational as it seems, if we divest it of the personification which figures the negative as a co-ordinate person with God. God only is absolute person. His pure not-me is chaos, but not a personal devil. In order that God's grace shall have the highest possible manifestation, he turns his not-me into a reflection of himself by making it a series of ascending stages out of dependence and nonentity into independence and personal individuality. But the process of reflection by creation in time and space involves God's tenderness and long-suffering—it involves a real sacrifice in the Divine being—for he must hold and sustain in existence by his creative thought the various stages of organic beings—plants and animals are mere caricatures of the Divine—then it must support and nourish humanity in its wickedness and sin—a deeper alienation than even that of minerals, plants and animals, because it is a wilful alienation of a higher order of beings.

Self-sacrificing love is, therefore, the concept of the atonement; it is, in fact, the true concept of the divine gift of being of finite things; it is not merely religion, it is philosophy or necessary truth. But it is very important so to conceive Nature as not to attach it to the idea of God by them in himself; such an idea is pantheism. Nature does not form a person of the Trinity. It is not the Logos, as supposed by the left wing of the Hegelians. And yet, on the other hand, nature is not an accident in God's purposes as conceived by theologians who react too far from the pantheistic view. Nature is eternal, but not self-existent; it is the procession of the Holy Spirit, and arises in the double thought of the first Person and the Logos, or the timeless generation which is logically involved in the fact of God's consciousness of himself as eternal reason.

The thought of God is a regressive thought—it is an ascent from the dependent to that on which it depends. It is called dialectical by Plato in the sixth Book of the Republic. "The Dialectic method," says he, "ascends from what has a mere contingent or hypothetic existence, to the first principle, by proving the insufficiency of all except the first principle."

This is the second order of knowing—the discovery of the ontological presuppositions. The first order of knowing sees things and events by the aid of the senses, the second order of knowing sees the first cause. The first order of knowing attains to a knowledge of the perishable, the second order attains to the imperishable. The idea of God is, as Kant has explained, the supreme directive or regulative idea in the mind. It is, moreover, as Plato and St. Anselm saw, the most certain of all our ideas, the light in all our seeing.



HINDUS AT THEIR DEVOTIONS BEFORE PARTAKING OF FOOD.

HINDUISM.

BY MANILAL N. D'VIVEDI, NADIAD, BOMBAY PRESIDENCY.

Hinduism is a wide term, but at the same time a vague term. The word Hindu is invented by the Mohammedan conquerors of *Āryāvarta*, the historical name of India, and it denotes all who reside beyond the Indus. Hinduism, therefore, correctly speaking, is no religion at all. It embraces within its wide intention all shades of thought, from the atheistic *Jainas* and *Bauddhas* to the theistic *Sāṃpradāyikas* and *Samājjists* and the rationalistic Advaitins. But we may agree to use the term in the sense of that body of philosophical and religious principles which are professed in part or whole by the inhabitants of India. I shall confine myself in this short address to unfold the meaning of this term, and shall try to show the connection of this meaning with the ancient records of India, the *Vedas*.

Before entering upon this task permit me, however, to make a few preliminary observations. And first, it would greatly help us on if we had settled a few points, chief among them the meaning of the word Religion. Religion is defined by Webster generally as any system of worship. This, however, is not the sense in which the word is understood in India. The word has a three-fold connotation. Religion divides itself into physics, ontology and ethics, and without being that vague something which is set up to satisfy the requirements of the emotional side of human nature, it resolves itself into that rational demonstration of the universe which serves as the basis of a practical system of ethical rules. Every Indian religion—for let it be understood there is quite a number of them—has therefore some theory of the physical universe, complemented by some sort of spiritual government and a code of ethics consistent with that theory and that government. So then, it would be a mistake to take away any one phase of any Indian religion and pronounce upon its merits on a partial survey. The next point I wish to clear is the chronology of the *Purānas*, I mean the chronology given in the *Purānas*. Whereas the Indian religion claims exorbitant antiquity for its teaching, the tendency of Christian writers has been to cramp everything within the narrow period of 6,000 years. But for the numerous vagaries and fanciful theories these extremes give birth to, this point has no interest for us at the present moment. With the rapid advances made by physical science in the West, numerous testimonies have been unearthed to show the untenableness of biblical chronology, and it would be safe to hold the mind in mental suspense in regard to this matter. The third point is closely connected with the second. Everyone has a natural

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inclination towards his native land and language, and particularly towards the religion in which he is brought up. It, however, behooves men of impartial judgment to look upon all religions as but so many different explanations of the ways of the Supreme to men of varying culture and nationality. It is impossible to do justice to these themes in this place, but we may well start with these necessary precautions that the following pages may not appear to make any extraordinary demands upon the intelligence of those brought up in the atmosphere of so-called "Oriental Research" in the West.

We may now address ourselves to the subject before us. At least six different and well-marked stages are visible in the history of Indian philosophic thought; and each stage appears to have left its impress upon the meaning of the word Hinduism. The six stages may be enumerated thus: (1) The *Vedas*; (2) the *Sutra*; (3) the *Dars'ana*; (4) the *Purāna*; (5) the *Sampradāya*; (6) the *Samāja*. Each of these is enough to fill several volumes, and all I can attempt here is a cursory survey, imperfect and incomplete, with a view to determine the proper meaning of "Hinduism," in the religious sense of the word.

I. Let us begin with the *Vedas*. The oldest of the four *Vedas* is admittedly the *Rigveda*. It is the most ancient record of the *Āryan* nation, nay, of the first humanity our earth knows of. Traces of a very superior degree of civilization and art found at every page prevent us from regarding these records as containing only the outpourings of the minds of pastoral tribes ignorantly wondering at the grand phenomena of nature. We find in the *Vedas* a highly superior order of rationalistic thought pervading all the hymns, and we have ample reasons to conclude that the gods invoked are each and all more than the childish poetry of primitive hearts. *Agni* and *Vishne* and *Indra* and *Rudra* are, indeed, so many names of different gods, but each of them has really a three-fold aspect. *Vishne*, for example, in his terrestrial or temporal aspect, is the physical sun; in his corporeal aspect he is the soul of every being, and in his spiritual aspect he is the all-pervading essence of the cosmos. In their spiritual aspect all gods are one, for well says the well-known text: "One only essence the wise declare in many ways." And this conception of the spiritual unity of the cosmos as found in the *Vedas* is the *crux* of western Oriental research. The learned doctors are unwilling to see only the slightest trace of this conception in the *Vedas*, for, say they, it is all nature-worship, the invocation of different independent powers which held the wandering mind of this section of primitive humanity in submissive admiration and praise. However well this may accord with the psychological development of the human mind there is not the slightest semblance of evidence in the *Vedas* to show that these records belong to that hypothetical period of human progress. In the *Vedas* there are marks everywhere of the recognition of the idea of one god, the god of nature manifesting himself in many forms. This word "God" is one of those which have been the stumbling-block of philosophy.

God, in the sense of a personal creator of the universe, is not known in the *Vedas*, and the highest effort of rationalistic thought in India has been to see God in the totality of all that is. And indeed it is doubtful whether any philosophy, be it that of a Kant or a Hegel, has ever accomplished anything more. It hereby stands to reason that men who are so far admitted to be Kants and Hegels should, in other respects, be only in a state of childish wonderment at the phenomena of nature. I humbly beg to differ from those who see in Monotheism, in the recognition of a personal God apart from nature, the acme of intellectual development. I believe that is only a kind of anthropomorphism which the human mind stumbles upon in its first efforts to understand the unknown. The ultimate satisfaction of human reason and emotion lies in the realization of that universal essence which is the All. And I hold an irrefragable evidence that this idea is present in the *Vedas*, the numerous gods and their invocations notwithstanding. This idea of the formless All, the *Sat—Esse*—called *Ātman* and *Brahman* in the *Upanishads*, and further explained in the *Dars'anas*, is the central idea of the *Vedas*, nay, the root idea of the *Hindu* religion in general.

There are several reasons for the opposite error of finding nothing more than the worship of many Gods in the *Vedas*. In the first place, western scholars are not quite clear as to the meaning of the word *Veda*. Native commentators have always insisted that the word *Veda* does not mean the *Samhitā* only, but the *Brāhmanas* and the *Upanishads* as well; whereas Oriental scholars have persisted in understanding the word in the first sense alone. The *Samhitā* is no doubt a collection of hymns to different powers, and taken by itself it is most likely to produce the impression that monotheism was not understood at the time. Apart, however, from clear cases to the contrary, observable by anyone who can read between the lines, even in the *Samhitā*, a consideration of that portion, along with the other two parts of the *Vedas*, will clearly show the untenableness of the orientalist position. The second source of error, if I may be allowed the liberty to touch upon it, is the religious bias already touched upon at the outset.

If then we grasp this central idea of the *Vedas* we shall have understood the real meaning of Hinduism as such. The other connotations of the word will unfold themselves by and by, as we proceed. We need not go into any further analysis of the *Vedas*, and may come at once to the second phase of religious thought, the *Sutras* and *Smritis* based on the ritualistic portion of Vedic literature.

II. *Sutra* means an aphorism. In this period we have aphoristic works bearing upon ritual, philosophy, morals, grammar, and other subjects. Though this period is distinct from the *Vedic* and subsequent periods, it is entirely unsafe to assume that this or any other period occurred historically in the order of succession adopted for the purposes of this essay. Between the *Vedas* and the *Sutras* lie the *Brāhmanas* with the *Upanishads* and *Āryanakas* and the *Smritis*. The books called *Brāhmanas* and *Upanishads*

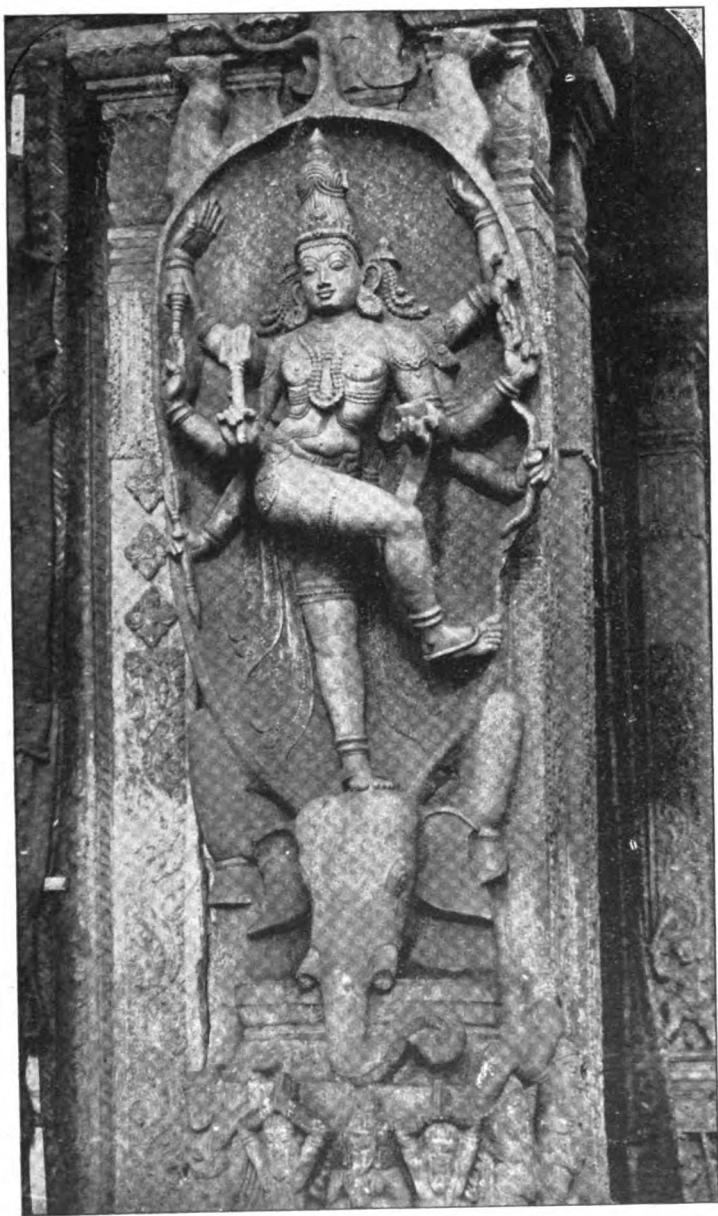
form part of the *Vedas* as explained before, the former explaining the ritualistic use and application of *Vedic* hymns, the latter systemizing the unique philosophy contained in them. What the *Brâhmanas* explained allegorically, and in the quaint phraseology of the *Vedas*, the *Smrtis*, which followed them, explained in plain systematic modern *Sanskrit*. As the *Vedas* are called *S'ruti*, or something handed down orally from teacher to pupil, these later works are called *S'mrtis* something remembered and recorded after the *S'rutis*. The *Sutras* deal with the *Brâhmanas* and *S'mrtis* on the one hand, and with the *Upanishads* on the other. These latter we shall reserve for consideration in the next stage of religious development; but it should never be supposed that the central idea of the *All* as set forth in the *Upanishads* had at this period, or indeed at any period, ceased to govern the whole of the religious activity of India. The *Sutras* are divided principally into the *Grhya*, *S'ranta* and *Dharma Sutras*. The first deals with the *S'mrtis*, the second with the *Brâhmanas*, and the third with the law as administered by the *S'mrtis*. The first set of *Sutras* deals with the institution of *Varnas* and *As'ramas* and with the various rites and duties belonging to them. The second class of *Sutras* deals with the larger *Vedic* sacrifices, and those of the third deal with that special law subsequently known as *Hindu Law*. It will be interesting to deal "en masse" with these subjects in this place—leaving the subject of law out of consideration.

And first let us say a few words about caste. In *Vedic* times the whole Indian people is spoken of broadly as the *Âryas* and the *Anâryas*. *Ârya* means respectable and fit to be gone to, from the root *R* "to go," and not an agriculturist, as the Orientalists would have it, from a fanciful root *ar*, to till. The *Âryas* are divided into four sections called *varnas*, men of white color; the others being *avarnas*. These four sections comprise respectively priests, warriors, merchants and cultivators, artisans and menials, called *Brâhmanas*, *K'satriyas*, *Vais'yas* and *S'udras*. These divisions, however, are not at all mutually exclusive in the taking of food or the giving in marriage of sons and daughters. Nay, men used to be promoted or degraded to superior or inferior *Varnas* according to individual deserts. In the *Sutra* period we find all this considerably altered. *Mame* speaks of promiscuous intercourse among *varnas* and *avarnas* leading to the creation of several *jâtis* sections known by the incident of birth, instead of by color as before. This is the beginning of that exclusive system of castes which has proved the bane of India's welfare. *Varna* and *jâti* are foremost among many other important features we find grafted on *Hinduism* in this period. We find in works of this period that the life of every man is distributed into one of four periods—student-life, family-life, forest-life or life of complete renunciation. This institution, too, has become a part of the meaning of the word *Hinduism*. The duties and relations of *Varnas*, *Jâtis* and *As'ramas* are clearly defined in the *Sutras* and *S'mrtis*, but with these we need not concern ourselves except in this general manner.

I can, however, not pass over the well known subject of the *Samskâras*, certain rites which under the *sûtras* every Hindu is bound to perform if he professes to be a Hindu. These rites, twenty-five in all, may be divided into three groups, rites incumbent, rites optional, and rites incidental. The incumbent rites are such as every householder is bound to observe for securing immunity from sin. Every householder must rise early in the morning, wash himself, revise what he has learned, and teach it to others without remuneration. In the next place he must worship the family gods and spend some time in silent communion with whatever power he adores. He should then satisfy his prototypes in heaven—the lunar *Pitrs*—by offerings of water and sesamam seeds. Then he should reconcile the powers of the air by suitable oblations, ending by inviting some stray comer to dinner with him. Before the householder has thus done his duty by his teachers, gods, and *Pitrs* and men, he cannot go about his business without incurring the bitterest sin.

The optional rites refer to certain ceremonies in connection with the dead, whose souls are supposed to rest with the lunar *Pitrs* for about a thousand years or more before re-incarnation. These are called *S' raddhas*, ceremonies whose essence is *S' raddhâ* faith. There are a few other ceremonies in connection with the commencement or suspension of studies. These, together with the *S' raddhas*, just referred to, make up the four optional *Samskâras*, which the *Smrtis* allow everyone to perform according to his means.

By far the most important are the sixteen incidental *Samskâras*. I shall, however, dismiss the first nine of these with simple enumeration. Four of the nine refer respectively to the time of first cohabitation, conception, quickening, and certain sacrifices, etc., performed with the last. The other five refer to rites performed at the birth of a child, and subsequently at the time of giving it a name, of giving it food, of taking it out of doors, and at the time of shaving its head in some sacred place on an auspicious day. The tenth, with the four subsidiary rites connected with it, is the most important of all. It is called *Upanayana*, the taking to the *guru*, but it may be yet better described as *Initiation*. The four subsidiary rites make up the four pledges which the neophyte takes on initiation. This rite is performed on male children alone at the age of from 5 to 8 in the case of *Brâhmanas* and a year or two later in the case of others, except *S' udras*, who have nothing to do with any of the rites save marriage. The young boy is given a peculiarly prepared thread of cotton to wear constantly on the body, passing it crossways over the left shoulder and under the right arm. It is the mark of initiation, which consists in the imparting of the sacred secret of the family and the order to the boy by his father and the family *guru*. The boy pledges himself to his teacher, under whose protection he henceforth begins to reside and carry out faithfully the four vows he has taken, viz., study, observance of religion, complete celibacy, and truthfulness. This



INTERIOR OF A HINDU TEMPLE.
THE GOD VISHNU CARVED IN SOLID STONE

period of pupilage ends after nine years at the shortest, and thirty-six years at the longest period. The boy then returns home, after duly rewarding his teacher, and finds out some suitable girl for his wife. This return in itself makes up the fifteenth *Samskāra*. The last, but not the least, is *vivāha*, matrimony. The *Sūtras* and *Smṛtis* are most clear on the injunctions about the health, learning, competency, family connections, beauty, and above all, personal liking of the principal parties to a marriage. Marriages between children of the same blood or family are prohibited. As to age, the books are very clear in ordaining that there must be a distance of at least ten years between the respective age of wife and husband, and that the girl may be married at any age before attaining puberty, preferably at 10 or 11, though she may be affianced at about 8 or 9. Be it remembered that marriage and consummation of marriage are two different things in India, as a consideration of this *Samskāra* in connection with the first of the nine enumerated at the beginning of this group will amply show. Several kinds of marriage are enumerated, and among the eight generally given we find marriage by courting as well. The marriage ceremony is performed in the presence of priests, and gods represented by fire on the altar, and the tie of love is sanctified by *Vedic* mantras, repetition of which forms indeed an indispensable part of every rite and ceremony. The pair exchange vows of fidelity and indissoluble love, and bind themselves never to separate, even after death. The wife is supposed henceforth to be as much dependent on her husband as he on her; for as the wife has the complete fulfilment of love as her principal duty, the husband has in return the entire maintenance of the wife, temporally and spiritually, as his principal duty. When the love thus fostered has sufficiently educated the man into entire forgetfulness of self, he may retire, either alone or with his wife, into some secluded forest and prepare himself for the last period of life—complete renunciation, *i. e.*, renunciation of all individual attachment, of personal likes and dislikes, and realization of the all in the eternal self-sacrifice of universal love. It goes without saying that widow re-marriage as such is unknown in this system of life, and the liberty of woman is more a sentiment than something practically wanting in this careful arrangement. Woman, as woman, has her place in nature quite as much as man has as man, and if there is nothing to hamper the one or the other in the discharge of his or her functions as marked out by nature, liberty beyond this limit means disorder, and irresponsible freedom. And indeed nature never meant her living embodiment of love—woman—to be degraded to a footing of equality with her partner, to fight the hard struggle for existence, or to allow love's pure stream to be defiled by being led into channels other than those marked out for it. This, in substance, is the spirit of the ancient *Sāstras*, when they limit the sphere of woman's action to the house, and the flow of her heart to one and one channel alone.

But this is an unnecessary digression into which I am tempted by the

desire to lay before you the true spirit of these ordinances, which I am afraid might escape the dry outline I am here presenting. All *Samskâras* have an intrinsic merit in them, and I for one believe them all to be conceived in the best spirit of physical, social, moral, mental, and spiritual welfare. The *Samskâras* have almost all undergone various modifications and several have gone entirely out of use.

We have not spoken of *Yajna*—sacrifice—the subject of the *S'rantâ-Sutras*. All *Samskâras* are so many smaller *Yajnas*, the larger Vedic ones such as *As'vamedha* and *Rajasuya*, and *Soma*, and *Prâyâpya* and *Vâjapeya*, being reserved for special occasions. But this one idea of sacrifice has been worked into such noble ideals by the ancient Âryans, that sacrifice in the true sense of the word has come to be identified with the highest bliss attainable by man. The whole universe is symbolized, as one sacrifice, and indeed the thoughts and actions of one who has realized the All are represented as one continuous sacrifice of *Juâna* to *Juâna*. But we cannot go further into this interesting subject.

It would follow then, from this brief summary of the sutra-period that the following have been added on to the meaning of "Hinduism."

- (1) The being in a *varna* and *az'rama*.
- (2) The observance of the *samskâras*.
- (3) The being bound by the Hindu law of succession.

III. We arrive thus in natural succession to the third period of *Âryan* religion, the *Dars'anas*, which enlarge upon the central idea of *âtman* or *Brahman* enunciated in the *Vedas* and developed in the *Upanishads*. It is interesting to allude to the *Chârvâkas*, the materialists of Indian philosophy, and to the *Jainas* and the *Bauddhas*, who, though opposed to the *Chârvâkas*, are anti-*Brâhmanical*, in that they do not recognize the authority of the *Vedas*, and preach an independent gospel of love and mercy. These schisms however had an indifferent effect in imparting fresh activity to the rationalistic spirit of the *Âryan* sages, lying dormant under the growing incumbrances of the ritualism of the *Sutras*.

The central idea of the All as we found it in the *Vedas* is further developed in the *Upanishads*. In the *Sutra*-period several *Sutra*-works were composed setting forth in a systematic manner the main teaching of the *Upanishads*. Several works came to be written in imitation of these, on subjects closely connected with the main issues of philosophy and metaphysics. This spirit of philosophic activity gave rise to the six well-known *Dars'anas*, or schools of philosophy. Here again it is necessary to enter the caution that the *Dars'anas* do not historically belong to this period, for notwithstanding this is their place in the general development of thought the teachings they embody are as old as the *Vedas*, or even older.

The six *Dars'anas* are *Nyâya*, *Vais'eshika*, *Sânkhya*, *Yoga*, *Mimânsâ* and *Vedânta*, more conveniently grouped as the two *Nyâyas*, the two *Sânkhya*s and the two *Mimânsâ*s. Each of these must require at least a volume

to itself, and all I can do in this place is to give the merest outline of the conclusions maintained in each. Each of the *Dars'anas* has that triple aspect which we found at the outset in the meaning of the word religion, and it will be convenient to state the several conclusions in that order. The *Nyāya*, then, is exclusively concerned with the nature of knowledge and the instruments of knowledge, and while discussing these it sets forth a system of logic not yet surpassed by any existing systems in the West. The *Vaiśeṣika* is a complement of the *Nyāya*, and while the latter discusses the metaphysical aspect of the universe the former works out the atomic theory, and resolves the whole of the nameable world into seven categories. So then, physically, the two *Nyāyas* advocate the atomic theory of the universe. Ontologically they believe that these atoms move in accordance with the will of an extra-cosmic personal creator, called *Is'wara*. Every being has a soul, called *Jiva*, whose attributes are desire, intelligence, pleasure, pain, merit, demerit, etc. Knowledge arises from the union of *Jiva* and mind, the atomic *Manas*. The highest happiness lies in the *Jiva's* becoming permanently free from its attribute of misery. This freedom can be obtained by the grace of *Is'wara*, pleased with the complete devotion of the *Jiva*. The *Vedas* and the *Upanishad* are recognized as authority in so far as they are the word of this *Is'wara*.

The *Sāṅkhyas* differed entirely from the *Naiyāyikas* in that they repudiated the idea of a personal creator of the universe. They argued that if the atoms were in themselves sufficiently capable of forming themselves into the universe, the idea of a God was quite superfluous. God himself could not create something out of nothing. And as to intelligence, the *Sāṅkhyas* maintain that it is inherent in nature. These philosophers, therefore, hold that the whole universe is evolved, by slow degrees, in a natural manner from one trimordial matter called *Mulaprakṛti*, and that *purus'a*, the principle of intelligence is always coördinate with, though ever apart from, *Mulaprakṛti*. Like the *Naiyāyikas*, they believe in the multiplicity of *purus'as*—souls, but, unlike them, they deny the necessity as well as the existence of an extra-cosmic God. Whence they have earned for themselves the name of Atheistic *Sāṅkhyas*. They resort to the *Vedas* and *Upanishads* for support, so far as it may serve their purpose, and otherwise accept in general, the logic of the ten *Naiyāyikas*. The *Sāṅkhyas* place the *Summum bonum* in "life according to nature." They endow primordial matter with three attributes, passivity, restlessness and crossness. *Prakṛti* continues in endless evolution under the influence of the second of these attributes, and the *purus'a* falsely takes the action on himself and feels happy or miserable. When any *purus'a* has his *prakṛti* brought to the state of passivity by analytical knowledge (which is the meaning of the word *Sāṅkhya*) he ceases to feel himself happy or miserable and remains in native peace. This is the sense in which these philosophers understand the phrase "life according to nature."

The other *Sāṅkhya*, more popularly known as the *Yoga-Dars'ana*, accepts the whole of the cosmology of the first *Sāṅkhya*, but only adds to it a hypothetical *Is'vara*, and largely expands the ethical side of the teaching by setting forth several physical and psychological rules and exercises capable of leading to the last state of happiness called *Kaivalya*--life according to nature. This is the theistic *Sāṅkhya*.

The two *Mimāṃsā*s next call our attention. These are the orthodox *Dars'anas par excellence*, and as such are in direct touch with the *Vedas*, and the *Upanishads*, which continue to govern them from beginning to end. *Mimāṃsā* means inquiry, and the first or preliminary is called *Purva-Mimāṃsā*, the second *Uttara-Mimāṃsā*. The object of the first is to determine the exact meaning and value of the injunctions and prohibitions given out in the *Vedas*, and that of the second is to explain the esoteric teaching of the *Upanishads*. The former, therefore, does not trouble itself about the nature of the universe, or about the ideas of God and soul. It talks only of *Dharma*, religious merit, which, according to its teaching, arises, in the next world, from strict observance of *Vedic* duties. This *Mimāṃsā*, fitly called the *Purva*, a preliminary *Mimāṃsā*, we may thus pass over without any further remarks. The most important *Dars'ana* of all is by far the *Uttara* or final *Mimāṃsā*, popularly known as the *Vedānta*, the philosophy taught in the *Upanishads* as the end of the *Vedas*.

The *Vedānta* emphasizes the idea of the All, the universal *Ātman* or *Brahman*, set forth in the *Upanishads*, and maintains the unity not only of the Cosmos, but of all intelligence in general. The All is self-illuminated, all thought (*gnosis*) the very being of the universe. Being implies thought and the All may in *Vedānta* phraseology be aptly described as the essence of thought and being. The *Vedānta* is a system of absolute idealism in which subject and object are welded into one unique consciousness, the realization whereof is the end and aim of existence, the highest bliss -- *moks'a*. This state of *moks'a* is not anything to be accomplished or brought about; it is in fact the very being of all existence, but experience stands in the way of complete realization by creating imaginary distinctions of subject and object. This system, besides being the orthodox *Dars'ana*, is philosophically an improvement upon all previous speculations. The *Nyāya* is superseded by the *Sāṅkhya*, whose distinction of matter and intelligence is done away with in this philosophy of absolute idealism, which has endowed the phrase "life according to nature," with an entirely new and more rational meaning. For, in its ethics, this system teaches not only the brotherhood but the *Ātma*-hood, *Abheda*, oneness, of not only men but of all beings, of the whole universe. The light of the other *Dars'anas* pales before the blaze of unity and love lighted at the altar of the *Vedas* by this sublime philosophy, the shelter of minds like Plato, Pythagoras, Bruno, Spinoza, Hegel, Schopenhauer, in the West, and *Kṛs'na*, *Vyāsa*, *S'ankara*, and others in the East.

We cannot but sum up at this point. Hinduism adds one more attri-

bute to its connotation in this period, viz., that of being a believer in the truths of one or other of these *Dars'anas*, or of one or other of the three anti-*Brāhmanical* schisms. And with this we must take leave of the great *Dars'ana* sages and come to the period of the *Purānas*.

IV. The subtleties of the *Dars'anas* were certainly too hard for ordinary minds and some popular exposition of the basic ideas of philosophy and religion was indeed very urgently required. And this necessity began to be felt the more keenly as *Sanskrit* began to die out as a speaking language, and the people to decline in intelligence, in consequence of frequent inroads from abroad. No idea more happy could have been conceived at this stage than that of devising certain tales and fables calculated at once to catch the imagination and enlist the faith of even the most ignorant ; and at the same time to suggest to the initiated a clear outline of the secret doctrine of old. It is exactly because orientalist don't understand this double aspect of *Paurānika* myths, that they amuse themselves with philological quibbles, and talk of the religion of the *Purānas* as something entirely puerile and not deserving the name of religion. We ought, however, to bear in mind that the *Purānas* are closely connected with the *Vedas*, the *Sutras*, and the *Dars'anas*, and all they claim to accomplish is a popular exposition of the basic ideas of philosophy, religion and morality set forth in them. In other words the *Purānas* are nothing more nor less than broad, clear commentaries on the ancient teaching of the *Vedas*. For example, it is not because *Vyāsa*, the author of the *Purānas*, forgot that *Vishnu* was the name of the sun in the *Veda*, that he talked of a separate god of that name, in the *Purānas*, endowing him with all mortal attributes. This is how the orientalist method of interpretation would dispose of the question. The Hindus have better confidence in the insight of *Vyāsa*, and could at once see that inasmuch as he knew perfectly well what part the sun plays in the evolution, maintenance and dissolution of the world, he represented him symbolically as God *Vishnu* the all-pervading, with *Laks'mi*, a personification of the life and prosperity which emanate from the sun for his consort, with the *anantā*, popularly the snake of that name, but esoterically the endless circle of eternity, for his couch ; and with the eagle, representing the *Māuvantaric* cycle, for his vehicle. There is in this one symbol sufficient material for the ignorant to build their faith upon and nourish the religious sentiment, and for the initiate to see in it the true secret of *Vedic* religion. And this nature of the *Purānas* is an indirect proof that the *Vedas* are not mere poetical effusions of primitive man, nor a conglomeration of solar-myths disguised in different shapes.

The cycles just referred to put me in mind of another aspect of *Paurānika* mythology. The theory of cycles known as *kalpas manvantaras* and *yugas* is clearly set forth in the *Purānas*, and appears to make exorbitant demands on our credulity. The *kalpa* of the *Purānas* is a cycle of 4,320,000,000 years, and the world continues in activity for one *kalpa*, after which

it goes into dissolution and remains in that condition for another *kalpa*, to be followed by a fresh period of activity. Each *kalpa* has fourteen well-marked sub-cycles called *manvantaras*, each of which is again made up of four periods called *yugas*. The name *manvantara* means time between the *manus*, and *mame* means "one with mind," that is to say, humanity, the whole suggesting that a *manvantara* is the period between the wane of humanity and another on this our globe. Whence it will also be clear why the present *manvantara* is called *Vaivasvata*, belonging to the sun, for, as is well established, on that luminary depends the life and being of man on this earth. This theory of cycles and sub-cycles is amply corroborated by modern geological and astronomical researches, and considerable light may be thrown on the evolution of man if, with reason as our guide, we study the aspect of the *Purāṇas*. The theory of Simian descent is confronted in the *Purāṇas* with a theory more in accord with reason and experience. But I have no time to go into the detail of each and every *Paurāṇika* myth; I may only assure you, gentlemen, all that is taught in the *Purāṇas* is capable of being explained consistently in accord with the main body of ancient theosophy expounded in the *Vedas*, the *Sutras* and the *Dars'anas*. We must only free ourselves from what Herbert Spencer calls the religious bias, and learn to look facts honestly in the face.

I must say a word here about idol worship, for it is exactly in or after the *Paurāṇika* period that idols came to be used in India. It may be said, without the least fear of contradiction, that no Indian idolater, as such, believes the piece of stone, metal, or wood before his eyes as his god, in any sense of the word. He takes it only as a symbol of the all-pervading, and uses it as a convenient object for purposes of concentration, which, being accomplished, he does not grudge to throw it away. The religion of the *Tantras*, which plays an important part in this period, has considerable influence on this question; and the symbology they taught as typical of several important processes of evolution has been made the basic idea in the formation of idols. Idols, too, have therefore a double aspect—that of perpetuating a teaching as old as the world and that of serving as convenient aids to concentration.

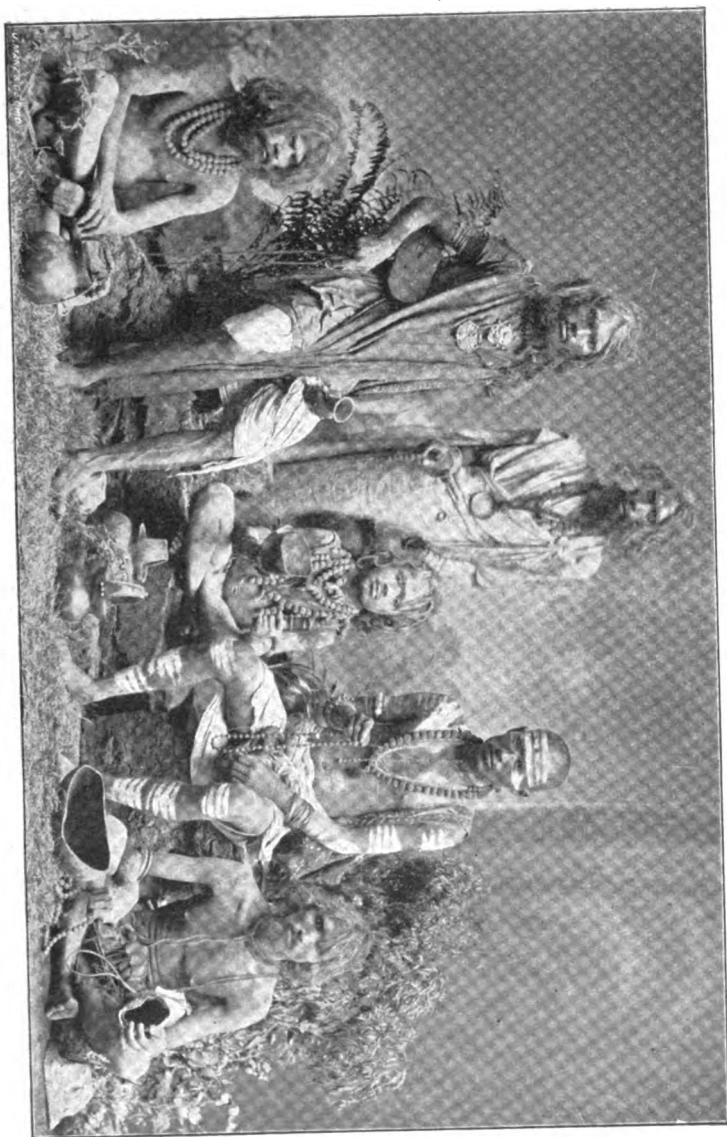
These interpretations of *Pauranika* myths find ample corroboration from the myths we find in all ancient religions of the world; and these explanations of idol-worship find an exact parallel in the worship of the Tau in Egypt, of the cross in Christendom, of fire in Zoroastrianism, and of the *Kāba* in Mohammedanism.

With these necessarily brief explanations, we may try to see what influence the *Puranas* have had on Hinduism in general. It is true the *Puranas* have added no new connotation to the name, but the one very important lesson they have taught the Hindu is the principle of universal toleration. The *Puranas* have distinctly taught the unity of the All, and satisfactorily demonstrated that every creed and worship is but one of the many ways to

the realization of the All. A Hindu would not condemn any man for his religion, for he has well laid to heart the celebrated couplet of the *Bhāgavata*: "Worship in whatever form, rendered to whatever God, reaches the supreme, as rivers, rising from whatever source, all flow into the ocean."

V. And thus, gentlemen, we come to the fifth period, the *Sampradāyas*. The word *Sampradāya*, means tradition, the teaching handed down from teacher to pupil. The whole Hindu religion, considered from the beginning to the present time, is one vast field of thought, capable of nourishing every intellectual plant of varying vigor and luxuriance. The one old teaching was the idea of the All usually known as the *Advaita* or the *Vedānta*. In the ethical aspect of this philosophy stress has been laid on knowledge (gnosis) and free action. Under the debasing influence of a foreign yoke these sober paths of knowledge and action had to make room for devotion and grace. On devotion and grace as their principal ethical tenets, three important schools of philosophy arose in the period after the *Purānas*. Besides the ancient *Advaita* we have the *Dvaita*, the *Viś'uddhādvaita* and the *Viś'ishādvaita* schools of philosophy in this period. The first is purely dualistic, postulating the separate yet coördinate existence of mind and matter. The second and third profess to be unitarian, but in a considerably modified sense of the word. The *Viś'uddhādvaita* teaches the unity of the cosmos, but it insists on the All having certain attributes which endow it with the desire to manifest itself as the cosmos. The third system is purely dualistic though it goes by the name of modified unitarianism. It maintains the unity of *chit* (soul), *achet* (matter), and *Is'vara* (God), each in its own sphere, the third member of this trinity governing all and pervading the whole though not apart from the cosmos. Thus widely differing in their philosophy from the *Advaita*, these three *Sampradāyas* teach a system of ethics entirely opposed to the one taught in that ancient school, called *Dharma* in the *Advaita*. They displace *Juāna* by *Bhakti*; and *Karma* by *prasāda*; that is to say, in other words, they place the highest happiness in obtaining the grace of God by entire devotion, physical, mental, moral, and spiritual. The teachers of each of these *Sampradāyas* are known as *Achāryas*, like *S'ankara* the first great *Achārya* of the ancient *Advaita*. The *Achāryas* of these new *Sampradāyas* belong all to the eleventh and twelfth centuries of the Christian era. Every *Achārya* develops his school of thought from the *Upanishads*, the *Vedānta-Sūtras*, and from that sublime poem, the *Bhagvadgīta* the crest jewel of the *Mahā Bhārata*. The new *Achāryas*, following the example of *S'ankara*, have commented upon these works, and have thus affiliated each his own system to the *Veda*.

In the *Sampradāyas* we see the last of pure Hinduism, for the sacred *Devanāgarī* ceases henceforth to be the medium even of religious thought. The four principal *Sampradāyas* have found numerous imitators, and we have the *Sāktas*, the *Saivas*, the *Pāsupatas*, and many others, all deriving their



A GROUP OF FAKIRS.

teaching from the *Vedas*, the *Dars'anas*, the *Purānas* or the *Tantras*. But beyond this we find quite a lot of teachers; *Rāmānanda*, *Kabira*, *Dādu*, *Nānaka*, *Chaitanya*, *Sahajānanda*, and many others, holding influence over small tracts all over India. None of these have a claim to the title of *Achārya*, or the founders of a new school of thought; for all that these noble souls did was to explain one or the other of the *Sampradāyas* in the current vernacular of the people. The teachings of these men are called *Panthas*—mere ways to Religion, as opposed to the traditional teaching of the *Sampradāyas*.

The bearing of these *Sampradāyas* and *Panthas*, the fifth edition of the ancient faith, on Hinduism in general is nothing worthy of note except that every Hindu must belong to one of the *Sampradāyas* or *Panthas*.

VI. This brings us face to face with the India of to-day and *Hinduism* as it stands at present. It is necessary at the outset to understand the principal forces at work in bringing about the change we are going to describe. In the ordinary course of events one would naturally expect to stop at the religion of the *Sampradāyas* and *Panthas*. The advent of the English, followed by the educational policy they have maintained for half a century, has, however, worked several important changes in the midst of the people, not the least important of which is the effect of these changes on religion. Before the establishment of British rule, and the peace and security that followed in its train, people had forgotten the ancient religion, and Hinduism had dwindled down into a mass of irrational superstition reared on ill-understood *Paurānika* myths. The spread of education caused people to think, and a spirit of "reformation" swayed the minds of all thinking men. The change worked was, however, no reformation at all. Under the auspices of materialistic science and education, guided by materialistic principles, the mass of superstition, then known as Hinduism, was scattered to the winds, and atheism and skepticism ruled supreme. But this state of things was not destined to endure in religious India. The revival of *Sanskrit* learning brought to light the immortal treasures of thought buried in the *Vedas*, *Upanishads*, *Sutras*, *Dars'anas*, and *Purānas*, and the true work of re-formation commenced with the revival of *Sanskrit*. Several pledged their allegiance to their time-honored philosophy. But there remained many bright intellects pledged to materialistic thought and civilization. These could not help thinking that the religion of those whose civilization they admired must be the only true religion. Thus they began to read their own notions in texts of the *Upanishads* and the *Vedas*. They set up an extra-cosmic, yet all-pervading and formless Creator, whose grace every soul desirous of liberation must attract by complete devotion. All this sounds like the teaching of the *Vis'ishṭhād-vaita Sampradāya*, but it may safely be said that the idea of an extra-cosmic personal Creator *without form* is an un-Hindu idea. And so also is the belief of these innovators in regard to their negation of the principle of re-incarnation. The body of this teaching goes by the name of the *Brahmo-*

Samāja which has drawn itself still further away from Hinduism by renouncing the institution of *Varnas*, and the established law of marriage, etc.

The society which next calls our attention is the *Ārya Samāja* of *Swāmi Dayānanda*. This society subscribes to the teaching of the *Nyāya-Dars'ana*, and professes to revive the religion of the *Sutras* in all social rites and observances. This *Samāj* claims to have found out the true religion of the *Āryas*, and it is of course within the pale of Hinduism, though the merit of their claim yet remains to be seen.

The third influence at work is that of the Theosophical Society. It is pledged to no religion in particular, though the general mass of teaching it presents to the world as the ancient religion contained in the *Upanishads* of India, in the Book of the Dead of Egypt, in the teachings of Confucius and Lac Tse in China, and of Buddha and Zoroaster in Tibet and Persia, in the Kabala of the Jews, and in the Sufism of the Mohammedans, appears to be full of principles contained in the *Advaita* and *Yoga* philosophies. It cannot be gainsaid that this society has created much interest in religious studies all over India, and has set earnest students to study their ancient books with better lights and fresher spirits than before. Time alone can test the real outcome of this or any other movement.

The term Hinduism, then, has nothing to add to its meaning from this period of the *Samājas*. The *Brahmo-Samāja* widely differs from Hinduism, and the *Ārya Samāja*, or Theosophical Society, does not profess anything new.

To sum up, then, Hinduism may in general be understood to connote the following principal attributes :

1. Belief in the existence of a spiritual principle in Nature, and in the principle of re-incarnation.
2. Observance of complete tolerance and of the *Sams Kāras*; being in one of the *Varnas* and *Ās'ramas*; and being bound by the Hindu law.

This is the general meaning of the term, but in its particular bearing it implies :—

3. Belonging to one of the *Dars'anas*, *Sampradāyas* or *Panthas* or to one of the anti-*Brahmanical* schisms.

Having ascertained the general and particular scope and meaning of Hinduism, I would ask you, gentlemen of this august Parliament, whether there is not in Hinduism material sufficient to allow of its being brought in contact with the other great religions of the world, by subsuming them all under one common genus. In other words, is it not possible to enunciate a few principles of universal religion which every man who professes to be religious must accept apart from his being a Hindu, or a Buddhist, a Mohammedan or a Parsee, a Christian or a Jew? If religion is not wholly that which satisfies the cravings of the emotional nature of man, but is that rational demonstration of the cosmos which shows at once the why and wherefore of existence, provides the eternal and all-embracing foundation of

natural ethics and by showing to humanity the highest ideal of happiness realizable, excites and shows the means of satisfying the emotional part of man; if, I say, religion is all this, all questions of particular religious professions and their comparative value must resolve themselves into simple problems workable with the help of unprejudiced reason and intelligence. In other words, religion, instead of being mere matter of faith, might well become the solid province of reason, and a science of religion may not be so much a dream as is imagined by persons pledged to certain conclusions. Holding therefore these views on the nature of religion, and having at heart the great benefit of a common basis of religion for all men, I would submit the following simple principles for your worthy consideration:

1. Belief in the existence of an ultra-material principle in nature and in the unity of the All.

2. Belief in re-incarnation and salvation by action.

These two principles of a possible universal religion might stand or fall on their own merits, apart from considerations of any philosophy or revelation that upholds them. I have every confidence no philosophy would reject them, no science would gainsay them, no system of ethics would deny them, no religion which professes to be philosophic, scientific and ethical ought to shrink back from them. In them I see the salvation of man, and the possibility of that universal love which the world is so much in need of at the present moment.

ANSWERS OF THE MIMANSE VEDANTA OR ADVAITA PHILOSOPHY—(ORTHODOX HINDUISM)—TO RELIGIOUS PROBLEMS.

BY PROFESSOR MANILAL N. D'VIVEDI.

[The following answers, by the author of the foregoing paper, were prepared in reply to questions submitted to him, and intended to cover points of principal interest to the Western mind.]

I need not premise at the beginning that I hold to the Advaita philosophy taught in the *Upanishad* and expounded by Sankara. The following answers are therefore in consonance with the teachings of that school of thought.

I.—GOD, WHAT IS KNOWN OF HIM.

God in the sense of an extra-cosmic personal Creator is unknown to this philosophy. It distinctly denies such Creator as illogical and irrelevant in the general scheme of nature. God is formless and all-pervading. This however requires to be explained. The world of forms as we see it is unreal, for we do not know *per se* what any given thing is made of. We only know certain names and forms, and we deal with these as subject and object. The persistent fact in all experience is the fact which implies thought¹ and bliss.

Existence, thought, and bliss are common to all things; what varies are name and form. These three are then the invariable and eternal attributes of all things. But even these are reducible, as just pointed out, to thought alone, and thought implies being, for being can never be conceived without thought, and *vice versa*.

Thought is the universal form of all experience, and being implies thought which can never be transcended. Thus analysis reveals to us one simple thought as the root of all, the variety of experience being but so many modes of manifestation of this universal intelligence. To try to discover the nature of this thought is entirely impossible, for it never presents itself as object to any subject. And it is more than ignorance to materialize this conception of the absolute, and anthropomorphize it, by the attribution of human limits and attributes, to the ever limitless, characterless, ineffable, essence. This universal intelligence is the soul of nature; it is the aggregate of all that is. It is in fact the All, the conditions of exper-

¹ NOTE.—Thought should not be confounded with the result of thinking; it is here used in the sense of absolute intelligence, absolute mind, as opposed to matter.

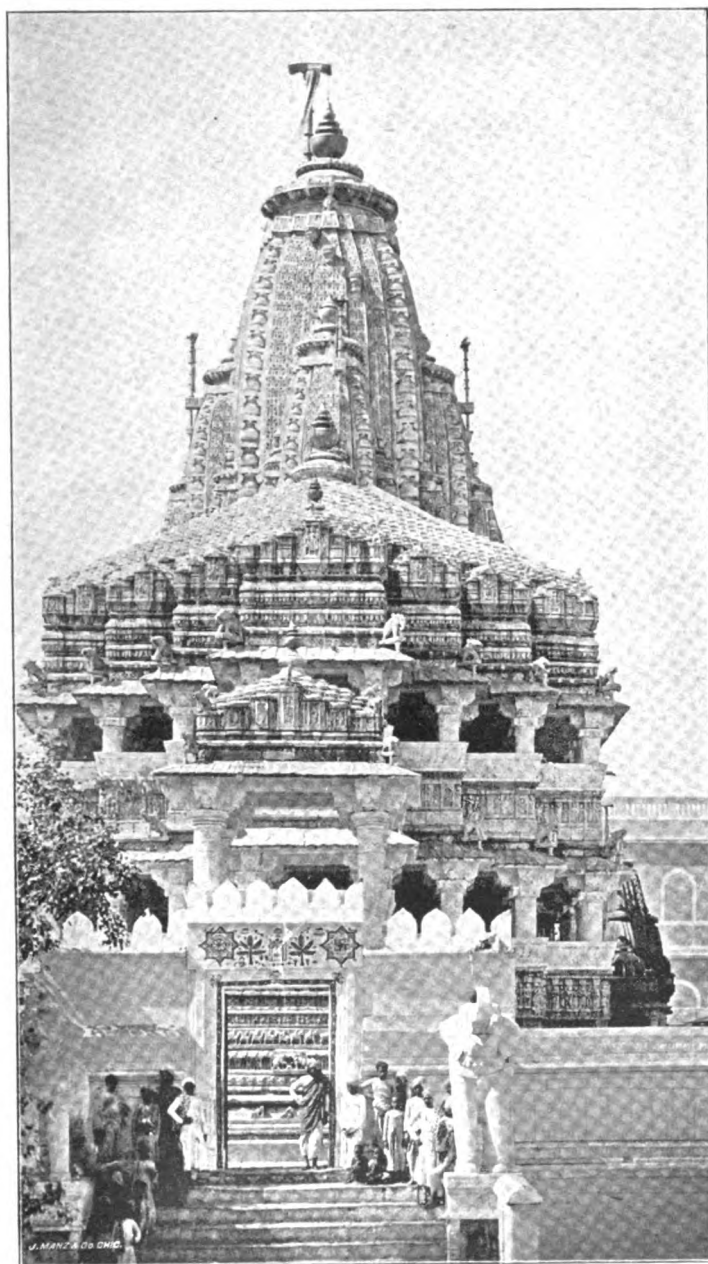
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ience—time, space, causation—do not limit it, for their very being depends upon it. This is the God of the *Advaita*, known by several names, such as *Brahman*, *Atman*, *Chit*, and so on. It is present in all and every particle of the universe, in the thoughts and arts of all things. It is all light, all bliss, all existence.

II.—MAN: HIS ORIGIN, NATURE AND DESTINY.

This is a question of evolution. The *Advaita* is not particular about any theory of evolution. Any will do, provided the prime idea of the philosophy is not violated. Idealism, to be true to its profession, ought to be able to synthetically build the universe from what it shows analytically as the essence of all. How is experience possible? This is the *crux* of all idealism. The *Advaita*, which is neither the subjective idealism of Berkeley nor the objective idealism of Fichte, easily solves the difficulty by the theory of absolute idealism which it teaches. The object of experience is nothing but self-realization of the absolute. Now, the absolute implies the relative, as light implies darkness, the positive implies the negative. The negative proves the positive, and *vice versa*, but the absolute is made up of both. The absolute, in order to realize itself, sets up against itself the relative, and duality thus produced leads to evolution. This relative side of the absolute is called *Ajñāna* (ignorance as against thought), *Prakṛti* (matter as against absolute mind), *Māya* (illusive relatively as against the real absolute). Several centers of evolution are thrown out by *Prakṛti* in the first stage. In the second stage is produced the mind—the thinking faculty—and all that pertains to it. The third stage is the plane of material existence. This panorama spread forth by the magic of *māyā* subsists in the absolute, which stands the ever unaffected witness of the whole in all stages and all centers. The said tripartite evolution proceeds on cosmic as well as individual lines, and produces, on the one hand, the universe as a whole, and on the other, all the individuals which make up the whole. The individual is a perfect copy of the whole. Man is evolved in this course of evolution from his remote prototype in the moon, called *Pitṛas*. The absolute is present in every man and every atom (for the absolute is nothing but the sum total of all that is), but in this conditioned state it is called a *jīva* (soul). This soul manifests more or less of its original nature according to conditions, whence the grades of life and intelligence. Every being has thus a soul, and unity of experience is precluded by the very relativity which creates the variety.

Every *jīva*, as soon as it becomes free from relativity, realizes its true nature. But to this end experience, and knowledge derived from experience, are the only means. A life-time is thus the field where the soul gathers fresh harvest of good or evil and moves a step onward to, or backward from, realization of the absolute. Birth, death, assimilation; again birth; and so on the whole proceeds till self-realization ensues, and all



HINDU TEMPLE AT OODEYPORE, INDIA.

SAID TO BE ONE OF THE FINEST SPECIMENS OF TEMPLE ARCHITECTURE IN THE WORLD.

relativity emerges in the absolute. The destiny of man, then, is the realization of his real nature, of his oneness with the absolute. This act of self-realization accomplished, man is free from all conditions; he is one with the absolute All, ever free and immortal. He has no connection with evolution.

III.—IMMORTALITY.

Every being is by nature immortal. The being is the absolute under conditions of relativity, whence every being is eternally immortal. But to speak of the immortality of the being as such is absurd. The form of the being is only transitory; and by form I do not mean the physical form, but the spiritual one which makes it a *jīve*—a soul. The immortality of the soul, in the Christian sense of the phrase, has a meaning for an *Advaitin*, inasmuch as the soul must cease to be a soul at the supreme moment of self-realization. If the soul were immortal, there would be no liberation; if it were immortal in the sense of being, by nature, a part of the absolute, it would be free.

IV.—HUMAN BROTHERHOOD.

Says the *Bhagavadgītā*. "The enlightened look with equal eye upon a *Brāhmaṇa* full of learning and righteousness, upon a cow, an elephant, a dog, or a *chāṇḍāla* (a low caste)." And well says a popular couplet, "He alone has eyes who looks upon the wife of another as upon his own mother, upon other people's wealth as so much rubbish, and upon all beings whatever as upon his own self." Other religions teach "Love your neighbor as your brother;" the absolute *Advaita* teaches "Look upon all as upon your own self." The philosophy of the absolute does not respect caste or creed, color or country, sex or society. It is the religion of pure and absolute love to all, from the tiniest ant to the biggest man. Above all, the *Advaita* is expressly tolerant of all shades of religion and beliefs, for it looks upon all the different modes of thought as so many ways to realization of the absolute, devised to suit the capacity of various recipients.

V.—MAN'S ESSENTIAL DUTIES TO GOD.

Different sections of Hinduism regard the practice of different virtues, both active and passive, as capable of leading to holy communion with God. This includes the various rites and practices of religion, compulsory and voluntary, generally included in the *Saṁskāras*, which I have briefly described in my paper on "Hinduism."

In the *advaita* all this forms that preliminary training of the heart and the intellect which prepares them for proper understanding of the truth. These who aspire to the *advaita* are required, after only carrying out the duties proper to their respective station, to attend to the following:

Every aspirant after the light must acquire the four preliminary qualifications. The first is discrimination (*viveka*). Which is self? what is not self? what is true? what untrue? are some of the inquiries with which dis-

crimination begins; and the student ends with the acquisition of that power of accurate analysis which would at once show to him the condition and the conditions in every object he sees. The next quality is *Virāga*—complete non-attachment. When discrimination ripens into full knowledge of the real, the mind naturally turns back from the unreal. Conditions begin to lose themselves in the unconditions, and the mind begins to disentangle itself from its smallness and separateness.

The heart is so far widened as to include all in the one embrace of absolute love. This is complete non-attachment, the losing of all sense of separateness. The third requisite is distributed over six sub-heads. (1) The student being prepared so far must be able to control his senses so that they will not lead him astray, and this practice must, by degrees, ripen into (2) supreme control over the mind, which, in the first instance, excites the senses. This being accomplished, the student will be able to exercise that (3) spirit of complete tolerance which would free him from the ties of race and sect and caste and color, and which would thus bring to him real mental peace. (4) Such a one would obviously be able to put up with all conditions, whether they be pleasant or painful, agreeable or otherwise. If after having rendered his mind so far neutral, the aspirant lacks that (5) self-reliance and faith in the philosophy and its expounders, which ultimately lead to (6) complete self-reconciliation, he loses his way in the dark, yet alluring, mazes of illusion. The fourth qualification, after these three are fully developed, is the eager desire to know the why and wherefore of existence.

The student, thus prepared, must devote himself to a careful study of the philosophy, under some competent master. In the first instance he should read or hear. In his leisure hours he should meditate on what he has read or heard, and digest the whole in his mind. The third process after assimilation is one of identification. The neophyte must identify himself so far with what he has acquired, as to exclude every other thought, whether of doubt or difficulty. This state being reached, he should become what he knows. At this stage knowledge and belief become united into one act of complete consciousness.

Books and teachers, distinctions and differences, subject and object, all vanish of themselves. Not that the world of experience becomes one chaos, but the sense of separateness, which is the root of experience, dies out for ever, experience being of no use after self-realization.

It should not be supposed that all this is passive duty, for the real sage who has reached this condition, who, in fact, is one with nature, has access to avenues of doing good undreamt of by ordinary mortals.

VI.—END AND OFFICE OF RELIGION.

In India religion has a triple aspect. It comprises cosmology, ontology and ethics. Religion, then, is not that something which satisfies the emotional nature of man, by setting up for admiration some ideal of all that

is good and virtuous. Religion is that rational demonstration of the universe which explains the aim and object of existence, shows the relation of man to man, and supplies that real criterion of being which satisfies reason and ennobles emotion.

In its passive aspect religion addresses itself to reason and explains the nature and relation of God, man, and universe, shows the real aim of existence, and lays down the rules of right conduct. In its active aspect it reveals to the heart of man the supremest idea of love and bliss,—an ideal which it ever strives to approach. Religion by the satisfaction of both these essential parts of the nature of man leads to mental peace, spiritual exaltation, universal good, all culminating in absolute self-realization.

VII.—HAS GOD MADE ANY REVELATION OF HIMSELF AND HOW?

The revelation of God is in his works. This, however, does not mean that God creates, for in this philosophy one must abstain from materializing the idea of God. In so far as the world is, exists; in so far as things knowing and feeling; God stands revealed in every atom, and every being. As to book revelation, the *Veda* is most acknowledgedly the word of God, even to the *Advaitin*, and in all arguments his final appeal lies to the word of holy writ. The *mimāṃsakas* (i.e., the followers of the *mīmāṃsā-vedānta* or *advaiti*, the philosophy) adduce a variety of arguments to establish the infallibility and eternity of the *Veda*, but these are too elaborate and abstruse for this occasion.

VIII.—FREE WILL AND PROVIDENCE.

The world, and the various beings in the world are not created or devised by God, whence Providence as such is out of question.

It is the immutable law of evolution that works itself out, and the absolute attains self-realization through its action. Causation is the law of evolution, and causation is one of the conditions of duality, the root of experience. Whence it follows that the laws of cause and effect, popularly known in the *Sāstras* as the law of *Karma*, binds everything that is subject to evolution. Man in his physical or even mental nature is not free, but spiritually he is ever free to realize himself, within and without, and transcend the conditions of experience by becoming, so to speak, the absolute that he always is. Spiritually man is ever free; physically and mentally he is subject to the strictest necessity. Responsibility is as much an outcome and part of this necessity as that necessity itself is the result of the conditions of experience. Salvation by grace is obviously out of question, for, in knowledge,—*gnosis*—acquired by the free spiritual nature of man lies the way to self-realization.

IX.—RECONCILIATION OF GOD AND MAN.

The idea of original sin is foreign to Hinduism. The first fall is, here, the fall of the absolute into relativity and experience; but this being a nec-

essary part of the process of self-realization of the absolute, no sin is attached to it. The origin of evil is, here, not sought in disobedience to the Divine Father, but in duality the necessary root and form of that experience which the absolute imagines in itself for purposes of self-realization. Hence the spirit of man is not so wholly damned with sin as to render him incapable of standing face to face with God, except through the grace and good office of some mediator. The mediator is within the mind of all, and every one can work out his own salvation through him. Every man, nay every being, is part and parcel of the absolute, and is by nature free, happy and full of light. By losing himself in the snares of ignorance, he creates experience in the form of subject and object, and all the pairs of opposites which, by turns, enlighten and embitter the short hours of mortal existence. The way out of this lies in *gnosis*, which every one can acquire for himself.

X.—REPENTANCE AND REGENERATION.

It has been said it is duality that is the cause of evil and the sense of sin, nay all the pairs of opposites, heat and cold, light and dark, love and hate, and so on. The mind of man creates this duality and becomes responsible for its acts. The mind working under the strictest necessity imposed upon it by the laws of evolution, leads man inevitably to certain thoughts and acts. Spiritual awakenings often show to him the transitoriness and sin of his mental and physical life. Then he no doubt represents the force of repentance, widens the opening out of his mind towards the absolute, and lets in more light, which regenerates him in the Christian sense of the word. This sort of repentance and regeneration forms an essential portion of the secret practices enjoined upon every follower of the *Advaita*. What generally goes under the name of *yoga* has two sides, one physical, which is commonly understood, and the other mental or spiritual, taught in the occult schools of *Advaitism*. The *advaitin* always stands an undisturbed spectator of his eternal and external life, and lives over again in supremely amended form, the life he thinks the mind has spent in some way, *i. e.*, in the direction of separateness and evil. This kind of repentance brings mental peace, and strengthens his spiritual resolves, in other words regenerates him. Even the journey of the ignorant *jiva* from life to life has spiritual regeneration as its object, which is fulfilled when complete self-realization ensues.

IDEALISM THE NEW RELIGION.

BY DR. ADOLPH BRODBECK, HANNOVER.

[Speaking, as he claimed, not only for himself, but for rapidly increasing multitudes throughout the civilized world, the writer laid down the program of what he called a "New Religion" both negatively and positively.]

We are not heathens, nor Jews, nor Mohammedans, nor Buddhists, nor Christians and, more especially, neither Catholics, nor Protestants, nor Methodists, nor holders of any other form of Christianity. We also do not revive any old religion that may have existed or still exists. The new religion is also not a mixture or synopsis of previous religions. The new religion is also not a philosophical system of any kind. It is not atheism, not pantheism, not theism, not deism, not materialism, not spiritualism, not naturalism, not realism, not mysticism, not freemasonry; nor is it any form of so-called philosophical idealism.

It is not rationalism and not supernaturalism; also not scepticism or agnosticism. It is not optimism and not pessimism; also not stoicism and not epicureism; nor is it any combination of those philosophical doctrines. It is also not positivism, and not Darwinism or evolutionism. It is also not moralism, and is also not synonymous with philanthropism or humanitarianism.

In short, the new religion is something new. Its name is Idealism. Its confessors are called Idealists. The aim of this new religion is soon explained. Its chief aim is idealism, that is, the striving for the ideal, the perfection in everything for the ideal of mankind, especially of each individual; further, for the ideal of science and art, for the ideal of civilization, for the ideal of all virtues, for the ideal of family, community, society and humanity in all forms.

The new religion is not aggressive, but creative and reforming. It has nothing to do with anarchism or revolutionism. It works not with force, but with organization, example, doctrine. If attacked it defends itself with all means permitted by our principles, and if undermined by secret agitation or open crime it does not give way. Faithful to idealism unto death is our device.

Our enemies are the dogmatic in all forms; our enemies are also all who are opposed to idealism; that is, especially the lazy and unjust. We hate hypocrisy in all its forms, cruelty and vice and crimes of all sorts. We are not for absolute abstaining from stimulants, as long as science has not absolutely decided against them; but we are friendly to all temperance

societies. We are not in favor of extremes; in most cases virtue is the middle between extremes.

We do not profess to have any certain knowledge of things beyond this life. We believe that there is an absolute Power over which we have no control. The true essence of this power we do not know. With some reserve the words "Providence," "Almighty," "Creator" might be used; but we do not believe that there exists an absolute personal being as a kind of individual, as this is against true philosophy and is a form of anthropomorphism. We do not make any man or woman to be a god, nor do we believe in a god becoming man; but we assume that there are great differences in men, and that some do more for the benefit of mankind and true civilization than others, but it is not advisable to ascribe that to special merits of such a person. If somebody is born a genius and finds favorable conditions of development it is not his merit. We believe in the great value of a good example for followers more than in doctrines. But we do not worship anybody, nor any single object, nor any product of human imagination as being God.

We do not know how things originated or if they did originate at all; so we also do not know what will be the last end and aim of everything existing, if there is anything like last end and aim at all. At any rate those are open questions, and science is allowed to discuss them freely. We do not believe that there is a resurrection of human individuals. We do not believe that there is immortality of the individual as such. We leave it to science to decide how far there can be anything like existence after death.

We do not believe in heaven as the dwelling of individuals after death, astronomy is against such a belief. We do not believe in hell, nor a personal leader of it, nor in purgatory. But we acknowledge willingly the relative truth of those and similar dogmas. We do not believe that once everything was good and perfect in this world. We do not believe that all evils came into the world through man's fault, although a great many of them did. We do not consider the world irreparable. We take everything as it is and try to improve it if possible. We do not believe in the possibility of absolute perfection of anybody or anything.

We do not think that every good deed finds its proper reward, nor do we think that every wrong deed is properly punished. But as a whole we believe that doing good deeds brings about good things, and that wrongdoing is a failure in the end. What is once done can never be undone by any power; the only thing is that it can be practically forgotten, and, in some cases, the bad consequences avoided.

We believe that what is meant by duty, responsibility and similar words does not depend on the theoretical question if there is free will or not, or in what sense and degree there is free will.

We do not know where we come from nor where we go; we only know that we are here on this planet, and that we must take things as they are.

and that we must do our best in everything, and in doing this we are happy as far as happiness reasonably can be expected to be attained by man.

We do not hate Darwinism or similar theories, but will leave it entirely to science to decide in those and similar questions. We do not expect too much from this life and world, so we are not disappointed at the end.

Prayer we admit only as reverent immersion in the great mystery of this life and world, and as devotion to the unchangeable laws of the world, and as practical acknowledgment of the belief that in doing good we are in true accord with the good spirit in us, in men and in the world in general. Prayer for anything that is against the natural course of things we think unreasonable. In the same way as prayers, also, all religious songs and hymns ought to be treated.

To strive theoretically and practically in everything for that which is true and good is the ideal of man ; that is our firm belief. We believe that self-respect is necessary ; this is the true egoism, if there must be egoism. We believe that love is also necessary for everything. But we believe that love alone, either to God or to our fellow creatures or to both, is not a sufficient fundamental principle for true religion.

We believe that everything goes always according to certain laws in nature, in history, in each individual ; even that what we call an accident. But we are not fatalists nor quietists. We believe in the actual value of our own activity. We believe that all men, male and female, are born of a mother, live shorter or longer, and die at the end of their life, and thereby finish their individual circle. We do not fear death, nor do we fear life.

We believe that the power of being good is increasing steadily by constant work on ourselves, but we think that up to the last moment of our lives this work must be kept up, if we are not to be in danger of falling back.

We believe that a change for the better is in some persons a matter of a moment, or a few hours, or days ; in other persons a matter of weeks, months, or years, according to individuality and circumstances. We believe that for some people it is easier to be good, or to become good, and to remain good, than for others. We believe that true religion must be practiced privately, as well as openly and together with others. All our activity for the good, for perfection, can be considered as work of an absolute or some power working in us, and, so to speak, for us.

Natural things we do not consider sinful in themselves, but only if they imply an injustice against others, or if they are against the principles of health and moral dignity. We believe that the purer a person's mind and manners, the better he or she is fitted for investigation of the mysteries of science, art, and of life, and for working for the benefit of man. We believe that true religion can exist very well without any hope of a future individual existence after death, and we even think that true religion excludes such a hope.



CHILDREN BEING INSTRUCTED IN THE KORAN.

We believe that it is not always necessary to go back in prayer to the absolute ground of everything that ever was, is, and will be; as for most people, it is impossible to realize such a grand idea, and even for the wisest and best it is seldom that they can reach it approximately. Therefore it is also allowed to pray in the above stated sense to individualizations of the absolute ground and fullness of everything—for instance, to the sun, which is in many ways our life-giver; to the earth, to the idea of the human race, to the ideal of our nation, family, or men or women, to virtue, science, art; but all that only as far as those things and powers can be supposed to be true revelations of God.

In short, we believe that no name given by man will ever express the infinite secret.

We believe that everything now existing does change, but cannot absolutely be destroyed. Thus we believe that even our sun, earth, moon, will once be destroyed, but probably in order to begin in new shapes a new existence. But as to all that we leave to science to decide, if possible, when and how it will take place.

THE THIRD DAY.

THE BRAHMO-SOMAJ.

BY PROTAP CHUNDER MOZOOMDAR.

MR. PRESIDENT, REPRESENTATIVES OF NATIONS AND RELIGIONS,—I told you the other day that India is the mother of religion—the land of evolution. I am going this morning to give you an example, or demonstrate the truth of what I said. The Brahmo-Somaj of India, which I have the honor to represent, is that example. Our society is a new society; our religion is a new religion, but it comes from far, far antiquity, from the very roots of our national life, hundreds of centuries ago.

Sixty-three years ago the whole land of India—the whole country of Bengal—was full of a mighty clamor. The great jarring noise of a heterogeneous polytheism rent the stillness of the sky. The cry of widows; nay, far more lamentable, the cry of those miserable women, who had to be burned on the funeral pyre of their dead husbands, desecrated the holiness of God's earth.

We had the Buddhist goddess of the country, the mother of the people, ten handed, holding in each hand the weapons for the defense of her children. We had the white goddess of learning, playing on her Vena, a stringed instrument of music, the strings of wisdom, because, my friends, all wisdom is musical; where there is a discord there is no deep wisdom. [Applause.] The goddess of good fortune, holding in her arms, not the horn, but the basket of plenty, blessing the nations of India, was there, and the god with the head of an elephant, and the god who rides on a peacock—martial men are always fashionable, you know—and the 33,000,000 of gods and goddesses besides. I have my theory about the mythology of Hinduism, but this is not the time to take it up.

Amid the din and clash of this polytheism and so-called evil, amid all the darkness of the times, there arose a man, a Brahman, pure bred and pure born, whose name was Raja Ram Mohan Roy. In his boyhood he had studied the Arabic and Persian; he had studied Sanskrit, and his own mother was a Bengalee. Before he was out of his teens he made a journey to Thibet and learned the wisdom of the Lamas.

Before he became a man he wrote a book proving the falsehood of all polytheism and the truth of the existence of the living God. This brought

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upon his head persecution, nay, even such serious displeasure of his own parents that he had to leave his home for a while and live the life of a wanderer. In 1830 this man founded a society known as the Brahmo-Somaj; Brahma, as you know, means God. Brahmo means the worshiper of God, and Somaj means society; therefore Brahmo-Somaj means the society of the worshipers of the one living God. While, on the one hand he established the Brahmo-Somaj, on the other hand he coöperated with the British Government to abolish the barbarous custom of suttee, or the burning of widows with their dead husbands. In 1832 he traveled to England, the very first Hindu who ever went to Europe, and in 1833 he died, and his sacred bones are interred in Brisco, the place where every Hindu pilgrim goes to pay his tribute of honor and reverence.

This monotheism, the one true living God—this society in the name of this great God—what were the underlying principles upon which it was established? The principles were those of the old Hindu scriptures. The Brahmo-Somaj founded this monotheism upon the inspiration of the Vedas and the Upanishads. When Raja Ram Mohan Roy died his followers for awhile found it nearly impossible to maintain the infant association. But the Spirit of God was there. The movement sprang up in the fullness of time. The seed of eternal truth was sown in it; how could it die? Hence in the course of time other men sprang up to preserve it and contribute toward its growth. Did I say the Spirit of God was there? Did I say the seed of eternal truth was there? There! Where?

All societies, all churches, all religious movement have their foundation not without but within the depths of the human soul. Where the basis of a church is outside, the floods shall rise, the rain shall beat, and the storm shall blow, and like a heap of sand it will melt into the sea. Where the basis is within the heart, within the soul, the storm shall rise, and the rain shall beat, and the flood shall come, but like a rock it neither wavers nor falls. So that movement of the Brahmo-Somaj shall never fall. Think for yourselves, my brothers and sisters, upon what foundation your house is laid.

In the course of time, as the movement grew, the members began to doubt whether the Hindoo scriptures were really infallible. In their souls, in the depth of their intelligence, they thought they heard a voice which here and there, at first in feeble accents, contradicted the deliverances of the Vedas and the Upanishads. What shall be our theological principles? Upon what principles shall our religion stand? The small accents in which the question first was asked became louder and louder and were more and more echoed in the rising religious society until it became the most practical of all problems—upon what book shall true religion stand?

Briefly, they found that it was impossible that the Hindu scriptures should be the only records of true religion. They found that the spirit was the great source of confirmation, the voice of God was the great judge, the

soul of the indweller was the revealer of truth, and, although there were truths in the Hindu scriptures, they could not recognize them as the only infallible standard of spiritual reality. So twenty-one years after the foundation of the Brahmo-Somaj the doctrine of the infallibility of the Hindu scriptures was given up.

Then a further question came. The Hindu scriptures only not infallible! Are there not other scriptures also? Did I not tell you the other day that on the imperial throne of India Christianity now sat with the Gospel of Peace in one hand and the scepter of civilization in the other? The Bible had penetrated into India; its pages were unfolded, its truths were read and taught. The Bible is the book which mankind shall not ignore. Recognizing, therefore, on the one hand the great inspiration of the Hindu scriptures, we could not but on the other hand recognize the inspiration and the authority of the Bible. And in 1861 we published a book in which extracts from all scriptures were given as the book which was to be read in the course of our devotions.

Our monotheism, therefore, stands upon all Scriptures. That is our theological principle, and that principle did not emanate from the depths of our own consciousness, as the donkey was delivered out of the depths of the German consciousness; it came out as the natural result of the indwelling of God's Spirit within our fellow believers. No, it was not the Christian missionary that drew our attention to the Bible; it was not the Mohammedan priests who showed us the excellent passages in the Koran; it was no Zoroastrian who preached to us the greatness of his Zend-Avesta; but there was in our hearts the God of infinite reality, the source of inspiration of all the books, of the Bible, of the Koran, of the Zend-Avesta, who drew our attention to his excellences as revealed in the record of holy experience everywhere. By his leading and by his light it was that we recognized these facts, and upon the rock of everlasting and eternal reality our theological basis was laid.

What is theology without morality? What is the inspiration of this book or the authority of that prophet without personal holiness — the cleanliness of this God-made temple and the cleanliness of the deeper temple within. Soon after we had got through our theology the question stared us in the face that we were not good men, pure-minded, holy men, and that there were innumerable evils around us, in our houses, in our national usages, in the organization of our society. The Brahmo-Somaj, therefore, next laid its hand upon the reformation of society. In 1851 the first intermarriage was celebrated. Intermarriage in India means the marriage of persons belonging to different castes. Caste is a sort of Chinese wall that surrounds every household and every little community, and beyond the limits of which no audacious man or woman shall stray. In the Brahmo-Somaj we asked, "Shall this Chinese wall disgrace the freedom of God's children forever?" Break it down; down with it, and away!

Next, my honored leader and friend, Keshub Chunder Sen, so arranged that marriage between different castes should take place. The Brahmans were offended. Wiseacres shook their heads; even leaders of the Bramo-Somaj shrugged up their shoulders and put their hands into their pockets. "These young firebrands," they said, "are going to set fire to the whole of society." But intermarriage took place, and widow marriage took place.

Do you know what the widows of India are? A little girl of 10 or 12 years happens to lose her husband before she knows his features very well, and from that tender age to her dying day she shall go through penances and austerities and miseries and loneliness and disgrace which you tremble to hear of. I do not approve of or understand the conduct of a woman who marries a first time and then a second time and then a third time and a fourth time—who marries as many times as there are seasons in the year. I do not understand the conduct of such men and women. But I do think that when a little child of 11 loses what men call her husband, and who has never been a wife for a single day of her life, to put her to the wretchedness of a life-long widowhood, and inflict upon her miseries which would disgrace a criminal, is a piece of inhumanity which cannot too soon be done away with. Hence intermarriages and widow marriages. Our hands were thus laid upon the problem of social and domestic improvement, and the result of that was that very soon a rupture took place in the Brahmo-Somaj. We young men had to go—we, with all our social reform—and shift for ourselves as we best might. When these social reforms were partially completed there came another question.

We had married the widow; we had prevented the burning of widows; what about her personal purity, the sanctification of our own consciences, the regeneration of our own souls? What about our acceptance before the awful tribunal of the God of infinite justice? Social reform and the doing of public good is itself only legitimate when it develops into the all-embracing principle of personal purity and the holiness of the soul.

My friends, I am often afraid, I confess, when I contemplate the condition of European and American society, where your activities are so manifold, your work is so extensive, that you are drowned in it and you have little time to consider the great questions of regeneration, of personal sanctification, of trial and judgment, and of acceptance before God. That is the question of all questions. A right theological basis may lead to social reform, but a right line of public activity and the doing of good is bound to lead to the salvation of the doer's soul and the regeneration of public men.

After the end of the work of our social reform we were therefore led into this great subject. How shall this unregenerate nature be regenerated; this defiled temple, what waters shall wash it into a new and pure condition? All these motives and desires and evil impulses, the animal inspirations, what will put an end to them all, and make man what he was, the immaculate child of God, as Christ was, as all regenerated men were? Theological



PROTAP CHUNDER MOZOOMDAR, BOMBAY, INDIA.

"FOR ONCE IN HISTORY ALL RELIGIONS HAVE MADE THEIR PEACE, ALL NATIONS HAVE CALLED EACH OTHER BROTHERS, AND THEIR REPRESENTATIVES HAVE FOR SEVENTEEN DAYS STOOD UP MORNING AFTER MORNING TO PRAY 'OUR FATHER,' THE UNIVERSAL FATHER OF ALL IN HEAVEN. HIS WILL HAS BEEN DONE SO FAR, AND IN THE GREAT COMING FUTURE MAY THAT BLESSED WILL BE DONE FURTHER AND FURTHER, FOREVER AND EVER.

principle first, moral principle next, and in the third place the spiritual of the Brahmo-Somaj.

Devotions, repentance, prayer, praise, faith ; throwing ourselves entirely and absolutely upon the Spirit of God and upon his saving love. Moral aspirations do not mean holiness ; a desire of being good does not mean to be good. The bullock that carries on his back hundredweights of sugar does not taste a grain of sweetness because of its unbearable load. And all our aspirations, and all our fine wishes, and all our fine dreams, and fine sermons, either hearing or speaking them - going to sleep over them or listening to them intently - these will never make a life perfect. Devotion only, prayer, direct perception of God's Spirit, communion with him, absolute self-abasement before his majesty ; devotional fervor, devotional excitement, spiritual absorption, living and moving in God - that is the secret of personal holiness.

And in the third stage of our career, therefore, spiritual excitement, long devotions, intense fervor, contemplation, endless self-abasement, not merely before God but before man, became the rule of our lives. God is unseen ; it does not harm anybody or make him appear less respectable if he says to God : "I am a sinner ; forgive me." But to make your confessions before man, to abase yourselves before your brothers and sisters, to take the dust off the feet of holy men, to feel that you are a miserable wretched object in God's holy congregation - that requires a little self-humiliation, a little moral courage. Our devotional life, therefore, is twofold, bearing reverence and trust for God and reverence and trust for man, and in our infant and apostolical church we have, therefore, often immersed ourselves into spiritual practices which would seem absurd to you if I were to relate them in your hearing.

The last principle I have to take up is the progressiveness of the Brahmo-Somaj. Theology is good ; moral resolutions are good ; devotional fervor is good. The problem is, how shall we go on ever and ever in an onward way, in the upward path of progress and approach toward divine perfection ? God is infinite ; what limit is there in his goodness or his wisdom or his righteousness ? All the scriptures sing his glory ; all the prophets in the heaven declare his majesty ; all the martyrs have reddened the world with their blood in order that his holiness might be known. God is the one infinite good ; and, after we had made our three attempts of theological, moral and spiritual principle, the question came that God is the one eternal and infinite, the inspirer of all human kind. The part of our progress then lay toward allying ourselves, toward affiliating ourselves with the faith and the righteousness and the wisdom of all religions and all mankind.

Christianity declares the glory of God ; Hinduism speaks about his infinite and eternal excellence. Mohammedanism, with fire and sword, proves the almightiness of his will ; Buddhism says how joyful and peaceful he is. He is the God of all religions, of all denominations, of all lands, of

all scriptures, and our progress lay in harmonizing these various systems, these various prophecies and developments into one great system. Hence the new system of religion in the Brahmo-Somaj is called the New Dispensation. The Christian speaks in terms of admiration of Christianity; so does the Hebrew of Judaism; so does the Mohammedan of the Koran; so does the Zoroastrian of the Zend-Avesta. The Christian admires his principles of spiritual culture; the Hindu does the same; the Mohammedan does the same.

But the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings, and disciplines, and makes them into one system, and that is his religion. For a whole decade my friend, Keshub Chunder Sen, myself and other apostles of the Brahmo-Somaj have travelled from village to village, from province to province, from continent to continent, declaring this new dispensation and the harmony of all religious prophesies and systems unto the glory of the one true, living God. But we are a subject race; we are uneducated; we are incapable; we have not the resources of money to get men to listen to our message. In the fulness of time you have called this august Parliament of Religions, and the message that we could not propagate you have taken into your hands to propagate. We have made that the gospel of our very lives, the ideal of our very being.

I do not come to the sessions of this Parliament as a mere student, not as one who has to justify his own system. I come as a disciple, as a follower, as a brother. May your labors be blessed with prosperity, and not only shall your Christianity and your America be exalted, but the Brahmo-Somaj will feel most exalted; and this poor man who has come such a long distance to crave your sympathy and your kindness shall feel himself amply rewarded.

May the spread of the New Dispensation rest with you and make you our brothers and sisters. Representatives of all religions, may all your religions merge into the Fatherhood of God and in the brotherhood of man, that Christ's prophecy may be fulfilled, the world's hope may be fulfilled, and mankind may become one kingdom with God, our Father.

THE GREEK CHURCH.

BY MOST REV. DIONYSIOS LATAS, ARCHBISHOP OF ZANTE.

Reverend Ministers of the High Idea and the Eminent Name of God, the Creator of the World and of Man; most Honorable Ladies and Gentlemen:

I consider myself very happy in ascending the tribune of this most honorable assemblage, at this universal Columbian Exposition, and presenting myself before you to relate and explain whatever regards the Greek church, of which I am one of the least Hierarchs. After thanking the great American Nation, and especially the superiors of this Congress, for the high honor with which they invested me, in their invitation to this place of glory, I will endeavor to state and interpret, not whatever regards the doctrine, and, one by one, the dogmas of the Greek Church, because this would require a longer time, systematic teaching, and consequently other opportunities; but I will endeavor to set forth the original establishment of the first Christian Church in the world, the first beginning of the Primitive Church, which is the Church of the East, that is the Greek Church, and the character and the fundamental principles and doctrine which this Church confesses, and on which the Church is based. I will endeavor, in other words, to show that the founders of that Church are surely Jesus Christ and his Apostles, but the field on which the fundamental stone was based, was Ancient Greece, because this Greece prepared the way for Christianity, and, therefore, Christianity is closely connected with Ancient Greece, and the persons of Jesus Christ and his Apostles cannot be separated from the letters of Ancient Greece and from the old Greek civilization.

In a few words, my narration will tend to this:

First, How Ancient Greece, through the high culture of its people, prepared and gave the elements to cultivate and develop the minds of the nations, in order to receive the Christian religion.

Second, How the cosmopolitanism which resulted from the fall of Ancient Greece, under the Macedonian and Roman armies, opened and smoothed the way for the diffusion and propagation of Christendom on our globe, and brought the fulness of the time of the coming of Christ, according to Paul, the Apostle; and

Third, How the Greeks, immediately after the coming of Christ, undertook and developed Christendom, and formed and systematized a Christian Church, which is the Church of the East, the primitive Church, which for this reason may be called the Mother of the Christian Churches, and conse-

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quently the Church in which the first doctrines and the fundamental Christian truths are kept in store, pure and chaste, from which all good was to originate in this world, and on which the happiness of the nations is consequently based.

To this end will tend my narration, but I beg pardon of you if I make any mistakes in a language which is foreign to me, and which, of necessity, as the language of the country, I am obliged to use.

The original establishment of the Greek Church is directly referred to Jesus Christ and his apostles. It is true that the prophets of Judea proclaimed publicly, many years before, the coming of the Messiah, the future prosperity of men on earth by the expiation through divine intervention, that is, the expiation of God for the sin of man, and consequently the deliverance of the human soul; they proclaimed the personal freedom of man, the brotherhood and the equality of men before God, without any distinction between the mean and the great, the rich and the poor, the ruler and the ruled; and lastly they foretold the future progress of the nations, the sound development and true civilization on which happiness in this world is securely based. "As the earth bringeth forth her bud," said Isaiah the Prophet, "and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and grace to spring forth before all the nations, and the wolf shall dwell with the lamb, and the leopard shall lie down with the kid." But the coming of the Messiah, from which all good was to originate in this world, had a fixed point of time, which Paul, the Apostle, calls the fulness of time, and when the fulness of the time came God sent forth his Son born of a woman, born under the law, that he might redeem them which were under the law that we might receive the adoption of sons. This point of time of the coming of the Messiah, ancient Greece was predestined to point out and determine, whence the first beginning of the institution of the Greek Christian Church is dated, and by Greece afterward the system of its regular form of government established.

In the old times there was a country which constituted a part of the then Old World, and which was called Greece. This country was gradually developed in such a manner as to arrive at the highest pitch of glory. Letters, Sciences, Rhetoric and Philosophy and every other element of culture had been improved, so much that in comparison with all the other nations that existed in those days Greece was what light is to darkness, what progress to a stationary condition, or what life is compared with death, and for this reason the inhabitants of that happy land used rightly and properly to say: "Every one who is not a Greek is a barbarian."

But while at the time of Plato and Aristotle, Greek philosophy had arrived at the highest pitch of its development, Greece at that very period of the great philosophers began in every other respect to decline and fall. The old simple manners of the Greek religion, faith and reverence towards

their tutelary gods, before the Peloponessan war, began to change and disappear. Greek philosophy with all its great developments of its sublime ideas had not any more power to bring back the vanishing treasure, the treasure of purity and chastity in the old manners and the reverence toward the gods.

This gradual downfall and debility of ancient Greece from her moral height carried along with it by degrees the weakness of the power of the commonwealth. The mean jealousy of the Greek cities, which is natural to the Greek character, laid open interminable quarrels amongst them, which quarrels exhausted their natural strength, and submerged them into incessant civil convulsions, and the consequence of all this was the complete enfeeblement and enervation, which at last woke up and invited the Macedonians, their conquerors. The Macedonians finding Greece weak and divided, invaded it and conquered the Greeks, and at the Battle of Cheronæa buried the natural freedom of the Greeks, which freedom Greece could never recover.

After the conquests of Greece by the Macedonians, the internal dissensions, and old vices which were intimately connected with the Greeks, frustrated and rendered impossible the political recovery of the nation. The Macedonian dynasty was attacked by the Roman arms in 146 B. C. when Achaia was annexed to the Roman Empire. Then every idea of political freedom and of national independence was wholly wiped out of the minds of the Greeks. It is true that from time to time some brave Greeks came forth who fought bravely for their political independence and their national liberty, but such men succeeded in nothing except to have their names recorded in history as the martyrs of their nation, in a desperate struggle for the freedom of their country, which was already exhausted and condemned almost to everlasting death.

It is true that on the one hand the Macedonian conquest, and afterwards the Roman arms gave a mortal blow to the political independence and the national liberty of Greece. But on the other hand they opened to the Greeks a new career of spiritual life and energy, and brought them into an immediate contact and intercommunication with the other nations of the earth. Greek freedom fell under the Macedonian and Roman yoke, but with the fall of that freedom the bulwarks which separated the Greeks from the barbarians fell down, and the well-known maxim of the Greeks, "Every one who is not a Greek is a barbarian," lost its significance and importance. Cosmopolitanism succeeded it, and amongst the different peoples and nations was developed the sentiment of a common destiny, of common sufferings and of a common pursuit for the attainment of the same objects.

On account of that general enslavement of the peoples and the political unhappiness which accompanied it, it was impossible to have any agreeable effect upon those men who continued to be under subjugation, and who were thinking over the old times, the times of their political independence and their national liberty. In that state of agony they were finding a ref-

uge of moral consolation and hope in the future ; they were finding, I say, a refuge in philosophy, but from philosophy also came despair on the one hand, which presented before them the coolness and the dispassionateness of the so-called Stoic philosophers, and on the other hand the low and barbarous social condition which the self-sufficiency and the materialism of the Epicurean philosophy, in a lively manner, presented before them.

“ Let us eat and drink, for to-morrow we shall die.”

But these destructive elements were not to predominate. On the contrary, they were just going to be submitted to another historical period, and to be suppressed by other laws and rules, which laws and rules naturally and spontaneously, as one may say, like the general subjugation of the people under the Macedonian conquest and the Roman arms, prepared for the future prosperity of human kind.

By the intercourse and intercommunication of the Greeks with the Romans, the philosophical schools of the so-called Stoics and Eclectics were formed. These schools were occupied in choosing from all the philosophical systems whatever was sublime and excellent.

In like manner, by the intercommunication and intercourse of the Greeks with the people of the East, first through the Macedonian conquests and afterwards through the Roman arms, this union of the Greek and Eastern life took place, having Alexandria as their center, whence that philosophical school appeared which was called sometimes the Platonic school, sometimes the Pythagorean, and lastly the Neo-Platonic school, which brought quite to an end the last phases of the Greek philosophy.

The fundamental dogma of that philosophical school which was called Neo-Platonic, was that in the philosophy of Plato the disciple of Socrates, all the truth which the Greek genius discovered and developed was contained. Hence the followers of that school were occupied in recognizing the great philosophers Aristotle, Pythagoras, Parmenides and Empedocles and others, and to prove that in substance they agreed with Plato, and used every possible means and various allegorical interpretations to establish the desirable harmony of the different systems of Greek philosophy.

But now, even the Neo-Platonic philosophers, the disciples of all the schools and all the systems of antiquity, endured what the different peoples endured under the Roman dynasty. As the different peoples lost their liberty under Roman arms, in like manner the Neo-Platonic philosophers lost all hopes of finding and discovering the pure truth by the means of philosophy. Hence philosophy began to acquire a religious character. The Neo-Platonic philosophers moreover accepted a heavenly power, and as one may say a divine revelation, by which alone man could return to God, and thus obtain the union of the soul of man with God.

The Roman empire began to decline and fall, and the distress and affliction of the people more and more increased and advanced, and rendered stronger the desire of man for help from above. Ancient gods had

not any more the power to satisfy the inner demands of the souls of those men, and the introductions of new religions and new mysteries necessarily followed. Amongst these Christianity was to prevail. Christianity had to undertake the great struggle of acquiring sovereignty over the other religions, that it might demolish the partition walls, which separated races from races and nations from nations, and seek the fraternization of the different nations and peoples of all humankind, and the bringing of all men into one spiritual family in the love of one another, and in the belief in one supreme God.

Mary, the most blessed of all humankind, appears, who, in proper time, conceived by divine will, and taking refuge in the cave of Bethlehem, brings forth the Messiah; she brings forth Him who was proclaimed by the divinely inspired prophets of Judea; but He is also the One who was sent from heaven, of whom Socrates conceived the idea. She brings forth One who was the expected divine word of Plato; she brings forth One who was the fulfilment of the hopes of the different peoples.

Our Saviour was born in the cave at Bethlehem, and in the days in which the Greeks, the most clever and the most important people of those days, beheld before them vividly the picture of their moral decline and decay; and the coming of the new world, including in it all distressed peoples and faiths and religions, satisfied and gave rest to all the exigencies and wants of the heart, and healed all the wretchedness and the misery of this life.

At this time two voices were heard, one voice from Palestine, re-echoing to Egypt and especially to Alexandria, and to other parts of Greece and Rome; and another voice from Egypt, from Alexandria and from other parts of Greek and Roman colonies re-echoing to Palestine, and through it over all the other countries of the peoples of the East.

And the voice from Palestine, having Jerusalem as its center, re-echoed the voice to the regions of the Greek communities and the Roman conquests, saying to them: "I sacrifice according to the holy traditions of Moses and my other Prophets who were inspired of God, in order to bring down God to man." And the voice from Egypt, having Alexandria as its centre, re-echoed the voice to Jerusalem, which in those days had become the theater of the political conquests between the Ptolemies of Egypt and the Seleucidæ of Syria, saying: "We exert ourselves in researches, we select and accept whatever is sublime and excellent, sketching out to us the image of divinity. We keep pushing with all our might all things, in order to elevate and raise man to God."

Of all these things the consequence is, that if the ladder, by means of which the Son and Word of God came down from Heaven into the world, had its basis on Judaism, if the gate through which he passed was Palestine, still the field, the smooth and well-cultivated field, on which the Messiah was to sow the doctrines of his Gospel and to reap the fruits of his teachings,



MOST REV DIONYSIOS LATAS, ARCHBISHOP OF ZANTE.

"BLESS AND MAGNIFY THE REUNITED PEOPLES OF THE WORLD AND THE GREAT PEOPLE OF THE UNITED STATES OF AMERICA, WHOSE GREATNESS AND KINDNESS HAVE INVITED US FROM THE REMOTEST PARTS OF THE EARTH IN THIS THEIR COLUMBIAN YEAR, TO SEE WITH THEM AN EVIDENCE OF THEIR PROGRESS IN THE WONDERFUL ACHIEVEMENTS OF THE HUMAN MIND AND THE HUMAN SOUL."

that field was the Greek Nation, the Greek element, the Greek letters, and the sound reasonings of the different systems of Greek philosophy.

Though Christ, the Son and Word of God, is, as a man, a Jew, Christianity is Greek. Though Christ was born as a child in the cave of Judea, Christianity was inscribed as the teacher and the Saviour of all men in the registers of Greek letters and Greek philosophy.

All these things our Saviour, the Lord Jesus Christ, confessed when he was teaching at Jacob's well. "Cast a look," he said, "cast a look at the world and observe the human mind, sufficiently cultivated and prepared in the divinely inspired predictions of the prophets and the sound principles of philosophers. Lift up your eyes and look on the fields that they are ripe unto harvest. Go then to reap that whereon you have not labored. Others have labored. The prophets, and as one may say, the philosophers have labored and you enter now into their harvest."

And indeed the world was sufficiently cultivated and prepared, and the result was already assured. "Ye men of Athens," said Paul the Apostle, upon the hill of Areopagus, "Ye men of Athens, among the objects of your worship I found an altar with this inscription, 'To an Unknown God.' Whom therefore you worship in ignorance, Him set I forth unto you. The God of Heaven and earth dwelleth not in temples made with hands; he is not far from each one of us, for in him we live and move and have our being. As certain of your own poets have said, 'For we are also his offspring.'" And when the wise Judge of Areopagus heard this he answered to Paul the Apostle, "We will hear thee concerning this yet again." With reason also our Saviour, the Lord Jesus Christ, sent his apostles into the world saying to them, "Go ye into all the world and preach the gospel to the whole creation. Go ye therefore and make disciples of all the nations, and lo, I am with you alway, even unto the end of the world."

This is the historical narrative which an humble minister of the Greek Christian Church relates to you in this Parliament of Religions. Now, these my words, I think, are suggested from the philosophy of history itself.

Certainly I did not intend to explain from this place minutely and particularly the Christian doctrines, and one by one the evangelical truths which the Greek Church professes and on which it is based. This would require longer time and more systematic teaching than the time and place will allow. It sufficeth me to say that no one of you, I think, will deny in the presence of these historical documents that the original Christian Church was the Greek Church, which for this reason may be called the Mother of the Christian Churches.

Surely the first Christian Churches in the East, the Churches of Egypt and Syria were instituted by the Apostles of Jesus Christ, for the most part in the Greek communities, and the churches of Asia Minor were likewise established by the Apostles, mostly in Greek communities. This was true also of the Churches of Macedonia, of Athens and of Corinth. All these

Churches are the foundations on which the Greek Christian Church is based. Certainly all the texts which the Greek Christian Church authorize for worship and for doctrine are the texts of the preachers, of the teachers, and of the writers of those Churches, and in the language also, in which those holy men have written. Indeed the Apostles themselves preached and wrote in the Greek language, and all the preachers, the teachers and the writers of the Gospel in the East, the contemporaries and the successors of the evangelists thought, taught, preached and wrote in the Greek language.

Lastly, the Greek Christian Church may be the treasury, as one may say, of the sound Christian doctrines and of the infallible evangelical truths. In other words, it may be the ark which bears the spiritual manna and feeds all those who wish to come to it in order to obtain from it the ideas and the unmistakable reasonings on every Christian doctrine, on every evangelical truth, and on every ecclesiastical tradition.

After this, my narration, I have nothing more to add than to open my arms and embrace all those who assisted in this most honorable assemblage, and to pray them to elevate their minds with me towards the divine essence and providence, and to say for a moment with me with all their souls and hearts :

“Almighty King, most High Omnipotent God, look upon human kind ; enlighten us that we may know Thy will, Thy ways, Thy holy truths ; bless Thy holy truths ; bless Thy holy Church. Bless this country. Magnify the renowned peoples of the United States of America, which in its greatness and happiness invited us to this place from the remotest parts of the earth, and gave us a place of honor in this Columbian year to witness with them the evidences of their great progress, and the wonderful achievements of the human mind.”

JUDAISM AND THE MODERN STATE.

BY RABBI DAVID PHILIPSON, D.D.

[This paper has been substituted for the paper analyzed in the Table of Contents, which, at the author's request, has been withdrawn.]

The modern state may be said to date from the year 1789, when, on the one hand, the French revolution opened a new era in the history of government, and on the other hand, the adoption of the Constitution in this United States demonstrated that the doctrine of the equality of men politically had at last been realized. New principles of state-craft came into vogue; the age of the absolutism of hereditary rule had passed; the period of the reign of the people had dawned. The spirit awakened in 1789 has never quite disappeared from the rulings and doings of men. The primary principles whereon the modern state rests are the individual freedom of men and popular representation in the councils of state; these may be said to have been first effectually declared by the English Puritans. Their descendants, the American fathers, founders of this republican government, imbibed their thoughts and embodied them in the Constitution of the United States; now, the Puritans were guided in their thoughts and lives almost altogether by the Old Testament writings, hence the doctrines that lay at the foundation of the modern state, notably as represented by government in this country, were through these political disciples of the Jews of old drawn from the pages of the Jewish Bible that regulated the formation and government of the old Jewish state. The political philosophy of the mediæval state was laid on the lines marked out by Rome, the political philosophy of the modern state on the ideas first promulgated by the great Jewish lawgiver of the olden days, therefore the first proposition in regard to the relation of Judaism to the modern state is the broad declaration that the principle of government of the modern state was anticipated by Jewish legislation in the far past. And with the upgrowing of the modern state the living descendants of those who in that far past first outlined its principles, obtained the rights of which, under the vicious legislation of the mediæval state, they had been entirely deprived.

In the mediæval state the Jews and Judaism were unknown factors. They had no position whatsoever. The state was Christian, the church and the state were closely connected and in a Christian state there was no room for any but Christians; there were no rights for any but Christians. The Jew plainly then had no rights.

The church legislation as embodied in the rubrics of church councils and synods was the inspiration for the regulations of the state. The Jew

could hold no office, was not admitted into the army, was not eligible as a witness in the courts, had no free right of residence but was compelled to dwell in such districts and quarters as might be set aside for him and his, could not travel from place to place without paying the Jew-toll, could not tarry in a town without paying a special tax and even then often not longer than the night; in short, the Jew had no standing as a citizen or a man; all the laws and regulations dealing with him were restrictive; he was permitted to exist (and at times not even that), but to live a free life was not to him granted. It is not my purpose to dwell upon the dread persecutions and oppressions to which the Jews were continually subjected, nor to call up the harrowing scenes of plunder, pillage, outrage, murder that blacken the records of those days; man's inhumanity to man has never appeared in more lurid light than in this martyrdom of the Jewish people, illustrating marvelous constancy on the one hand and incredible cruelty on the other. We name the year 1789 as the beginning of the new time, the modern state, but it is remarkable merely as the date when the ideas as to human rights that had been in the air for many years found active expression; thus, too, the anomalous position of the Jews struck the attention of thinkers, and in the year 1781 the statesman Johann Konrad Wilhelm von Dohm published his book on the improvement of the civil condition of the Jews, the first serious attempt of treating the question historically, philosophically and humanly; he pleads for the removal of civil disabilities from the Jews and for placing them on an equal footing with other subjects.

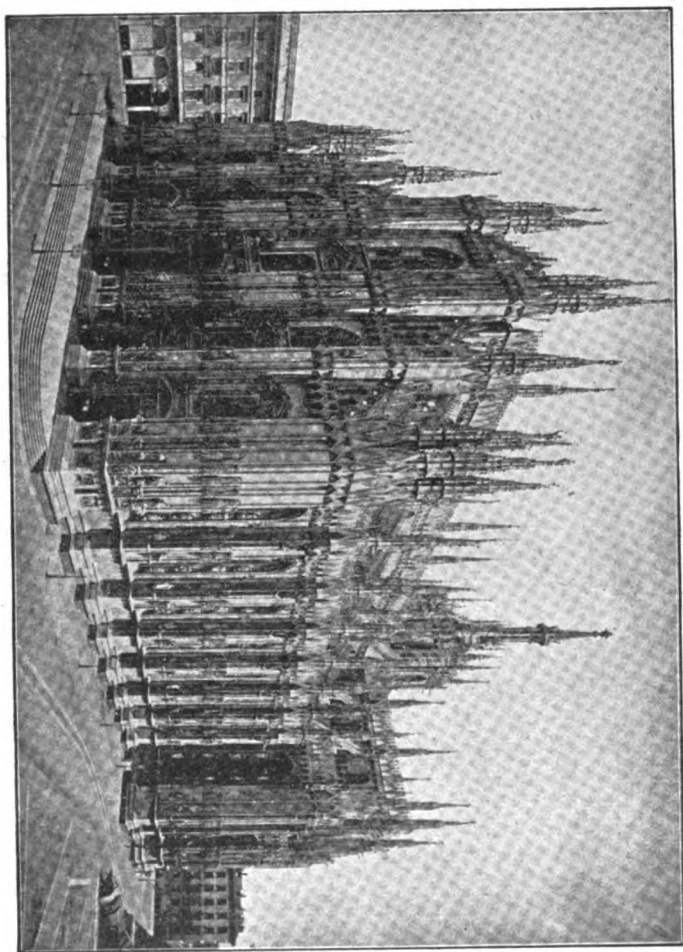
The first effective step taken towards the emancipation of the Jews was the celebrated Edict of Toleration of the Emperor Joseph II. of Austria in the year 1782. Although it was far from granting full freedom to the Jewish subjects of the empire in every respect yet it was a sign of the times, the first real result in Europe of the working of the new spirit and the new ideas. The first clear note sounded from this side of the world: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." Unmistakably the separation of church and state was here proclaimed; no special legislation regarding Catholics, Protestants, Jews, infidels; no classes or sects mentioned; all equal as men.

France, true to the principles of the Revolution, granted full emancipation to its Jewish subjects by the act of the National Assembly of September 27, 1791, by which it declared that all Jews who took the oath of citizenship and assumed the duties of citizenship should be considered Frenchmen. It has come to be an accepted tenet of modern Judaism that the Jews do not constitute a nation, but only a religious community; that they do not look for the coming of a personal Messiah who will lead them back to Palestine and reconstruct the Jewish state; that they have no political hopes or ideals other than those of the nation in whose midst they dwell and of which they form component parts. As long ago as 1806 the Emperor Napoleon called together an assembly of representative Jews of France and Italy. This

assembly is known as the French Sanhedrin ; before this body the Emperor laid twelve questions for discussion and answer ; the responses to these questions were to stamp the attitude of Judaism in regard to matters that involved the common weal, and particularly the relation of the professors of the faith to those standing outside of its ranks. The responses showed that the Jews looked upon the French as brethren.

The position of Judaism in regard to the state is very clear ; its followers are Jews in religion only, children of their fatherland, whatever or wherever it may be, in all that pertains to the public weal ; Judaism discounts the connection of church and state ; each shall attend to its own ; Judaism teaches its confessors that if any contingency should arise (an occurrence, however, of which I cannot conceive) in which it, the religion, should be in conflict with the state, the religion must take the second place ; for we recognize no power within a power ; the two, religion and civil government, have distinct and individual provinces, neither shall need encroach upon the other.

Let us now briefly review the attitude of the modern state towards the Jew and Judaism, showing how gradually emancipation from mediæval shackles and restrictions gained during this century. During the reigns of Louis XVII., and Charles X., the church gained great ascendancy, but the rights of the Jews as citizens were never revoked. After 1830 the final step towards recognition of the equal standing of Judaism to the Christian faiths was taken when its ministers were paid their salaries by the government ; and the very last vestige of the regulations of the mediæval state anent the Jews disappeared when in 1839 the oath *more Judaico* was abolished. In France the attitude of the modern state has been fully upheld for over a century. But one other state of Europe has a like record of justice. On the declaration of the Batavian Republic the national assembly of Holland in 1796 invested its Jewish subjects with the full rights of citizenship. Louis Napoleon, when king of the country, ratified the act, modified the form of oath and admitted the Jews to military service ; and after 1814 William I., proceeding in a like manner, regulated the legal and civil position of his Jewish subjects in the most liberal spirit and swept away every distinction that marked them in mediæval legislation. Into the other governments of Europe the principles of the modern state as founded upon the natural rights of man, gained slow entrance as far as the Jews were concerned. After Waterloo came the reaction, mediævalism in thought and practice became the fashion ; the Congress of Vienna in 1815 passed a resolution seemingly favorable to Jewish emancipation ; the Jews in the German states were forced back into the old situation. But this could not last. The Jews themselves took up the fight for human rights, would not renounce their Judaism to gain citizenship. 1848 finally brought to fruition the seeds sown in 1789. In that year, or shortly thereafter, Western Europe expunged from statute books the regulations against subjects of Jewish faith.



MILAN CATHEDRAL.

England was in fore front of all agitations for the emancipation of the Jews. As early as 1753 a bill was passed in Parliament granting the Jewish residents of the country the rights of citizenship, but owing to the protests of the merchants of London and other towns, the bill was reconsidered and repealed. In 1833 Robert Grant introduced a bill to that effect. Lord Macaulay supported it with his well-known speech on the civil disabilities of the Jews. The bill was passed ten times by the House of Commons, and the Lords rejected it as often. In 1847 Baron Lionel De Rothschild was elected a member of Parliament. He could not enter, because he would not take the oath of allegiance "on the true faith of a Christian." Not till 1858 was he able to take his seat, when the House passed Sir John Russell's bill, which permitted Jews to omit these words. This was first made a special resolution, but in 1866 the Parliamentary Oaths Act Amendment was passed removing the words altogether. In 1885 Lord Rothschild (Sir Nathaniel) took his seat in the House of Lords, the first Jewish English peer.

In this country, from the very inception of the government there was no possible civil disability on account of religious faith; all, who possessed the qualifications and fulfilled the legal requirements of citizenship, were equal before the law; there was no religious test as far as the Federal government was concerned; yet could the separate states enact special legislation demanding religious tests.

This was the case in Maryland as far as the Jews were concerned. In 1818 was introduced the "Jew Bill" whose object was to remove the civil disabilities of Jewish citizens. The bill was finally passed in 1826. In 1867 (Declaration of Rights, Art. 37) all distinction between religious sects is done away with. In North Carolina non-Christians were discriminated against. No further step was taken until 1861 when Col. Wm. Johnston proposed in the constitutional convention the removal of Jewish disabilities. Whether this amendment was adopted, all enactments of all conventions held in the state during the Rebellion were nullified by the United States government; it was 1868 when civil disabilities of the Jews were fully and finally removed. Others of the thirteen original states in their constitutions adopted prior to the adoption of the constitution of the United States in 1789 had also religious tests for office, but these were for the most part changed shortly after the establishment of the federal government.

New Hampshire, Rhode Island, Connecticut, Virginia and Georgia had no religious test in their original state constitutions. The newer states admitted after the formation of the government, naturally declare expressly in their constitutions against a religious test.

The latest deliverance was given at the Congress of Berlin in 1878, when the powers of Europe made civil and political emancipation of the Jews a condition of the recognition of the independence of Roumania. This condition has been violated by that government, and the lot of the Jews in that

land is very sad. In those lands, such as Russia and Morocco, in which the principles of the modern state have found no foothold, neither the Jew nor Judaism has any recognized rights; the horrors of Russian and Moroccan inhumanity against the Jewish subjects are still too fresh and vivid to require mention.

For the modern state, then, founded upon the principles of the equal rights of all men, churches or religious parties have no existence. As for Judaism's attitude to the state I need only point to the patriotic acts of Judaism's confessors in every land in war and peace to show how fully and positively the Jews have proven that they are Jews in religion alone, citizens of their fatherland wherever it may be in everything else; and their faith has no interests at variance with the common weal; that they are not a class standing apart, but their hearts and hopes are bound up with everything that conduces to civic advancement and their country's honor and political triumphs; that they recognize in all men brethren, and pray for the speedy coming of the day when all the world over religious differences will have no weight in political councils; when Jew, Christian, Mohammedan, agnostic as such will not figure in the deliberations of civic bodies anywhere but only as men. This is the political philosophy of the modern state; this is the teaching of Judaism; the two are in perfect accord.

HUMAN BROTHERHOOD AS TAUGHT BY THE RELIGIONS BASED ON THE BIBLE.

BY DR. K. KOHLER.

To Chicago belongs the credit of having rendered her World's Fair a World's University of arts and industries, of sciences and letters, of learning and of religions. Humanity, in all its manifestations of life and labor, in all its aspirations and problems, is there exhibited and finds a voice. And the grandest and most inspiring feature of the unique spectacle is the *Religious Parliament*, which, in trumpet tones resonant with joy and hope, peals forth the great truth of the Brotherhood of Man based upon the Fatherhood of God.

(a) THE BROTHERHOOD OF MAN.

Thanks to our common education and our religious and social progress and enlightenment, the idea of the unity of man is so natural and familiar to us that we scarcely stop to consider by what great struggles and trials it has been brought home to us. We cannot help discerning beneath all differences of color and custom the fellow-man, the brother. We perceive in the savage looks of the Fiji Islander, or hear in the shrill voice of the South African, the broken records of our history; but we seldom realize the long and tedious road we had to walk until we arrived at this stage. We speak of the world as a unit—a beautiful order of things, a great cosmos. Open the Bible and you find creation still divided into a realm of life above and one below—into heaven and earth, only the Unity of God comprising the two otherwise widely separated and disconnected worlds, to lend them unity of purpose, and finally bring them under the sway of one empire of law. Neither does the idea of *man*, as a unit, dawn upon the mind of the uncivilized. Going back to the inhabitants of ancient Chaldea, you see man divided into groups of blackheads (the race of *Ham*) and redheads (*Adam*); the former destined to serve, the other to rule. And follow man to the very height of ancient civilization, on the beautiful soil of Hellas, where man, with his upward gaze (*Anthropos*), drinks in the light and the sweetness of the azure sky to reflect it on surrounding nature, on art and science, you still find him clinging to these old lines of demarcation. Neither Plato nor Aristotle would regard the foreigner as an equal of the Greek, but consider him forever, like the brute, fated to do the slave's work for the born master—the ruling race.

Let us not forget that prejudice is older than man. We have it as an inheritance from the brute. The cattle that browse together in the field and the dogs that fight with each other in the street, will alike unite in keeping out the foreign intruder, either by hitting or by biting, since they cannot

resort to blackballing. They have faith only in their own kin or race. So did men of different blood or skin in primitive ages face one another only for attack. Constant warfare bars all intercourse with men outside of the clan. How, then, under such conditions, is the progress of culture, the interchange of goods and products of the various lands and tribes brought about, to arouse people from the stupor and isolation of savagery ?

Among the races of *Shem*, the Ethiopians have still no other name for man than that of *Sheba* — *Sabeen*. Obviously, the white race of conquerors from the land of Sheba refused the blackheads found by them on entering Ethiopia the very title of man, not to mention the rights and privileges of man. Yet how remarkable to find the oldest fairs on record held in that very land of Sheba, in South Arabia, famous from remotest times for its costly spices and its precious metals ! Under the protection of the god of light, the savage tribes would deposit their gold upon the tables of rock and exchange them for the goods of the traders, being safe from all harm during the festive season of the fair. Under such favorable conditions, the stranger took shelter under the canopy of peace spread over a belligerent world by the sceptre of commerce. What a wide and wonderful vista over the centuries from the first fairs held in the balsam forests of South Arabia to the World's Fair upon the fairyland created by modern art out of the very prairies of the Western Hemisphere ! And yet the tendency, the object, is the same—a peace-league among the races, a bond of covenant among men !

It is unwise on the part of the theologian to underrate the influence of commerce upon both culture and religion. Religion is, at the outset, always exclusive and isolating. Commerce unites and broadens humanity. In widening the basis of our social structure and establishing the unity of mankind, trade had as large a share as religion.

The Hebrews were a race of shepherds, who were transformed into farmers on the fertile soil of Canaan. In both capacities they were too much attached to their land—being dependent either upon the grass to pasture their flocks or upon the crops to feed their households—to extend their views and interests beyond their own territory. When, therefore, Moses gave them the laws of righteousness and truth upon which humanity was to be built anew, he did not venture to preach at once in clear and unmistakable terms the great fundamental principle of the unity and brotherhood of man. He simply taught them : “ Hate not thy brother in thine heart ! Bear no grudge against the children of thy people, but thou shalt love thy neighbor as thyself ; I am the Lord.” He would not tell them : “ Love all men on earth as thy brethren ! ” for the reason that there could be no brotherhood so long as both the material and religious interests collided in every which way, and truth and justice themselves demanded warfare and struggle. Monotheism was more than any other religion an isolating power at first. It was in times of prosperity and peace, when Jews were first brought into contact with the great trading nation of Phœnicia, that the idea of man widened

with the extension of their knowledge of the earth, and they beheld in the people of the hot and the cold zone, in the black and blonde-haired men, in the Caucasian and African races, offspring of the same human ancestors, branches of the same parent stock, children of *Adam*. At the Great Fairs of Babylon and Tyre, where the merchants of the various countries and remote islands came with their worldly goods for their selfish ends, a higher destiny, the great hand of Divine Providence, was weaving the threads to knit the human race together. And in one of these solemn moments of history, some of the lofty seers of Judah caught the spirit and spelled forth the message of lasting import: "All nations of earth shall send their treasures of gold and spices, and their products of human skill and wisdom on horses and dromedaries, on wagons and ships to the city of Jerusalem; yet not for mere barter and gain, but as tokens of homage to the Holy One of Israel whose name shall be the sign and banner of the great brotherhood of man." This is the idea pervading the latter part of Isaiah. No sordid trading after the fashion of the Canaanites, but truth and knowledge will be freely offered on the sacred heights of Jerusalem. Such was the vision of Zechariah prompted by the sight of the fairs held in the Holy City. (See Movers, *Phönizier* II 3, 145). It was the idea of a great truce of God amidst the perpetual strife of the nations which they conceived of and forecast when announcing the time when "swords shall be turned into ploughshares and war shall be no more."

Never would the tenth chapter of the book of Genesis, with the lists of the seventy nations, have been written to form the basis for the story of Adam and Noah, the pedigree of man, and at the same time the Magna Charta of humanity, had not the merchant ship of the Phœnicians opened this wide world-encompassing view for the Jew to cause him to behold in the many types of men the one and the same *man*. It was on the Tarshish ship that the prophet Jonah had, amidst storm and shipwreck, to learn the great lesson that the heathen men of Nineveh have as much claim on the paternal love and forgiving mercy of Jehovah as the sons of Israel have, as soon as they recognize him as their God and Ruler. Who dares ask the question: "Who is my neighbor?" after having once read in the grand book of Job the words: "Did I despise the cause of my man-servant or maid-servant when they contended with me? What then shall I do when God riseth up? Did not he that made me in the womb make him, and did not he fashion us in the same mould?" (Job xxxi. 13-15.)

The Talmud contains an interesting controversy between Rabbi Akiba, the great martyr hero of the time of the last Jewish war with Rome, and his friend Ben Azzai: The former maintained, like Hillel and Jesus before him, that the Golden Rule, "Love thy neighbor as thyself" (Levit. xix. 18), is the leading principle of the Law. Ben Azzai differed with him, saying: "This does not explicitly state who is included in the law of love," and he pointed to the first verse of the fifth chapter in Genesis: "This is the book of creation of man; in the likeness of God has he created man." Here he

said the principle is laid down: "Whosoever is made in the image of God is included in the law of love."

No better commentary can be given to the Mosaic commandment than that furnished by Ben Azzai. Cut loose from the rest of the Biblical writings many a passage concerning God, and man still has an exclusively national character, betraying narrowness of view. But presented and read in its entirety, the Bible begins and ends with *man*. Do not the prophets weep, pray, and hope for the Gentiles as well as for Israel? Do not the Psalms voice the longing and yearning of man? What is Job but the type of suffering, struggling, and self-asserting man? It is the wisdom, the doubt, and the pure love of man that King Solomon voices in prose and poetry. Neither is true priesthood nor prophecy monopolized by the tribe of Abraham. Behold Melchizedek, Salem's priest, holding up his hand to bless the patriarch. And do not Balaam's prophetic words match those of any of Israel's seers? None can read the Bible with sympathetic spirit but feel that the wine garnered therein is stronger than the vessel containing it, that the Jew who speaks and acts, preaches and prophesies therein, represents the interests and principles of humanity. When the Book of books was handed forth to the world, it was offered, in the words of God to Abraham, to be a blessing to all families of man on earth. It was to give man *one* God, *one* hope, and *one* goal and destiny.

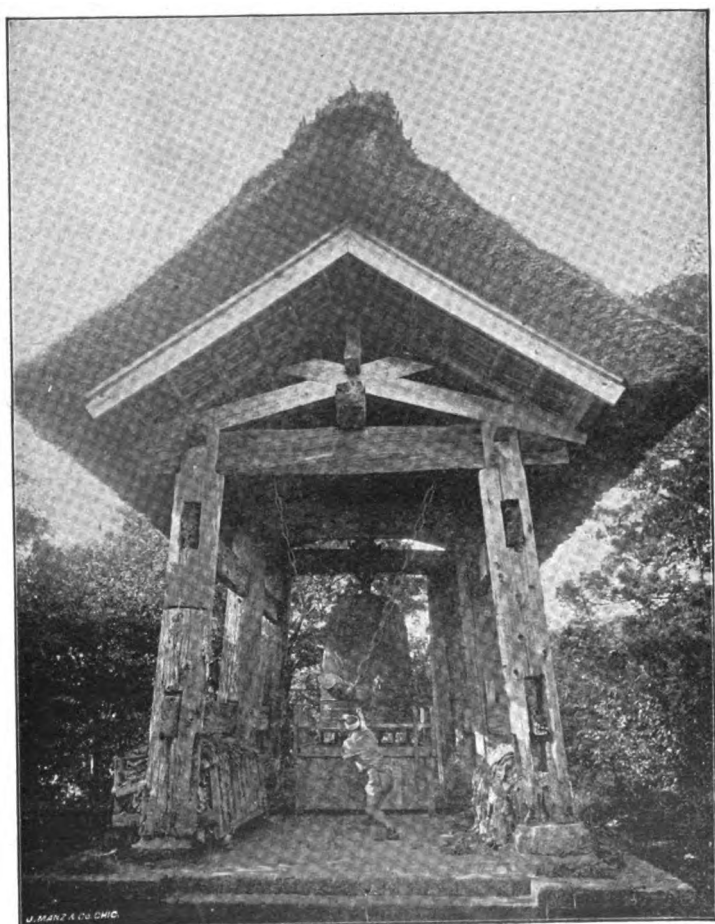
(b) THE FATHERHOOD OF GOD THE BASIS OF MAN'S BROTHERHOOD.

We can easily discern the broadening influence of classical culture exercised upon the Jews that spoke and wrote in Greek. Under the invigorating breeze of the philosophy of Alexandria, Moses was made to teach in the manner of Plato, and Noah and Abraham to practice all the virtues of Pythagoras; Philo, Josephus and St. Paul, endeavored alike to batter down the walls separating Greek from Jew, the unwritten laws of Athens being identified with the Noachian laws of humanity, the practice of which opened the gates of eternal bliss for the Gentile as well as for the Jew. All the more stress I lay on the claim that only the monotheistic faith of the Bible established the bonds of human brotherhood. It was the consciousness of God's indwelling in man, or the Biblical teaching of man's being God's child that rendered humanity *one*.

Even though the golden rule has been found in Confucius as well as in Buddha, in Plato as in Isocrates, it never engendered true love of man as brother and fellow-worker among their people beyond their own small circles. The Chinese sage, with his sober realism, never felt nor fostered the spirit of self-surrender to a great cause beyond his own state and ruler. And if the monk Gautama succeeded by his preaching on the world's vanities, in bridling the passions and softening the temper of millions; planting love and compassion into every soul throughout the East, and dotting the lands with asylums and hospitals for the rescue of man and beast, he also checked

the progress of man. while loathing life as misery without comfort, as a burden of woe without hope of relief, dissolving it into a purposeless dream, an illusion evanescent into nothing. And what were, after all, the great achievements and efforts of man, to the proud Greek, if the rulers of heaven only looked down with envy upon his creation, and Prometheus, the friend of man, had to undergo a life's endless torture as a penalty for having stolen the spark of fire, the secret of art for the mortals, from the jealous gods. Neither Pindar nor Plato ever conceived of a divine plan of the doings of man. No Thucydides nor Herodotus ever inquired after the beginnings and ends of human history or traced the various people back to one cradle and one offspring. Not until Alexander the Macedonian with his conquests interlinked the East and the West, did the idea of humanity loom up before the minds of the cultured as it did before Judea's sages and seers. Only when antiquity's pride was lowered to the dust, and philosopher and priest found their strength exhausted, man, suffering, sorrowing, weeping, sought refuge from the approaching storm, yearning for fellowship and brotherhood in the common woe and misery of a world shattered within and without. But then neither the Stoic, in his overbearing pride and self-admiration, nor the Cynic, with his contemptuous sneer, could make life worth living.

It was the Bible offered first by Jew, then by Christian, and, in somewhat modified tones, by Moslem, that gave man, with the benign Ruler of the ages, also a common scope and plan, a common prospect and hope. While to the Greek—from whom we have borrowed the very name of ethics—goodness, righteousness, virtue, were objects of admiration, like any piece of nature and of art, beautiful and pleasing, and life itself a plaything, the Bible made life, with all its efforts, solemn and sacred, a divine reality. Here at once men rose to be co-workers with God, the successive ages became stages of the world's great drama, each country, each home, each soul, an object of divine care, each man an image of the Divine Father. True enough, this conception of the God-likeness of man is as much Platonic or Pythagorean as it is Biblical. Still there the relation is all one-sided. There is no more mutual response in the Greek system than there is between the string of the musical instrument and the great orchestra, between the citizen and the law of the state. There no deep calls to the deep, no spirit answers the spirit. Man follows the magnetic pole of the right and the good, but lacks courage to fling fear and fate to the wind and take fast hold of life, with all its tears and sorrows, trusting in a great God who leads man through toil and trial to ever higher paths of righteousness and goodness. It was the Bible which, holding God up to mankind as the pattern of a great worker for truth and justice, furnished life with a living ideal, with a propelling power, a forward-moving force, rendering man a toiler after the likeness of God for living aims and lasting purposes. Take the word *Goodness* in Plato. It is not the outflow of a paternal heart that finds blessedness in love. It is a fountain that works beneficently, but knows it not. Take



TEMPLE BELL TO RECORD THE HOURS OF THE DAY.

the Platonic term *Righteousness*. It is a plan of equity and symmetry that rounds off everything to perfection in the wide universe, yet not a power that enriches while taking, that comforts while exacting and demanding sacrifice. The Biblical idea of God's Fatherhood renders the very inequalities of men the basis of a higher justice. Just because you are endowed with a strong arm, the feeble brother claims your help. Just because you are richer than your brother, God holds you to account for his wants and feelings. Do you possess a better faith, a higher truth? All the more you are enjoined to enlighten, to cheer, to befriend him who is in doubt and despair.

There is no partiality with God. The weaker member in the human household, therefore, must be treated with greater compassion and love, and every inequality readjusted as far as our powers reach. "If thou seest one in distress, ask not who he is. Even though he be thine enemy, he is still thy brother, appeals to thy sympathy; thou canst not hide thine eyes; I, thy God, see thee." Can, alongside of this Mosaic law, the question be yet asked, Who is my neighbor? Thou mayst not love him because he hateth thee. Yet, as fellow man, thou must put thyself into his place, and thou darest no longer harm nor hate him. Even if he be a criminal, he is thy brother still, claiming sympathy and leniency. Sinner or stranger, slave or sufferer, skeptic or saint, he is son of the same Father in Heaven. The God who hath once redeemed thee will also redeem him.

Are these the principles and maxims of the New Testament? I read them in the Old. I learned them from the Talmud. I found their faint echo in the Koran. The Merciful One of Mohammed enjoins charity and compassion no less than does the Holy One of Isaiah, and the heavenly Father of Jesus. We have been too rash, too harsh, too uncharitable, in judging other sects and creeds. "We men judge nations and classes too often only by the bad examples they produce; God judges them by their best and noblest types," is an exquisite saying of the Rabbis. Is there a race or a religion that does not cultivate one great virtue to unlock the gates of bliss for all its followers? Hear the Psalmist exclaim: "This is the gate of the Lord, the righteous enter into it." No priest nor Levite nor Israel's people enjoy any privilege there. The kind Samaritan, as Jesus puts it in his parable; the good and just among all men, as the Rabbis express it (Sifra Achre Moth, 13), find admission. No monopoly of salvation for any creed. Righteousness opens the door for all the nations. Is this platform not broad enough to hold every creed? Must not every system of ethics find a place in this great brotherhood, with whatever virtue or ideal it emphasizes? Is here not scope given for every honest endeavor and each human craving, for whatever cheers and inspires, ennobles and refines man, for every vocation, profession or skill; for whatever lifts dust-born man to higher standards of goodness, to higher states of blessedness?

Too long, indeed, have Chinese walls, reared by nations and sects, kept

man from his brother, to rend humanity asunder. Will the principles of toleration suffice? Or shall Lessing's parable of the three rings plead for equality of Church, Mosque and Synagogue? What, then, about the rest of the creeds, the great Parliament of Religions? And what a poor plea for the father, if, from love, he cheats his children, to find at the end he has but cheated himself of their love. No. Either all the rings are genuine and have the magic power of love, or the father is himself a fraud. Truth and Love, in order to enrich and uplift, must be firm and immutable, as God himself. If truth, love and justice be the goal, they must be my fellow man's as well as mine. And should not every act and step of man and humanity lead onward to Zion's hill, which shall stand high above all mounts of vision and aspiration, above every single truth and knowledge, faith and hope, the mountain of the Lord? There, high above all the mists of human longings, the infinite glory of Him dwells, whom angels with covered faces sing as the *Thrice Holy*, and whom all the mortals praise as the God of Truth—*El Emeth*, as the Rabbis put it; *Aleph*, the beginning; *Mem*, the middle, and *Tav*, the end—the *Alpha* and the *Omega*, the first and the last.

CONFUCIANISM.

BY THE HON. PUNG KWANG YU.

In the eighth month of the thirteenth year of Kwang-Su, I received an official notification from His Imperial Majesty's Envoy Extraordinary and Minister Plenipotentiary to the United States, Spain and Peru, informing me of my appointment as Commissioner to the World's Columbian Exposition at Chicago by Tsungli Yamon, in response to an invitation of the United States Government, extended through the Department of State and the United States Minister to China. In connection with the Exposition there is to be held, under the auspices of the World's Congress Auxiliary, a series of Congresses of which the Parliament of Religions forms a part. Such a gathering of the leaders of religious movements has never been attempted on such a grand scale before by the management of any of the World's Fairs. Upon being informed of my appointment, the Hon. Charles C. Bonney, President of the World's Congress Auxiliary, and the Rev. John Henry Barrows, D.D., Chairman of the General Committee on Religious Congresses, sent me a written invitation to take active part in the Religious Congresses to be held next year. Afterwards Mr. Bonney called upon me in person and stated that it was the desire of the Committee on Religious Congresses to hold special meetings for imparting instructions on the doctrines of Confucius. I found it difficult to decline the honor. Dr. Barrows sent me a preliminary program of the subjects to be discussed at the sessions of the Parliament for my consideration and correction, and at the same time requested that I would prepare an address on Confucius. Accordingly I have written a pamphlet, consisting of seven chapters, in compliance with his desire. As a sort of preface to my performance, I have made use of one of my communications to him on that subject.

REV. JOHN HENRY BARROWS, D.D.,

Chairman of the Committee on Religious Congresses:

Dear Sir,—I beg to refer to the two previous communications addressed to me by you, upon the receipt of the notification transmitted to you through the Hon. John W. Foster, Secretary of State, of my appointment as delegate to the World's Congresses to be held in Chicago, in which you kindly write me to take part in the discussions of the Parliament of Religions, by forwarding to me for my consideration copies of the preliminary and the revised program of subjects that are to be dealt with by the various speakers, and you request me to prepare an address on Confucius, setting forth his teachings concerning God, man, the relation of man to the spiritual world; the sphere

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of woman, the education of the young, family training, the relations of man to man. You further add that it is not desirable to have a technical exposition of the subject, and all that is required is to answer certain questions on matters in which the American public is interested, with the request that a copy of the address be sent to you by the middle of August, and two photographs of myself and a sketch of my life be sent to you as soon as possible. The photographs and the sketch of my life were sent to you last May in accordance with your desire. As for the program of subjects, I have nothing to offer in the way of suggestions. I have found it very difficult to give any other than a technical treatment of the subject assigned to me, and I have already intimated to you that the papers might be somewhat lengthy. In the preparation of this paper I have had a great deal to contend with owing to the differences of language. I beg, therefore, to explain some of the terms used with a view to making my meaning clear.

Now take the word "Religion," which is the subject under discussion. Toward the close of the Ming Dynasty, the Europeans in China used the word "kao" in the sense of Religion. But "kao" signifies properly "to teach," if used as a verb, or "instruction" if used as a noun. The word "kao," therefore, may be applied to anything that is taught by men from the "six liberal arts" to the various forms of manual labor, and its meaning can not be restricted to any particular kind of instruction, so that the word may be applied to it by the way of eminence. With Chinese scholars the words "kao"—instruction—and "ching"—law—are interchangeable, because both derive their authority from the Emperor. Instruction by rulers, and instruction by teachers are the established modes of instructing the people. Besides these established modes of instruction there are no societies organized for the express purpose of imparting a particular kind of instruction, that command the respect and confidence of the people at large. Even the term "Yu kao," or Confucian school, is employed only by the Taoists and Buddhists to distinguish the established system of instruction founded upon the principles of social relation, from their own systems of belief, which they call "Tao-kao" and "Foh-kao" respectively, by prefixing the word "yu" to the general term "kao." To these three systems of doctrine they sometimes give the name of "San-kao," or three systems of instruction. But Confucianists refer to the two sects only as "heterodox systems of doctrine." Mohammedans call the Confucian system of doctrine "ta-kao," or the great system of instruction. All these terms, however, can be traced to those who desire to separate themselves by a distinctive name from the general body of the people. They are not of a Chinese origin. The only term that is of a Chinese origin is "li-kao," or the proper system of instruction.

I find "Religion," as defined by Webster, to be "the recognition of God as an object of worship, love and obedience, or right feelings towards God as rightly apprehended;" "prophet" to be "a person illuminated, inspired or instructed by God to speak in his name or announce future events," and

"priest" to be "one who officiates at the altar, or performs the rites of sacrifice, hence, one who acts as a mediator between men and the divinity of gods," pastor, minister, missionary being only different names for persons who perform functions quite similar to those of a priest. Now, according to these definitions, "Religion" has its proper Chinese equivalent in the word "Chuh." As for those persons who can foretell the future events, they can find their associates in China in those who are versed in sooth-saying.

Turning to the Chinese authorities we find the word "wu," as defined by Hsu Shen, of the Han Dynasty, in his work on Philology, to be "a priest who is acquainted with the manner of performing services to the invisible so that he has the power to call up spirits by mystic dances." In the notes to the Book of Rites of the Chau Dynasty, "wu" is defined as "one who can arrange the proper places which the various Deities occupy in the Celestial hierarchy." "Wu" is defined by Kung Yang, in his notes to the Spring and Autumn Annals, to be "one who performs religious services to spirits, and by means of prayers can heal diseases and bestow blessings." The work on Philology defines the word "chuh" to be "one who superintends sacrificial rites by calling out the required directions." In the notes to the History of the Warring States, "chuh" is given as "one who offers prayers." The work on Philology defines the word "chan" as "a book of oracles." The books that were taken out of the Ilo and Loh rivers were called "chan," or oracles. In the notes to the History of the After Han Dynasty "chan" is defined as "a book of prophecies." "Hui" is only another word for book. It will be seen that China was never found wanting in men who are versed in supernatural things. But both men and books of this character have always been placed under a legal ban that they may not have the power to corrupt the people.

When Europeans first made their way into China, toward the close of the Ming Dynasty, they found it difficult to hit upon a proper Chinese word for God. They made use of the terms "Shangti" (Ruler of the Upper Regions), "Shen" (Spirit), "Chan Shen" (True Spirit), "Tuh-i-chi-Shen" (Only Spirit). Sometimes they merely translated the words "Pater" and "Jehovah" by means of Chinese characters. In their worship they made use of images. They had certain traditions on the subject of cosmogony. Their religious beliefs seemed to bear a strong resemblance to those held by Buddhist and Taoist priests. The Buddhists call their God Si-di-hun-yin, and Taoist priests also have a distinct name for their Supreme Ruler of Heaven, together with the host of deities they adore. Both the Buddhists and the Taoists in their worship make use of pictures and graven images, and represent their deities in costumes of princes that once ruled the land of their origin. They have their own accounts of the creation of the universe, in which events are related with the vividness of eye-witnesses, but in which there are irreconcilable discrepancies as to the names and dates. The Confucianists, however, have never indulged in speculations of this nature.



HON. PUNG KWANG YU, CHINA.

"I HAVE A FAVOR TO ASK OF ALL THE RELIGIOUS PEOPLE OF AMERICA, AND THAT IS, THAT THEY WILL TREAT, HEREAFTER, ALL MY COUNTRYMEN JUST AS THEY HAVE TREATED ME. I SHALL TAKE GREAT PLEASURE IN REPORTING TO MY GOVERNMENT THE PROCEEDINGS OF THIS PARLIAMENT UPON MY RETURN."

What the Buddhists say concerning "One in Union and Three in Division," what the Taoists say concerning the "Three Pure Ones in Unity," and what the Christian says concerning the "Trinity in Unity" and the "Godhead of Three Persons," seem to present a substantial agreement in idea with what Lao-tz says about the derivation of two from one and three from two, and also with what Confucianists say about the "absorption of the Trinity in the Finite," though there is, indeed, quite a diversity of opinion respecting the sense in which these terms are used. The Confucianists take the meaning of the word "ti," dispenser of Heaven, in their interpretation of the notes of Confucius to the Book of Changes. "Ti," therefore, is synonymous with heaven, and there is only one such. The heaven and earth constitute a dualism. The conjunction of their vital essences brings forth a third, the inscrutable part of which is called a spirit. The heaven unites its essences with the essences of the sun, moon or stars, and the resulting products of spiritual force and energy are called respectively the spirit of the sun, moon, and stars. These are the spirits of heaven. When heaven unites its essences with the essences of the earth's elevations and depressions, the resulting products of spiritual force and energy are called the spirits of mountains, rivers, lakes and seas. These are the spirits of the earth. The spirits of the heavens and the earth cannot be represented by human likenesses, or by natural objects, nor can they be called by proper names or clothed with the vesture of mortals. How much more is this true of the Lord of lords!

The spiritual essence of man produced by the union of celestial and terrestrial forces, is the soul which partakes of a two-fold nature, the celestial element being "wen" and the terrestrial element being "pah." The separation of these two elements gives rise to the existence of ghosts.

There are, then, celestial spirits, terrestrial spirits, and human spirits. If any of these spirits, by some exercise of power, or by some supernatural action, benefits the creation in some way, thus emulating the goodness of Heaven to some extent, then it is the part of the national government to take cognizance of such action by raising the beneficent spirit to the rank of "ti" and enrolling his name in the catalogue of canonized spirits. It is not to be inferred from such acts of the national government that spirits are "tis" or rulers of Heaven. What is really meant by this is that beneficent spirits, by showing their goodness to the animated creation in general and to mankind in particular, are worthy to take their places by the side of Heaven and earth as the benefactors of mankind. It will be seen that the ideas of God and spirits, as derived from revelation, are so different from the conceptions of God and spirits which the Confucianists have, that what is taught by the one cannot but be different from what is taught by the other.

There are some western scholars who say that the system of doctrines of Confucius cannot be properly called a Religion, and there are others who say that China has no Religion of her own. That the ethical systems of

Confucius cannot be called a Religion may be admitted without fear of contradiction, but that China has no Religion of her own must be taken as not well founded in fact. The primary signification of the word "yu" is scholar. In remote times, when observations had to be first made of things in the heavens above and of things on the earth beneath, discoveries and inventions were the order of the day. There were no teachers to teach, and no learners to learn. Consequently there were no men who could lay claim to the title of "yu" in the beginning. In looking up the origin of the word "yu" it is found in the Book of Rites of the Chau dynasty, and was, therefore, first used in the mediæval age of antiquity. But there were priests in China as far back as the time of Hwangti. Among the official titles of ancient times were the Grand Dispenser, the Grand Administrator, Grand Historiographer, the Grand Hierarch, the Grand Scholar, and the Grand Diviner. These were the six ministers that composed the Grand Council of State. The Grand Hierarch was the head of the priesthood. "In ancient times," say the traditions of Tsoh, "there were persons who were known by their singleness of heart; who were dignified in bearing and upright in life; whose understandings were such as to enable them to get at the inner meaning of things above and things below; whose wisdom shed light far and wide; whose sight was so clear that things appeared to them as if illumined by a strong light; and whose hearing was so acute that they could detect the faintest sound. Upon such the Divine Spirit often descended." Inspired persons of this character were called "chih" if men, and "wu" if women, in order to distinguish their sex. But in the Book of Rites of the Chau dynasty inspired men and women are indiscriminately called "wu." It will be seen that a form of Religion was practiced in China not only long before the appearance of the Confucian school, but also long before the appearance of any of the great religious founders who formulated the grand systems of religious belief. The term "wu" was originally applied to inspired persons possessing clearness of sight, acuteness of hearing, wisdom, and understanding. Such gifts were quite beyond the reach of common men, but as men of wisdom and understanding did not make their appearance in every age, there began to spring up in after ages men who made pretensions to wisdom and understanding while they were only familiar with magical and strange arts.

In the time of Siao Hau, son of Hwang-ti, there were priests who acted in the capacity of recorder in private families. Secular and spiritual matters soon became mixed and misfortunes and calamities befel the nation. Chuan-kuh, son of Siao-Hau, appointed separate officers for the conduct of spiritual and civil affairs, in order to put a stop to the confusion and return to the ancient practice. He strictly prohibited the one from interfering with the other. Then the people were allowed once more to enjoy peace and sweet content. This is the first instance on record of priests practicing deceptions upon the people. From that time on the system of public

instruction has been conducted on a secular and not on a religious basis. The entire separation of religious and civil affairs dates from that period, and nothing can now induce the Chinese people to consent to the interference of the one with the other.

Still it must not be inferred from this that the Chinese do not believe in or perform services to heaven. Nor do they deny the existence of spirits, or refuse to perform proper services to spirits. There are two functions of government to which the wise rulers of antiquity attached great importance, namely, the offering of sacrifices and the direction of military affairs. In fasting, in war, and in sickness Confucius was wont to conduct himself with special care. It is said of Confucius that when he offered sacrifices to his ancestors he conducted himself as if his ancestors were present; and when he offered sacrifices to spirits, he conducted himself as if the spirits were present. "When I take no part in a sacrifice," says Confucius, "it seems as if there had been no sacrifice." Therefore in ancient times wise rulers and good men, when they subjected themselves to a course of self-discipline, never lost sight of the influences exercised by spirits over human affairs for good and for evil. This must not be construed as countenancing in any way the exhortations, given in the memoirs of the Han dynasty, to forsake the world and put one's whole reliance on spirits to the end that the selfish desires of one's heart may be satisfied without taking into consideration the fact that spirits may be offended by importunities.

"Good fortune," says Yu, of the Hsia Dynasty, "attends a life ordered according to nature; evil fortune, a life ordered against nature; as the shadow attends the body, or the echo the sound." "A family," says Confucius, in his notes to the Book of Changes, "that has laid up a store of good deeds must have its cup of joy filled to overflowing; a family that has laid up a store of evil deeds must have its cup of misery filled to overflowing." Now the object of prayer is to secure good fortune and happiness and to avert evil fortune and misery. It is taken for granted that both good and evil come from heaven, and that spirits can bring everything to pass. But it must be admitted by those who believe in the efficacy of prayer that what cannot be gained by prayer can often be gained without prayer, and what cannot be averted by prayer can often be averted without prayer. What is the reason? It is simply that what brings good fortune and happiness may be traced to a life ordered according to nature or to a family that lays up a store of good deeds; and what brings evil fortune and misery to a life ordered against nature and to a family that lays up a store of evil deeds. Nature is inexorable as far as the uniform operation of its laws is concerned. After all, much more depends on men than on spirits in regard to the ultimate effect which the operation of nature's laws has upon human affairs. Spirits can interfere with the affairs of men only when they execute nature's behests. Even an upright judge cannot allow himself to be influenced by importunities to such an extent as to pronounce a guilty man innocent or an inno-

cent man guilty. How much more is this true of spirits? Therefore, Confucius, in his notes to the Book of Changes, says of Nature: "She manifests herself in generation, and remains latent in development. She vivifies the animated creation, and cannot be touched with compassion such as wise men have for the misfortunes and infirmities of their fellow men. How excellent are her virtues! How grand are her works!" Again he says: "A truly great man provides against the operations of Nature and Nature will not prevent him. When he fails to provide against the operations of Nature, then he submits to the inevitable." "Nature," says the Book of Rites, "in the evolution of living things, can only develop such qualities as are in them. She furnishes proper nourishment to those that stand erect, and tramples on those that lie prostrate." Wise men and great men are men, and being men they can be touched with the misfortunes and infirmities of men. Wise men and great men, therefore, can supplement nature's work by supplying a compassionate heart, and at the same time impart a new life to the animated creation. Thus, if by disciplining themselves and by teaching others, they so live according to nature and lay up a store of good deeds as to attain to good fortune and happiness without any seeking on their part, this is what is meant by providing against the operations of nature without fear of prevention on the part of nature, and this is also what is meant by saying that those that stand erect receive proper nourishment for their growth. The reverse is also true. Nature is not provided with a compassionate heart. The bounties of nature are shared by the whole creation alike. Man is only a part of the creation. Nature vivifies the whole creation, but cannot exclude a single individual from the range of her influence. Nature acts upon the whole creation, but cannot act upon a single individual in a different manner. She can only develop the innate qualities which belong to each individual. Nature cannot act with partiality. In case men should act contrary to the laws of nature—if sovereigns should be tyrannous, if subjects should be disloyal, if parents should be unkind, if children should be disobedient, if husbands should be unfaithful, if wives should be unyielding and they should persist in their evil way—they might be likened to those individuals that lie prostrate and allow themselves to be trampled upon. Those that are trampled upon, trample upon themselves first. No harm is done whatever to those individuals that stand erect and receive proper nourishment. For this reason it is said that nature manifests herself in generation and remains latent in development. How excellent are her virtues! How grand are her works! Grant that nature has a compassionate heart, even then prayers can avail nothing. That wise men believe in heaven and spirits is attributable to the fact that the doings of men invariably react upon the spiritual influences of nature by bringing good or evil fortune, happiness or calamity according to certain laws. This is what wise men cannot lose sight of.

Happiness and goodness, calamity and wickedness, are as inseparable

as the shadow and the body or the echo and the sound. If there is neither body nor sound, it is impossible to have a shadow or an echo. If there is a body or sound, it is equally impossible not to have their corresponding shadow or echo. What motive then has Nature ever shown? It does not sum up profitably therefore to devote one's exclusive attention to investigating the laws of the spiritual world if one desires to trace effects to their causes or to follow a stream to its proper source. Consequently Confucius made man only the subject of his study and abstained from discoursing on wonders, brute force, rebellion and spirits. In connection with this subject he says that the art of rendering effective services to the people consists in keeping aloof from spirits as well as holding them in respect. "We have not yet performed our duties to men," says he, "how can we perform our duties to spirits?" "We know not as yet about life; how can we know about death?" "He who has sinned against Heaven has no place to pray." "The master minds that ruled in ancient times," says he in his notes to the Book of Changes, "instructed the people how to live in conformity with the laws of nature, and thus won their respect and confidence." Again he says, "The changes are in perfect accordance with the laws of nature; consequently they pervade the whole system of nature. They are noted in the observation of heavenly bodies, and in the investigation of terrestrial phenomena; consequently from them may be learned the cause of light and darkness. They commence at the beginning and return at the end; consequently from them may be learned the theories of life and death. They show that the body is but a concretion of elementary essences which may be transformed into flitting spirits; consequently from them may be learned the nature of souls and spirits. Still he is silent on the cause of light and darkness that may be learned, on the theories of life and death that may be learned, and on the nature of souls and spirits that may be learned. One may infer from this that the laws of nature and the laws of the spiritual world lie beyond the comprehension of all men but those endowed by nature with the spirit of wisdom, and can be understood only by men whose intellectual gifts are far above the average. Under such circumstances any attempt to present before the people questions and problems that are incomprehensible and incapable of demonstration serves only to delude them by a crowd of misleading lights and lead them to error and confusion. On the other hand, everybody can understand and appreciate what is said concerning the duties of life. Even men of the lowest order of intelligence do not find it difficult to know and to do them. As long as one fulfills the duties of life conscientiously, one has, in fact, followed the path of virtue, and avoided the path of wickedness, thus holding in his hands the means of securing happiness and keeping back misfortune. What harm is there if such a one has never heard of the laws of nature, or the laws of the spiritual world, and does not know anything about prayer? Therefore the wise rulers of antiquity laid down the rules of propriety and the principles of instructions

so clearly that men of the lowest as well as of the highest order of intelligence could all understand them and easily carry them out, in the hope that the people would not turn away from the duties of life to speculations on the laws of nature and the laws of the spiritual world. What are the duties of life? They consist of nothing else than that sovereigns should be humane; subjects loyal; parents loving; children obedient; husbands faithful; wives devoted; elder brothers respectful; friends true to each other. The three superior claims and the five social relations are grounded upon the necessities of nature and fully recognized by all men. The wise and the foolish, the high and the low, are equally bound by these natural ties. For this reason the intelligent portion of the Chinese people have always ranged themselves among the followers of Confucius, who may be said to have succeeded to the privileges of the ancient priesthood without adopting the practice of the great teachers of the West in making religious worship the basis of their systems of education.

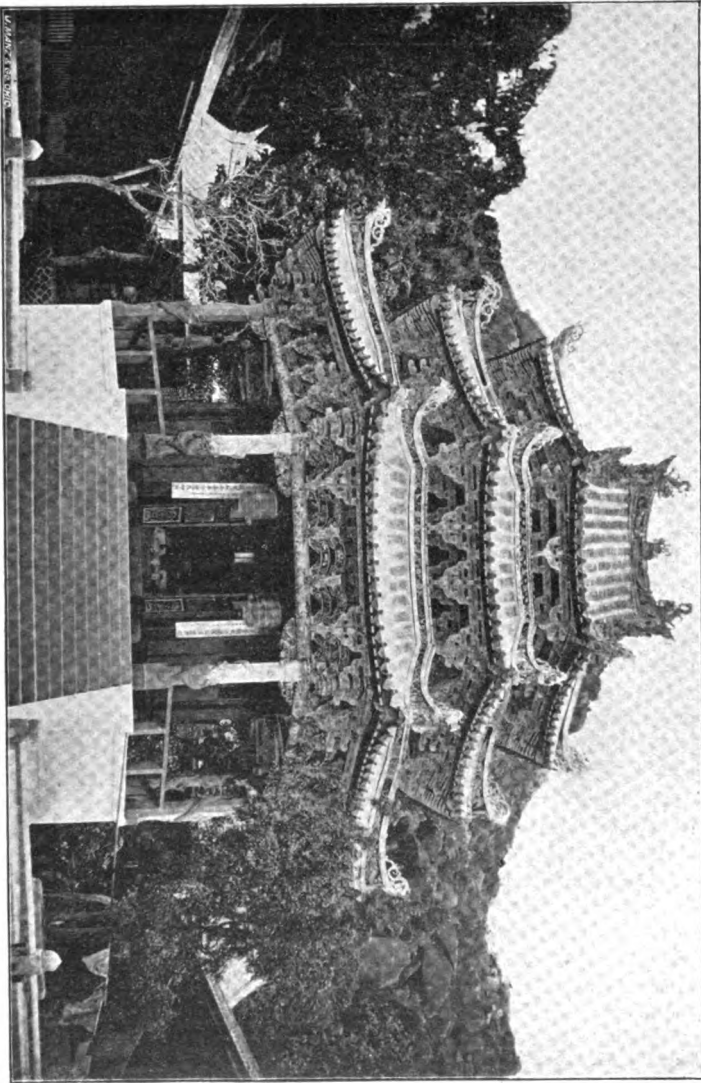
Under the later dynasties, especial functionaries have always been appointed to perform the duties of priests. All the temples scattered over the Empire, as well as the Buddhist and Taoist cloisters, have priests in charge who hold positions in the government similar to those known in the Chau Dynasty under the name of spiritual officers. These priests, however, are but common men with no special training. They are mere servants of the public in all matters pertaining to the worship of Heaven and spirits. The most noble personage of this class is the living descendant of one of the shining lights of Taoism who bears the title of "Heavenly Teacher." He has supreme control of all the matters pertaining to the worship of Heaven, and possesses a supernatural knowledge of the light and darkness of the spiritual world and also the power of controlling evil spirits. He may be called the spiritual head of the priesthood, such as existed in ancient times, and is a man full of wisdom and understanding and not one of those who mislead the minds of men by means of false and fraudulent gods. The Imperial Government has conferred upon him the dignity of hereditary noble of the third class, and the spiritual gifts which have remained in his family for two thousand years, have descended to him from father to son. In China there is but one family of this character. The nation, as a whole, has always held the head of the Taoist priesthood in high respect. Not a word of complaint has ever been uttered against him for any cause. Widely different, however, is the public veneration which the Chinese nation accords to the living lineal descendant of Confucius. He stands at the head of the five classes of Chinese nobility with the title of Duke of Yen Shing. Still, as there are proper authorities specially charged with making appointments in the public service, with administering the laws, with spreading civilizing influences, and with instructing the people, even the descendant of Confucius cannot properly interfere in such matters, much less can the head of the Taoist priesthood.

The statutes of the present dynasty relating to the duties of the head of the Taoists, in the matter of prohibiting evil practices under the guise of doing good, provide that anyone who shall delude the people shall be punished upon conviction thereof as principal, with death by strangling, and, as accomplice, with transportation. Again, the statutes relating to the holding of examinations for the admission of candidates to the membership of the various orders of the Taoist and Buddhist priesthoods, provide that any officer of the board who shall grant permit for holding such examinations in violation of the law or allow such examinations to be held privately, together with the local authorities who shall fail to put a stop to such proceedings, shall be severely dealt with. Chinese law also provides that private persons making supplications to Heaven, or worshipping the Great Dipper, or committing any other sacrilegious acts, shall be punished with stripes, and that any woman burning incense in cloisters, shall be punished with lashes. But in the case of a female person violating the law, the punishment is inflicted vicariously upon the head of the family to which she belongs. This principle of the Chinese law is applicable not only to this case, but also to all cases of violation of law in which the offender is a female person. For in China the responsibility of educating women lies with the head of each family, not with the public officers. The primary object is to preserve female modesty.

What has been said thus far has reference to those who profess religion in China. There are also still lower forms of belief, which also have their professors. It cannot be said of China, then, that she has no religion of her own. From the remotest times down to the present day, the Chinese as a nation, from the Emperor—the highest dignity and authority—to the peasant—the lowest in social grade—have always paid the highest reverence to Heaven and to spirits. The ritual code which prescribes rules for the proper observation of ceremonies and for the offering of sacrifices, assigns to each one, according to his position in the social scale, the part he is to take on all occasions, and fixes certain bounds over which he may not step.

After all, to do reverence to spirits is to do nothing more than to refrain from giving them annoyance, and to do reverence to Heaven is nothing more than to refrain from giving it annoyance. On points like this the ritual code is full and explicit. There is, consequently, no demand for other religious works.

Owing to the radical differences in customs and manners between China and the nations of the West, what is properly called religion has never been considered as a desirable thing for the people to know and for the Government to sanction. The reason is that every attempt to propagate religious doctrines in China has always given rise to the spreading of falsehoods and errors, and finally resulted in resistance to legitimate authority and in bringing dire calamities upon the country. At first the Chinese mind was not prejudiced in any way against religious doctrines of any kind or against



A CONFUCIAN TEMPLE AT NINGPO, CHINA

religious teachings of any species. Time would not suffice if I were to adduce proofs from the whole range of Chinese history in support of my assertions. I shall, therefore, give only the following notable instances of religious troubles that have occurred within the last hundred years :

The disturbance raised in the Provinces of Sz-chuen, Hupih, Shensi, Shantung, and Chibli by the members of the "White Lotus Society," who professed to practice a form of Buddhism, as was taught by a Buddhist monk called Hui Yuen, of the Tsin Dynasty, and were banded together for purposes of robbery; the disturbance raised in the Province of Fuhkion by the members of the Vegetarian Society, who professed to observe the directions given in a book said to have been delivered by a god to one named Kao Kwan while in a trance; the disturbance raised in the Province of Kwangsi by the "Long-haired Rebels," who professed to be Christians and made use of such terms as "Heavenly Father" and "Heavenly Brother," applying the name of "Heavenly Kingdom" to themselves; the disturbance at Yehho, stirred by a band of alchemists who were the professed followers of Wei-peh-Yang, of the Han Dynasty, and Chang-Peh-Tuen, of the Sung Dynasty, and had made vain attempts to discover the elixir of life. Political troubles arising from the misuse of magic figures, oracular sayings, and mystic representations are not peculiar to any age or period, inasmuch as no age or period has been entirely exempt from them. Such disturbances have always originated in attempts to propagate new doctrines or new principles in the worship of Heaven, in the worship of spirits, in the worship of genii, in the worship of Buddha, in the interpretation of the signs of the times by the sayings of the past, with a view to stir up the passions of the people and incite them to open revolt. Sometimes uprisings of this nature were confined to but one province, and sometimes spread to several provinces; sometimes they were suppressed at their inception, and sometimes they taxed the military resources of the Government for years before peace could be restored. It was just at the time when the Government of China was engaged in putting down the uprising of the "Long-haired Rebels" the Western powers united in asking China to open the country to the missionary efforts of all Christian nations.

Christianity, Buddhism, Taoism, and even priestism do not teach error. If the subject were merely to teach the foolish to say prayers, the harm would be slight. On the other hand, if no restraint be put upon the spirit of proselytism, troubles will be sure to spring up. Furthermore, if such a practice as giving religious instructions directly to women and girls and screening the wicked from the pursuit of justice are allowed, this will have the effect of driving away those who value filial piety, brotherly love, sincerity, truth, propriety, rectitude, probity, and have a sense of shame. It will be said that the attempt to propagate religious doctrines drives away those who value filial piety, brotherly love, sincerity, truth, propriety, rectitude, probity, and have a sense of shame. What then must be the kind of material that

remain for missionary efforts to work upon ? Under such circumstances how is it possible that trouble will not break out in course of time ? This is one of the reasons why every form of Religion has found it difficult to gain a permanent foothold in China. It makes not the least difference whether the particular form of Religion inculcates truth or error, nor does the character of the propagandists have anything to do with the case. The final result is the same. A religion that teaches error precipitates a crisis more speedily, that is all.

I have been brought up a "yu" (Confucian) and not a "wu" (priest). It is evident that I am not properly equipped by education for discussing matters pertaining to Religion. Inasmuch as western scholars already know that the ethical system of Confucius is not a Religion, I cannot, under the circumstances, plead ignorance of religious matters as an excuse for not complying with your kind request to prepare an essay on Confucius. Accordingly I have brought out during the past two months a little book consisting of seven chapters, entitled *Instruction by Rulers*, *Instruction by a Teacher*, *the Laws of Nature*, *the Laws of the Spiritual World*, *the Laws of Humanity*, *the Doctrines of Orthodox Scholars*, and *Heterodox Doctrines*, respectively. I flatter myself that in those chapters I have given an outline of the political and educational principles of China that have stood the test of six thousand years. To the seven principal chapters I have added two supplementary ones, in which I compare the words of Christ with those of other leaders of religious thought, and take the liberty to criticise the methods of conducting missionary work in China. In the course of my remarks I have also touched upon some of the questions proposed for discussion in the sessions of the Parliament, and at the same time availed myself of the opportunity to give a brief exposition of the tenets of Taoism, together with those of many other sects that are of foreign origin.

My regret is that I am not a Chinese scholar of profound learning and varied attainments. Since I have been in the public service of the Government, for nearly thirty years, what I have learned in my younger days has become by this time somewhat rusty. When I came to America in the diplomatic service of my Government, I found it inconvenient to carry too many books about ; so I have trusted to my memory for materials in preparing this series of essays. I cannot help comparing this inadequate attempt of mine to the scooping of a handful of earth from the Tai and Dai Mountains, and to the taking of a spoonful of water from the rivers and the ocean. Still I flatter myself that my performance may be of some service to foreigners in China, who, as a rule, have no opportunity to mingle with Chinese scholars and officials in social intercourse, and can at best obtain but an imperfect knowledge of the language and literature of the country. My present effort may, therefore, help to save such from many a laborious year of personal investigation and examination.

As for educational problems, such as the education of women and the

training of the young, they are the products of political consideration and social needs. As the political institutions and social customs of the East and the West are radically different, it is difficult to say what may be safely and advantageously copied by one from the other. I have no means of judging what Americans are desirous to know about China, but as everything has an origin, growth and development, it is impossible to exhaust any subject in a few words. To make others that have lived under different political institutions and in a different social atmosphere understand the institutions and customs to which we are accustomed is a difficult task. The accomplishment of such a purpose could be effected only by writing a book, and would require more time than half a year or a few months.

Moreover, I am not versed in the art of a propagandist. In China special officers are appointed for communicating instruction to the people. Before China was opened to foreign intercourse, students from friendly and tributary countries, who desired to obtain the educational advantages of China, used to seek admission to the Government schools and place themselves under the instruction of the professors there. "It is proper," says the Book of Rites in regard to this practice, "for others to come to learn, but for us to go to teach is unheard of." The Mongols, Thibetans, and the tribal people of the western dominions, since their submission to the imperial authority, have never been forced to assimilate with the Chinese people. They all retain their tribal relations and peculiar customs. This practice was adopted by the Grand Duke of Wsai in his treatment of conquered nations, and received the hearty approval of the Duke of Chau.

Now it is evident that whoever carries under his arm a system of doctrines, and crosses over into the territory of another state for the purpose of gaining proselytes, in reality sets up as a higher being than his fellows. By assuming the rôle of moral propagandist he cannot escape the imputation that he looks down upon the people of other nations as irreligious. By assuming the office of teaching others to do good, he cannot escape the imputation that he looks down upon the people of other nations as evil-doers. During the period of Chinese history known as the period of Spring and Autumn, and that of the Warring States, the adherents of the various schools of philosophy were especially addicted to propagandism. But Confucius enjoined a different practice on his disciples. The precept given by Confucius is comprised in the two words, "sincerity" and "disinterestedness." "Whatsoever ye would not," says he, "that others should do to you, do ye not then unto them." Therefore propagandism is a practice that does not commend itself to the favorable consideration of Chinese scholars, ministers of state and emperors. I have no desire to be regarded as a propagandist of Confucianism. My ambition is that I may be called a follower of Confucius. It may be rather presuming in me, however, to aspire to be a follower of Confucius. I shall be content if it can be said of me that I strive to cultivate that love of study which Confucius recommends.

When the Parliament of Religions assembles, every historic faith that has ever appeared on the face of the earth will be represented by men worthy of the occasion. Every faith has its grand scriptures, esoteric doctrines, abstruse principles, and well-known expressions of thought. All have for their object what the treaties concluded between China and the Western Powers call teaching men to do good. I have always had a great desire to know about the good things of other religions but never had the opportunity. Though unable to contribute anything of value to the discussions of the Parliament, I cannot help congratulating myself that I may now have a chance to learn about such good things by taking my place at the foot of the long line of delegates from all nations. It is the duty of Confucianists to tell one another any good one may hear of and to show one another any good one may know. It is said that Yu was wont to acknowledge with a bow his obligation to any one who spoke a good word; that Confucius, upon seeing any good in another felt as if he himself had not attained to it; that Yen-tz, when he had attained to any good, held it with a firm grasp; that Tz-lu always made great haste to do whatever good came to his knowledge for fear that he might not have it done before some more good should come to his knowledge. I am actuated with just such a desire to learn that which is good.

INSTRUCTION BY RULERS.

The primary significance of the word "ti," ruler, is heaven, from the circumstance that rulers have many attributes commonly ascribed to heaven. "The divine laws of Nature," says Confucius in his notes to the Book of Changes, "regulate the order of the four seasons so that they succeed one another without variation; the master minds who ruled in former ages instructed the people how to live in conformity with those divine laws, and thus won the respect and obedience of the nation." "The laws of nature," says Ching, the philosophical scholar, commenting upon the above passage, "are of a most divine origin. They show such a uniformity in the rotation of the seasons and in the evolution of life as to suggest the design of some unnamable Intelligence. It was the master minds of former ages that discovered by contemplation those laws, and turned them to the advantage of mankind by giving directions as to the proper observance thereof. The people derived benefits so imperceptibly from applying the laws of nature to the requirements of life that they could hardly estimate the service rendered by their benefactors, but only accepted the conclusions reached without attempting to find out the reason. This was merely the homage paid to the power of the mind." Such was the beginning of Chinese civilization. In those days only those who were head and shoulders above their followers were rulers. In their movements and in their choice of means to an end, they showed that they knew how to adapt themselves to the requirements of nature, and set an example for their less gifted fellows to follow.

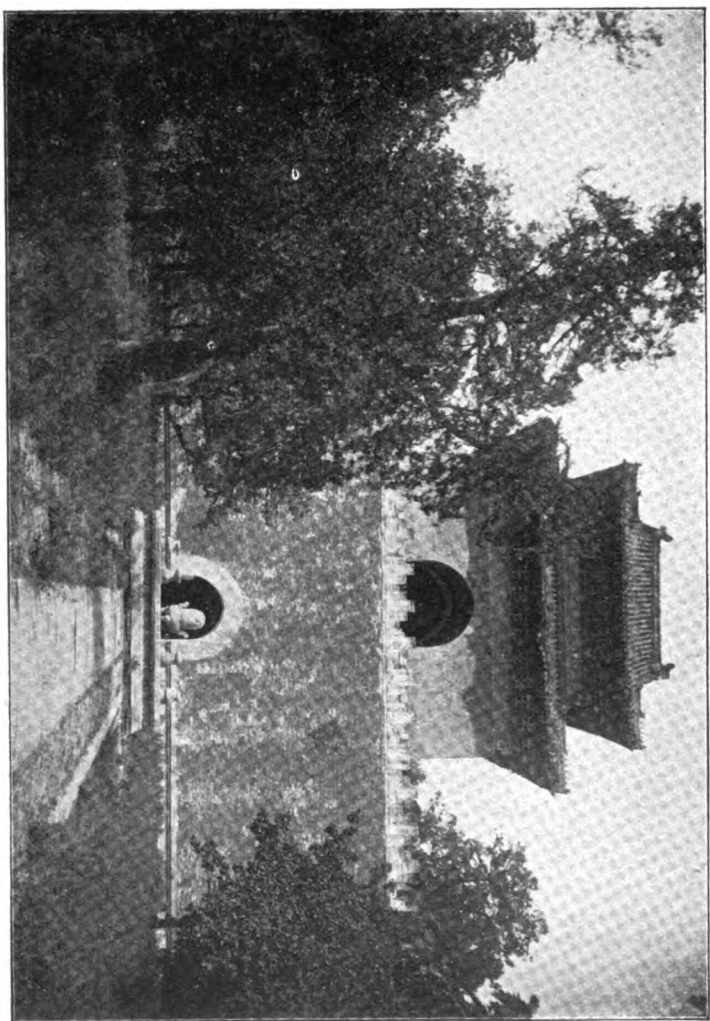
Thus the people came to look up to their rulers in the same manner as they did to heaven.

There is another meaning which is sometimes assigned to the word "ti." It signifies sometimes instruction by rulers, or divine reason; as instruction authoritatively communicated is law; laws are founded on reason; and reason has its fountain-head in heaven. To reason rulers must conform, if they expect their subjects to respect their authority, and desire to leave an example for after ages to follow.

Prior to the accession of the "Three Illustrious Houses" to the throne of China, every species of instruction had the stamp of originality, and savored nothing of imitation. Fuh-si, who ruled China about four thousand years before Christ, is said to have made observations of the heavens above and of the earth beneath, and derived his knowledge from examining himself as well as external objects. He invented the eight diagrams for the purpose of expressing the quality of things spiritual and classifying the properties of matter. These eight diagrams represent the first attempt at writing in China. This monarch introduced many conveniences of life for the improvement of his people. The first in importance was the institution of marriage. After that promiscuous commingling of the sexes in China became a thing of the past. The invention of the calendar and stringed musical instruments, and the cooking of food date from this period. He invented also the net for fishing and hunting, and taught his people to domesticate wild animals and tend cattle.

Shen-nung, who ruled China about thirty-one hundred years before Christ, taught the people agriculture and medicine, and established fairs for the interchange of commodities. When Hwang-ti succeeded to the throne, there came into use the six systematic groups of ideographs. Thus book-making had its beginning. This monarch had to defeat his rivals for the throne in seventy hard fought battles before he found himself firmly established as the undisputed master of the country. Music and the various modes of punishing offenders date from this period. Among the inventions that came into use about this time may be mentioned the common instruments used in astronomical observations such as the armillary sphere; the magnetic chariot which always turned toward the south; the almanac; the sexagenary cycle; the scale of musical notes; the common methods of computation; distinctive coverings for the body and head; houses for protection from the elements; vehicles for traveling on land and water; the bow and arrow; military tactics; a common medium of exchange; the mortar and pestle for pounding rice; the coffin for the interment of the dead. It will be seen that in worshipping the invisible and in governing men, the ancient rulers, as vice-regents of heaven, endeavored to conform to the laws of nature, and communicate their knowledge to their subjects in an authoritative form.

When Yao and Shun came to the throne, they had only to adjust their garments, and peace and prosperity came upon the land. The governed



ONE OF THE BURIAL PLACES OF THE EMPERORS OF CHINA.

became civilized without much missionary labor on the part of the governing. All that these two monarchs had to do was to tread in the footsteps of their predecessors in conforming to the laws of nature and in adhering to the five relations as the cardinal principles of society. Then they molded the character of the nation by the establishment of right principles, and called in music to lend its softening influence. The result was that, without resorting to arms or to punitive measures, the supreme power of the state passed from the one to the other, not by the arbitrament of the sword, but simply by an interchange of civilities. All the qualities of a good ruler were found in these two monarchs in the greatest perfection.

Yu, of the Hsia Dynasty; Tang, of the Shang Dynasty, and Wen and Wu, of the Chau Dynasty, were the founders of the most illustrious houses that have ruled China, and the period during which the members of these houses held supreme authority has since been known by the name of "The Three Epochs." After the good reign of Yao and Shun, able rulers came to the throne one after another. Simplicity and luxury succeeded each other as the prevailing tendency of the age, and the country was visited by alternate periods of prosperity and depression.

The accession of the House of Chau brought into power the Duke of Chau. This eminent statesman introduced extensive reforms in the administration of government, and established the system of public service. It may be mentioned that this great man devoted his spare moments to the study of the Book of Changes. He laid the foundations of the Chau Dynasty so firm and strong as to endure for eight hundred years, and established the principles of government so clearly that the founders of Imperial Houses in succeeding generations have always endeavored to follow the lines then laid down in assigning different functions to the six principal departments of government, and in shaping legislation to the needs of the times. From the time of the Duke of Chau to the time of Confucius, there was an interval of five hundred years, and from the time of Confucius to the present day, about twenty-five centuries have rolled by.

The administration of public affairs under the present dynasty has always been characterized by so strict an observance of the natural rights and by so faithful an adherence to the principles of government laid down by Yao and Shun, as to challenge comparison with the halcyon days of the "Three Epochs," and carry out the spirit of the teaching of Confucius. It is hardly necessary to go into detail in regard to the beneficent measures that have been adopted under the present dynasty respecting rites, music, warfare and punishments, and also in regard to the successful attempts to follow in the footsteps of the past and to make openings for the future. Paper and ink would not suffice to do justice to those achievements. As for public instruction under the present dynasty, there are precepts, commands, instructions and proclamations as explicit and clear as the sun and stars for the guidance of men of the highest intellectual powers, as well as men of the

lowest understanding. The sixteen edicts of the Emperor Kang-si, and the universal precepts of the Emperor Yung Ching, containing about ten thousand words, may be taken as good examples. What is inculcated therein emphasizes, as the fundamental principles of education, the imitation of the ancients, the search after truth, the practice of the properties of life, and the strict observance of the relations of society, the object being to set a high value on moral character, and a low value on the learning of trades or professions. For this reason even those who have fine literary talents, but who do not practice those social virtues that are authoritatively taught, find it difficult to gain an entrance to public life.

There are special officers, to be sure, who have charge of public instruction in every place, from the capital of the empire down to the smallest district; still all officers, from privy-councilors, heads of the six boards, and chiefs of departments, down to the magistrates of the lowest rank, though their principal duties consist in the administration of public affairs, have to assume the responsibilities imposed upon them of instructing their subordinates and the people. The reason is that public instruction is part of public business.

The families of the gentry, as a rule, employ private tutors who are well versed in the classics for the education of their children, while the children of the poorer classes are gathered together in the public schools, and teachers provided for them. The promising lads are taught to obey their parents, be respectful to their elders, speak the truth, conduct themselves with propriety, love their fellow-men, and associate with the good. Special emphasis is laid on the complete separation of the sexes with a view to the preservation and promotion of virtue. The text-books used are restricted to a number of works of recognized excellence, such as the classical and historical works, and the Five Classics. These books having been thoroughly mastered, the candidate for literary honors must acquire the art of composition, and a style of his own that has the characteristics of clearness, vigor, elegance and purity. Then the local magistrates not only examine him in his studies, but also institute an inquiry among his neighbors, concerning his moral character. If he stands the tests made respecting his book-learning and moral character, he is turned over to the Imperial Commissioner of Education, who examines him in Chinese composition. After passing this examination, he is required to present satisfactory testimonials of good moral character from scholars of advanced standing in the local government institute before he is admitted to the privilege of receiving instruction from its corps of professors and instructors. After a three years' course in the local institute, the candidate for higher honors has to repair to the examination hall in the provincial capital for another trial, and afterward to present himself at the capital of the Empire for an examination held under the auspices of the Board of Rites. He climbs higher with each examination, until

finally he presents himself at court, the Emperor appearing in person as the examiner.

In this final examination, the questions asked are on subjects relating to the study of nature and men, the wisdom of ancient sages, and the affairs of the nation. The successful candidate is then assigned to some position either in one of the Boards or in the provinces, such as will enable him to bring into practice the knowledge of that particular branch of study in which he has shown the greatest proficiency. He has, therefore, to serve his apprenticeship in the conduct of public business under his official superiors. It is only when he has acquired sufficient experience that an office is given him. From the fact that there are men who have obtained official positions on account of their knowledge of astronomy, medicine, mathematics, law and the like, it will be seen that public instruction and public business go hand in hand. This is what is meant by saying that instruction authoritatively communicated is law, laws are founded on reason, and reason has its fountain-head in Heaven; and that to reason rulers must conform, if they expect their subjects to respect their authority and desire to leave an example for after ages to follow. Though there are differences in the means employed by ancient and modern monarchs for the attainment of their ends, some striving after simplicity, others after elegance, some making additions, others lopping off excrescences, the chief object of education is always kept in view. In this there is no room for difference of opinion.

INSTRUCTION BY A TEACHER.

All Chinese reformers of ancient and modern times have either exercised supreme authority as political heads of the nation, or filled high posts as ministers of state. The only notable exception is Confucius. In the period preceding the accession of the Houses of Tang and Yu, originality was the guiding spirit of the times, and after that imitation began to prevail. What is originated requires conception and design. What is imitated needs only to show improvement by making additions here and lopping off excrescences there. It is the part of the sovereign to signify his will, and the part of ministers of state to lend their coöperation. Those who hold high positions are to issue instructions, and those who occupy subordinate positions are to execute such instructions. Those who execute instructions are either special officers of the government, or persons under the control of officers of the government. There are no teachers of the people, therefore, who do not at the same time hold some official position. As for the learners, from the students of the six liberal arts to the common workmen, they must have teachers, and all officers of the government are teachers. Still these are merely teachers for their own generation and in their special attainments, and are not teachers for all future generations and in all human attainments. There is only a single person who is venerated as the teacher for all generations and in all human attainments, and it is Confucius.

In the good old days when the throne happened to be occupied by a wise monarch, and the offices filled by men of talent and virtue, there often appeared men whose modest nature inclined them to retirement, but whose genius and character commanded the veneration of their contemporaries. They sometimes became instructors of emperors, and sometimes instructors of ministers of state. These may be called teachers whose character is worthy of imitation, and not teachers who have left to posterity classical works. In fact, they were merely teachers of individual sovereigns or individual ministers, and not teachers for sovereigns and ministers of all succeeding generations. They were private tutors only to individual sovereigns and individual ministers, and the people were not required to look upon them as their own teachers. History recognizes only a single uncrowned lawgiver who has been venerated by sovereigns and ministers of all succeeding generations as their own teacher in compliance with commands issued by their sovereigns and ministers, and who has been venerated by the people of succeeding generations as the teacher of their sovereigns and ministers. That man is Confucius. Therefore, before the time of Confucius, though the people had to learn from teachers, only rulers in those days were the repository of knowledge, so that no other teachers could be had than those that were in authority. Instruction given by teachers was then equivalent to instruction given by rulers. After Confucius, however, though the people have always looked to their rulers for enlightenment, yet if the teachings of Confucius should be set at naught, the people would not willingly obey. For this reason, instruction given by rulers has become, in fact, instruction given by a teacher.

The laws of a country are carried into execution by special instructions, and education lies at the foundation of government. From the remotest antiquity to the time of Hwang-ti, the spirit of the age was characterized by originality, and at the same time free from imitation, so that the public acts and instructions of those times were incomplete, though good as far as they went. From the accession of the houses of Tang and Yu to the Three Epochs, the spirit of originality greatly declined, while the spirit of improvement predominated. On this account we find that the principles and acts of government during that period reached the very summit of excellence. From the Three Epochs to the accession of the House of Tsin, the spirit of originality had entirely died out, while the spirit of imitation held full sway. The code of laws and instructions for those times was very complete, and showed great improvements.

Confucius appeared on the scene at a time when the fortune of the Chau dynasty was at a low ebb: at a time when one tyrant after another usurped sovereign authority. He met with a cold reception from his contemporaries, and ended his days in discontented retirement. As he had no opportunity to carry out his ideas of social reform during his lifetime, why should he desire to bequeath his teachings to posterity? Yet posterity has freely

accorded to him its tribute of veneration, nay, has even matched his virtues with those of heaven and earth, and extolled his principles as the connecting link between the ancient and modern civilizations. What is meant by his virtues, and what by his principles? He may be said to have united all the perfections of the ancient sages in his own person by rescuing the six classics from the ravages of time. Who were the ancient sages? They were the master-spirits of remote antiquity, of the Tang and Yu Dynasties, and of the Three Epochs. What is meant by the Six Classics? They are the ancient works that have come down to us from the remotest antiquity; namely, the Book of Changes, the Book of Chronicles, the Book of Odes, the Spring and Autumn Annals, the Book of Rites, and the Book on Music. These works treat of the progress of civilization from the remotest antiquity to the accession of the Houses of Tang and Yu, and also of the achievements of those persons who were chiefly instrumental in bringing about this improvement. But what part did Confucius play in the elevation of the Chinese race? The Book of Chronicles is an historical record of the achievements of ancient rulers; but the historical records of ancient rulers did not begin with the accession of the Houses of Tang and Yu. It was Confucius who revised the historical records of China by rejecting all that portion which treated of events that took place before the accession of the Houses of Tang and Yu, so as to begin his revised Book of Chronicles with the accession of the Houses of Tang and Yu, his purpose for so doing being to inculcate peaceful relinquishment of power as the culmination of kingly virtue. On the other hand, the Spring and Autumn Annals is an historical record of the Duchy of Lu; but the historical records of that duchy did not begin with the Duke of Yin. It was in the time of the Duke of Yin that the reigning monarch of the Chau Dynasty removed the seat of government to the East. From that event may be traced the decline of power of the central government and the gradual usurpation of authority by the nobility. The purpose of Confucius, therefore, in commencing his Spring and Autumn Annals with the succession of the Duke of Yin was to bestow approval and censure upon the chief actors of the period with an even hand, and emphasize obedience to rightful sovereign and resistance to usurpers as the proper measure of the subject's duty. The Book of Odes may be considered as a kind of historical record. The odes that appeared in the course of the Shang and Chau Dynasties once amounted to over three hundred. Confucius, however, selected only three hundred, and these owe their preservation to his sanction and authority. In them we can easily detect the various influences that were instrumental in bringing about the periodical growth and decay of civilization. As for the Book of Changes, the diagrams were furnished by Fuh-si, the classical text by Wen Wang and the Duke of Chau, and the notes by Confucius. The Book of Rites, which dates from the Three Epochs, owes its preservation to Confucius quoting from it in his teaching, and his disciples setting down his words. Of the last two works,

the former treats of the cardinal principles of human society—sovereigns should be treated as sovereigns, subjects as subjects, parents as parents, children as children, elder brothers as elder brothers, younger brothers as younger brothers, husbands as husbands, wives as wives, the virtuous as the virtuous, kindred as kindred, the aged as the aged, the young as the young—from the standpoint of natural reason which lies at the foundation of education. The latter treats of the same principles from the standpoint of social requirements which demands the restraint of passions, and puts forth the above-mentioned maxims as an epitome of man's duty to man.

By bequeathing the "Six Classics" to posterity, Confucius practically concentrated in himself the wisdom of the ancients—a wisdom as comprehensive as heaven and earth in its beneficence; a wisdom as splendid as the combined effect of the sun and moon; a wisdom as invariable as the succession of the seasons; a wisdom so penetrating as to be able to distinguish good and evil with the unerring judgment of spirits. He has thus given an example to all ages, and established the standard of moral excellence. Chinese civilization would have suffered an irreparable check, if Confucius had never been born. For after the death of Confucius, the occupant of the throne, who belonged to the House of Tsin, attempted to blot out all knowledge of antiquity from the land by consigning all books found to the flames. It was due to the veneration in which Confucius was held that his followers took the pains to commit to memory the various productions that had the sanction of his authority, and preferred death to the renunciation of his teaching. They succeeded in rescuing from destruction a hundredth part of the ancient writings. The wisdom of the ancients thus came out of the dark age of oppression like the reappearance of the sun or moon after an eclipse, or the return of the raging waters to their proper channels after a great flood. In this way the shining examples of the past have been preserved to rulers in after ages for their instruction and support.

It is then due to the unsatisfied ambition and pitying heart of Confucius that we have this day the means of measuring heaven and earth, vast as they are, and of uniting the ancient and modern eras, though separated by great distance of time. In order to appreciate the wisdom of Confucius, we must view it as a wisdom running through the ancient and modern civilizations. In order to conceive of the service of Confucius to mankind, we can only compare it to that of heaven and earth. For by following the directions he has pointed out, a sovereign can become just such a sovereign as Yao or Shun, and a subject can become just such a subject as the subjects of Yao and Shun. Such are the tangible results of his teaching.

Take away the stars and planets and the milky way, and you have nothing to say about the universe. But the stars and planets and the milky way are only the dregs of finite space. Take away the rivers, plains, mountains and plateaus, and you have nothing to say about the earth. But the rivers, plains, mountains and plateaus are but the surface of the terrestrial

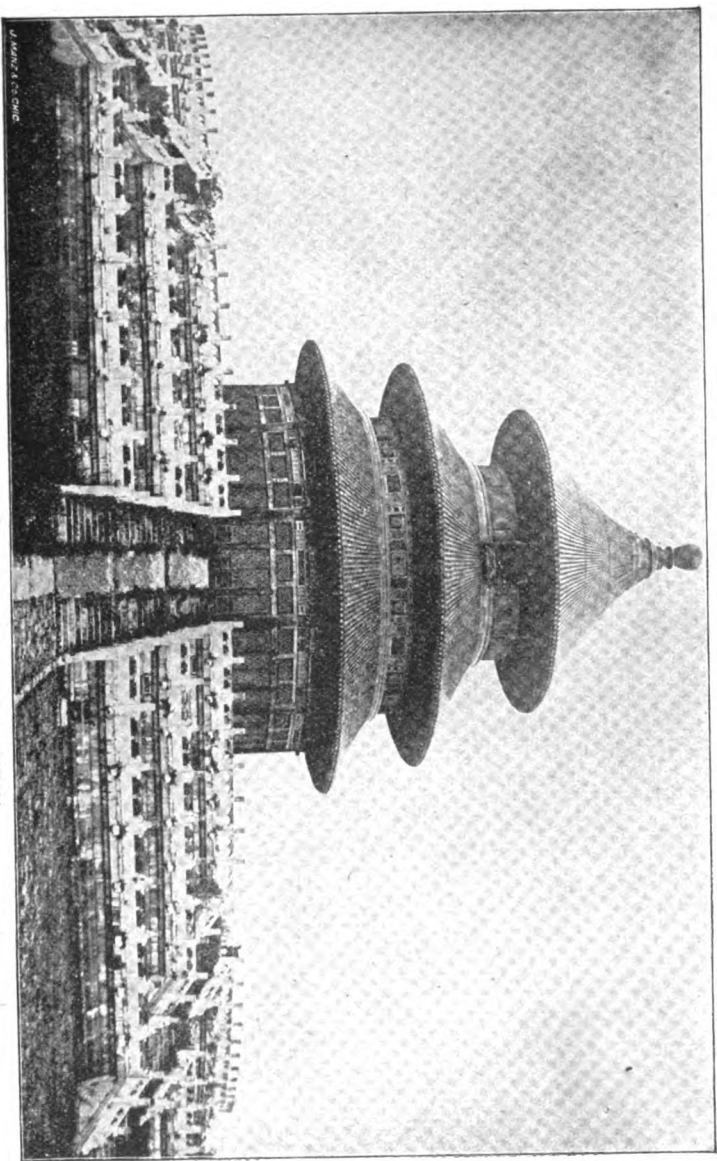
sphere. Other master minds were only the representatives of the wisdom of the age to which they belonged; but Confucius concentrated in himself the quintessence of them all. Literary productions of all kinds may serve as a means of enlightening the age, but all literary productions are chaff when compared with the classics.

From the dawn of Chinese civilization down to the present day sixty centuries have rolled by. During this long period men of transcendent wisdom have appeared by the hundred, men of genius by the thousand, men of intelligence and ability by tens and hundreds of thousands. Some have attained to the highest posts in the state, and others have been founders of philosophical systems. Take the wisdom of any one of them as true wisdom and his virtues as true virtues, and even carry his doctrines to their legitimate conclusions, though diametrically opposite they may be to those reached by others. Still some good would doubtless accrue to future generations, and some benefits spread into distant lands. What, then, caused the Chinese to choose from among all the master minds of ancient and modern times Confucius, who was but a private individual, and with one voice acknowledge him as their most venerated teacher, and base their system of education entirely on the lines laid down by him in his *Spring and Autumn Annals*, *Book of Rites*, *Book on Music*, *Book of Changes*, *Book of Chronicles*, and *Book of Odes*?

In point of wisdom and virtue, the Emperor Kang-si can be numbered with the three Wangs and the five Tis. Why is it that Confucius alone should be able to obtain recognition as the preëminent example for all ages to follow? And why is it that his teachings should have such a hold upon the Chinese people as to become absolutely fixed in their hearts? It is worth while to give to these matters a few moments of profound reflection.

THE LAWS OF NATURE.

"The finite," says Confucius in his notes to the *Book of Changes*, "gave birth to two essential forms." Again he says, "The universe owed its existence to the active and passive principles of nature." The two essential forms are the active and passive principles of nature. The passive principle denotes the substantive element of matter; and the active principle, the ethereal element. Undifferentiated matter that once filled all space in a chaotic state, without distinction of substantive and ethereal elements, but having all the vital power within itself, is what is meant by the finite. When the primitive substance passed from a rarefied to a condensed state, one portion became sensible, which we call objects, and the other portion became insensible, which we call the heavens. The insensible produce the sensible according to the nature of the substance. The sun, the moon, the stars, and the earth, which revolve in ethereal space, all belong to the passive principle of nature, because they are sensible objects having substance. Their



THE TEMPLE OF HEAVEN AT Peking, CHINA.

substance in its rarefied state, once diffused itself throughout finite space, and was not distinguishable from the heavens.

The primitive substance before its condensation was not distinguishable into a light and a heavy portion, and all ethereal space was rendered turbid and chaotic thereby. After the primitive substance had separated into a light and heavy portion, all ethereal space became at once clear and pure. After the separation of the primitive substance into a light and a heavy portion, though different objects remained suspended in space, the objects and the heavens had indeed become distinct from each other. This is what is meant by the two essential forms. At first matter was without form. But after becoming differentiated, it assumed distinct forms. Hence the appearance of two essential forms was the first step in the evolution of matter.

In the beginning the principle of fire diffused itself throughout the universe, in its latent state. It manifested itself only when it came in contact with the sun. Likewise the principle of water diffused itself in its latent state throughout the universe. It assumed a liquid form only when it came in contact with the earth. The earth is a conglomeration of objects, and the mother of all things. When it is acted upon by moisture and the heat of the sun, it undergoes a sort of fermentation like dough when acted upon by yeast, so that whatever has the principle of life within itself, under the double influence of heat and moisture, cannot but spring forth into being. Still, from the beginning of the universe to the time when the first spark of life appeared on the earth, it is impossible to determine the length of time in years.

"When heaven and earth," says the Book on Music, "act and re-act upon each other, and the active and passive principles of nature come together, it is the most favorable time for the reproduction of all things, as then the proper conditions present themselves for vegetation to reach a luxuriant growth, for buds and sprouts to start forth, for birds of the air to become full-fledged, for animals to put forth their horns, and for hibernating insects to stir themselves." We judge that the first vegetation covering the surface of the earth must have been of the type of lichens and mosses. Next came herbs and trees. As herbs of all kinds grew and died down every year, and trees of all kinds put forth their leaves and shed them from year to year, vegetation gradually became dense and luxuriant, and formed a sort of protective covering over the earth, which served to gather the moisture of the earth and the heat of the sun into one place so that these two elements could act and re-act upon each other. The essences of the heavens and the earth were thus gathered together in one place, and after the lapse of years nature succeeded in extracting out of the mass certain products by a process similar to that by which mercury is extracted from cinnabar, and finally transformed those products into living animals.

Now the larger animals may be classified according as they are naked, or possessed of feathers, hair, scales, and shells. The smaller animals, con-

sisting of soft-bodied creatures that fly and move, are too numerous to be counted. Man is only a species of naked animals. In the beginning the heavens and the earth could act upon each other only after they had become separate entities. The earth began to produce living things only when it could react upon the influences of the heavens. Afterwards things began to act upon one another, and the influences of the heavens and the earth at the same time acted upon them. Then things began to produce things, each after its kind. Thus it will be seen that all things have their origin in the earth, and the earth in turn receives the influences of the heavens in order to help forward the progress of life upon the earth. This is the uniform working of nature's laws. Thus nature is instrumental in giving a beginning to all things. All things have a beginning, but nature has no beginning. The earth enables all things to attain their ends. All things come to an end, but nature has no end.

The earth is only a material body. It enables the heavens to revolve, and revolves itself in space. There must be innumerable bodies similar to the earth. The sun, moon and stars are among the larger bodies that are visible. The sun, the moon, the stars, and the earth all revolve around one another in space without ceasing, and move in their several orbits without perceptible irregularity. The laws of nature work with great uniformity. Who can fully appreciate the power and intelligent purpose that are manifested in nature's operations?

In the beginning all things passed from a rarefied to a condensed state, and came into existence out of nothing. Nature makes use of these raw materials, and shows their adaptation to various economical purposes. Nature, indeed, is ever restless. Even if the order of things were reversed, and all things were to pass from a condensed to a rarefied state, and from existence to utter annihilation, nature in this case would still show its untiring energy in the work of reducing all things to a homogeneous mass, and in the adaptation of means to the end in view. Who, then, can appreciate the scope and infinite slowness of all nature's operations? Such are the laws of nature.

One can no more leave the surface of the earth, than the earth can go beyond the limits of space. Being on the surface of the earth, one is in fact in the midst of celestial space. From the place where one stands to the farthest point a telescope can reach, there is not a spot that is not filled with space. Where space is, there is heaven. As space surrounds a man on all sides, so does heaven. There is not a thought that flashes across a man's mind, but heaven knows it as soon as he, though even his wife does not know it, however near she may be. On this account a wise man strives to gain such a mastery over himself that even in his private cell or under his bed-coverings he may conduct himself with the same regard for propriety as when he appears before a large audience in a public hall. The reason is that the life-sustaining principle of man is so intimately connected with

the life-sustaining principle of nature, that as long as the connection is unbroken he remains alive, but as soon as the connection is broken he immediately dies. It is the uniform law of nature that all living things are weak at the beginning of life, grow from weakness to strength, pass from strength to old age, and then must die. To live according to the dictates of nature is to be contented in whatever situation one may be placed without being affected by joy or fear. To help on the work of nature is simply to administer the government and diffuse instruction in accordance with the laws of nature, to the end that the instinct of every creature to enjoy life may be properly satisfied. To use and not abuse whatever gifts one has received from nature, to do good in imitation of nature, to eschew evil in order to satisfy nature, are things that serve to show one's fear for the inexorable decrees of nature. This, then, is the carrying out of nature's decrees. This is the fulfillment of one's duties. By carrying out this line of study to its ramifications, it is possible to reach a satisfactory conclusion in solving the problems of life.

"What the master's opinions are," says Tz-Kung, "concerning the innate faculties of man and the laws of nature, we have had no opportunity of finding out." Among the disciples of Confucius who had ever heard him speak of the "great controlling principle," were only Tsang-Tz and Tz-Kung. What is this "controlling principle?" It is nothing else but the laws of nature. The laws of nature are mysterious; for this reason students of nature are liable to be misunderstood. Confucius, however, did not maintain an absolute silence on the innate faculties of man and the laws of nature. His opinions on these subjects may be found in his notes to the Book of Changes. After the Chau and Tsin Dynasties, those that theorized on these abstruse subjects became so numerous as to cause inextricable confusion. To them may be applied the saying that men, though living in celestial space, cannot form a notion of what space is as long as they live, as fishes in the water cannot form a notion of what water is.

THE DOCTRINES OF ORTHODOX SCHOLARS.

"The 'yu'," says the Book of Rites, in the chapter on the functions of the Prime Minister, "is a person that has won the respect of the people by his sound learning." The Minister of Public Instruction was charged with the duty of selecting orthodox scholars for teachers. The signification of the word "yu," is scholar—one who has self-control enough to be able always to maintain a mild and equable temper, and at the same time devotes his life to the cultivation of the arts and sciences. He must have, in other words, such endowments and attainments as qualify him to mediate between the conflicting interests of the people, and at the same time win for him their respect and confidence. Confucius used to think that the characteristics of a typical "yu" were so manifold that a complete analysis of them could not be given off-hand, or at one sitting, but must take time. This

much may be said about the "yu" as he was before the time of Confucius.

Confucius, in his teaching, holds up Yao and Shun as examples of perfection, and Wen and Wu as models of excellence. He prescribes rules of propriety for the guidance of sovereigns and subjects, of parents and children, and draws a line of demarcation between the spheres of husband and wife, and between those of the old and the young. He lays special stress on the doctrine of clearly defined social relations as the foundation-stone of his system. The writings of the different schools, on this account, are saturated with it.

Among the officers of the government during the Chau Dynasty, there was one entitled "Master-yu." But it seems that at that time every one could choose for himself a profession, or trade. Every profession, or trade, had then a superintending officer to look after its interests, and particular families often pursued the same profession or trade from father to son for generations. It will be seen that not every one desired to become a "yu," or scholar. During the period of decline of the Chau Dynasty, the officers of the government failed to discharge properly the duties of their respective posts, and the same trade or profession was not usually handed down from father to son. Confucius, though endowed with a sort of intuitive wisdom, failed to arrive at a high station in the state, and therefore had no opportunity to carry out his own theories of government. Accordingly he devoted himself to study and contemplation, and recommended a similar course of life to posterity. On this account, students have ever held him in reverence as the universally recognized father of learning. What do we mean by saying that Confucius, though endowed by nature with intuitive wisdom, on account of his failure to attain to high posts in the state, devoted himself to study, for want of opportunity to test his political theories? This question can best be answered by Confucius himself in his own words :

"If I were intrusted with the administration of public affairs, the reforms I should introduce would show good results at the close of a month, and would work a complete change in three years."

"If I were intrusted with power in the state, I should turn to the Eastern Chau for authority."

"If a prince governs under a disputed title, his words will not be readily obeyed ; if his words are not readily obeyed, affairs will not be properly conducted ; if affairs are not properly conducted, ceremonies and music will not have their intended influence ; if ceremonies and music have not their intended influence, justice will be improperly administered ; if justice is improperly administered, then the people will be at a loss to know what to do."

"I was not born a man of knowledge ; I am only naturally quick to search out the truth from a love for the wisdom of the ancients."

"I am not presumptuous enough to set up for a wise and benevolent

man ; it can be said of me, however, that I am not weary in well-doing, and that I am untiring in teaching others."

"I have gone all day without food, and all night without sleep in order to think ; I find it unprofitable, however, and look upon study as preferable."

"In study, care should be taken not to lose what has already been gained, though the desired result may not yet be attained."

"In following rather than in setting examples, and in showing a love for truth and for antiquity, I fancy that I can bear comparison with Lao-Tan and Pung-chien."

"I complain not of heaven nor find fault with men. My aim is to learn from things below and rise to things above. It is heaven alone that truly knows me."

What do we mean by saying that Confucius commends the love of study to the favorable consideration of the world ? In answer to this question he says :

"Even in a community consisting of only ten houses, among the inhabitants thereof it cannot be but there are individuals whose sincerity of purpose and love of truth are equal to mine ; but it is impossible that any of them can show a greater love for study than I."

"I give instructions without respect of persons."

"I have never declined to instruct even those who have come to me with only a small tribute of regard to show their earnest desire to learn."

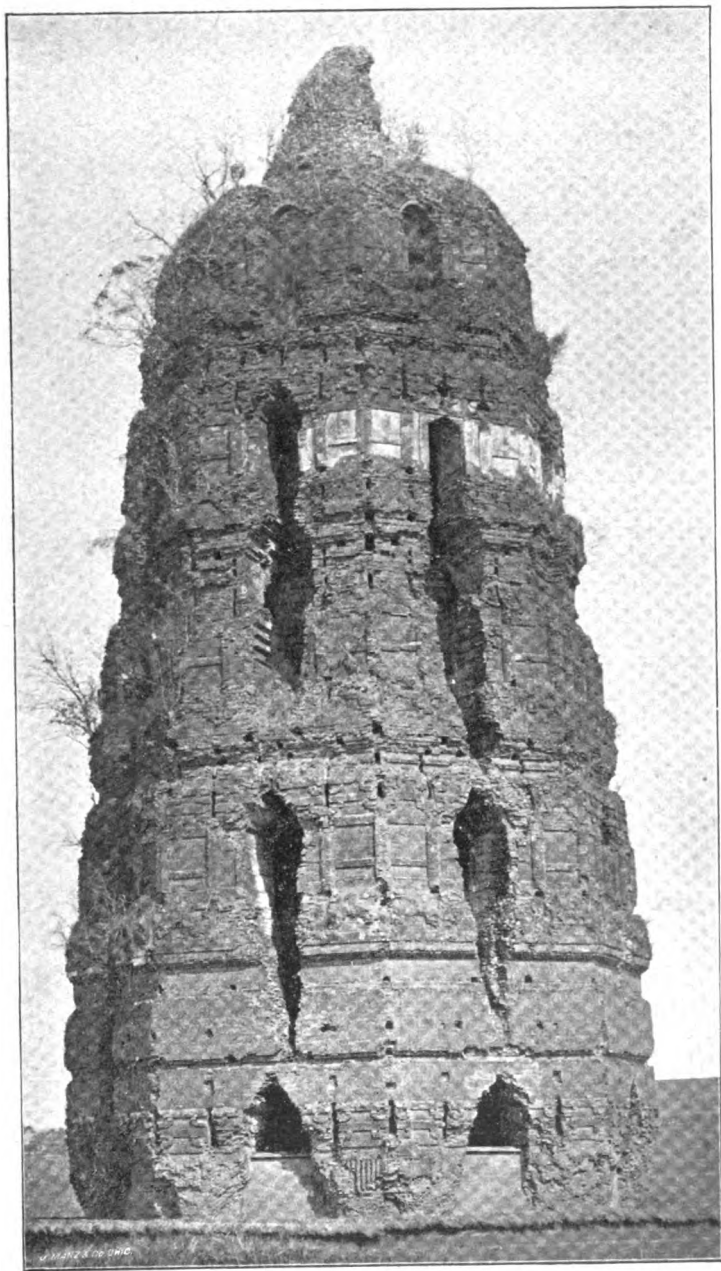
"I make it a practice not to open the understanding of those who manifest no zeal, nor to clear the doubts of those who do not appreciate their own confusion of thought. If I point out one corner to anyone who does not know how to apply this knowledge to the other three corners, I will not repeat what I have said."

"There is a saying among the people of the South to the effect that a man who has no patience is not fit to be a priest or a physician."

"If there is any virtue that I have not practiced ; if there is any study that I have not mastered ; if there is any righteous course of action, which I have known but not been able to pursue ; if there is any fault which I have not been able to correct ;—these things are the cause of my sorrow."

"The love of humanity, not tempered with the love of study, is blind as to its foolishness ; the love of knowledge, not tempered with the love of study, is blind as to its capriciousness ; the love of truth, not tempered with the love of study, is blind as to its mischievousness ; the love of directness, not tempered with the love of study, is blind as to its uncharitableness ; the love of courage, not tempered with the love of study, is blind as to its rebelliousness ; the love of firmness, not tempered with the love of study, is blind as to its venturesomeness."

"Those who pamper their bodies all day without making the least attempt to exercise their minds are hard characters."



AN ANCIENT TOWER TEMPLE AT HONGCHOW, CHINA.

Since Confucius attached so much importance to the love of study, what were the subjects of his study? He devoted himself to the study of man's relations to society. In his teaching, he directed his attention to four things, namely: refinement, proper conduct, sincerity and truth, all having important bearing on man's relation to society.

Since "yu" signifies a scholar, it is evident that those who do not love study cannot lay claim to the title of "yu." The "yu" of the old school, it is said, regarded the "six liberal arts" as the sum and substance of his learning. The literature on the six liberal arts was so extensive that works and treatises on the subject could be numbered by thousands and tens of thousands. It would have occupied the lifetime of a great many men to exhaust the various branches of the study, and a great many years of a man's life to make practical application of this vast amount of knowledge. At that time strange theories and doctrines were clamoring for recognition, and every one was seeking a royal road to success and fame. The age showed an utter want of the love of study.

The scholars of the period, recognizing the fact, refused to submit to the tendency of the times. Accordingly men of virtue and intellect from all quarters of the country flocked to the feet of Confucius, to the number of three thousand. Among these were only seventy-two who had a thorough knowledge of the six liberal arts. Yen-tz alone went among his fellow-disciples as a man of preëminently studious habits. To Tsang-tz and Tz-kung was communicated a knowledge of the great "controlling principle." The actions and words of Confucius were jotted down by his disciples at the time, and the materials thus collected form the book of "Lun-yu." Tsang-tz took notes of what Confucius said about filial duties, and compiled the treatise on "Filial Duties." In after ages the Book of Changes, the Book of Chronicles, the Book of Odes, the Spring and Autumn Annals, the Book of Rites, the Book on Music came to be called the six classics by way of eminence, and sometimes also designated as the six liberal sciences. The Book of Rites and the Book of Music, are sometimes taken as forming but one book; then the name of Five Classics is given to the above mentioned works. The name of "Seven Classics" is also sometimes seen which is applied to the Five Classics mentioned, together with the Analects of Confucius and the treatise on Filial Duties. There is not a Chinese youth, before being admitted into the local government school, but has thoroughly mastered the Seven Classics together with the Analects of Mencius, and become well-grounded in the principles set forth therein, thus rendering himself perfectly able to meet the requirements of life.

Mencius belonged to the third generation of Confucius' disciples. After the Chau and Tsin Dynasties, there appeared a host of eminent writers, each having his own theories to propound. Some of their works have come down to us, and some have been lost. As those men added nothing new in the

way of doctrines to what the Confucian schools then already had, they could gather in but a few followers.

Upon the accession of the House of Tsin, the occupant of the throne, who wielded the power of Tang and Wu with the characteristic barbarity of Kieh and Tsao, was fearful lest the Confucianists should animadvert upon the tyrannous acts and iconoclastic policies of his reign, by making comparisons to his disadvantage. He accordingly ordered that all the books found in his realm should be consigned to the flames, and all the Confucianists he could lay hands on be buried alive so as to silence their voice forever. Upon the accession of the House of Han, a grand research was made for literary remains of the past. Some works which had escaped the general destruction, owing to their being hidden in the walls of houses, were brought out; and others were re-written by those who had committed their texts to memory. Thus the six classics were restored in some measure to their original form. The Book of Changes was the only work that had come out of the general conflagration entire, and has come down to us just as it was. Moreover, during the Han Dynasty, special officers were appointed to take charge of the department of public instruction. The Confucianists of the Han Dynasty may be said to have infused energy into the doctrinal system of Confucius, and given it a period of vigorous growth. Still, the official acts of the Han and Tang Dynasties show that the doctrine of both Hwang-ti and Lao-tz were at the same time quite generally received, and, consequently, affected the thought and tendency of those times. Now, Hwang-ti was one of the first rulers of the Chinese people, and his name is mentioned in the Book of Changes with the same respect as those of Yao and Shun. Lao-tz was a historiographer of the Chau Dynasty. To him Confucius once applied for information respecting various points of ceremonial law.

During the Sung Dynasty, eminent Confucianists appeared in the persons of Lien, Loh, Kwan and Min. Through their influence, the system of doctrines and precepts taught by Confucius shone forth like the sun in the firmament of heaven, and other systems had to hide their diminished heads. From that time on all schoolboys have learned to become followers of Confucius. The learning of the various schools of Confucian philosophy has for its limits a knowledge of the laws of nature, and for its foundation the well-defined principles that govern the relations of man to man.

On the whole, the learning of the scholars of the Han Dynasty is characterized by profundity and solidity, and the learning of the scholars of the Sung Dynasty by subtlety and brilliancy. The scholars of the Han Dynasty, owing to their very profundity and solidity, held to the teachings of a single school; the scholars of the Sung Dynasty, on the other hand, owing to their very subtlety and brilliancy, selected what was best from all schools. Chu-tz was head and shoulders above other Confucian scholars, and seemed to unite in his single person the essences of them all. He taught and expounded the classics, collected the writings of the four foremost Confucian scholars, and

produced the work on the Education of Youth. He practically exhausted the multifarious applications of the principles of the six liberal arts, as well as the principles of the five social relations. Even at the present day, his memory is held in the highest honor and greatest veneration. Toward the close of the Sung and Ming Dynasties the learning of the various schools of Confucian philosophy experienced alternate periods of purity and corruptness, and consequently of progress and decline. On the whole, the state of the nation at any particular period, whether peaceful and prosperous or wretched and unhappy, usually corresponded with the progress or decline of Confucian learning. On the other hand, upon the purity or corruptness of Confucian learning depended the prosperity or decay of the nation. As long as the system of learning was pure, the system of administration was pure also; so the learning of the different schools contributed to the effective administration of the government. But as long as the system of learning was corrupt, the system of administration was corrupt; so the learning of the different schools, by reason of its resting on no solid foundation, could contribute nothing to the advancement of civilization. On this account, whenever the signs of the times indicated peace and prosperity, there always appeared some statesman who distinguished himself by rendering good services to the cause of Confucianism. Whenever the signs of the times indicated confusion and decay, there always appeared some politician who made no scruple of offending against the doctrines and precepts of Confucius. The difference between rendering a service and committing an offense against the cause of Confucianism is simply the difference between the compliance and non-compliance with the principles of the five social relations. It is not at all strange, then, that scholars should devote themselves to the study of the doctrines and precepts of Confucius.

The wise rulers that have succeeded to the throne of the present Dynasty are princes possessing intellectual endowments of the highest order. They, too, think it essential to advance in knowledge step by step, from the very rudiments, by pursuing a systematic course of study. In this way their natural endowments and acquired attainments are made to supplement each other. The Emperor, Kang-si, in his special instructions to his officers and to the people, took for his first theme, "Giving weight to filial piety and brotherly love, with a view to emphasize the importance of the social relations." On another occasion he took for his theme "Suppressing heretical doctrines with a view to uphold the system of orthodox learning." Among the titles he gave to various officers of the government may be mentioned "Supreme Instructor," "Grand Doctor of Arts," "Supreme Tutor," "Supreme Guardian." He gave to the Provincial Commissioner of Education the title of "Superintendent of Learning."

The schools in China are divided into several grades. There are family schools, national academies, endowed institutions of learning. The different departments, prefectures, and districts have their respective schools, the

general name for them all being Confucian schools. But what is the course of study pursued in these schools? Literature and art are considered merely as adjuncts, and the exposition of social duties is the fundamental thing. Thus, from the upper classes to the lower, there is not a day in which the observance of social duties is not inculcated. Accordingly every Confucian school consists of a shrine for the worship of Confucius, bearing the words "Ta Ching," (which is, being interpreted, "Great Completeness") and a hall for the assembling of students, bearing the words "Ming Lun," (which is, being interpreted, "Exposition of Social Duties.")

HETERODOX DOCTRINES.

"Attack heterodox doctrines," says Confucius, "on account of the mischief they do." For purposes of self-improvement it is essential that we should specialize our studies. "Those who agree with us are not for this reason right; those who differ with us are not for this reason wrong," is also one of Confucius' sayings. The object of study is to gain a breadth of view and a liberality of spirit which eliminates self from all calculations. We all learn from others. In the realm of human knowledge, what does not admit of a difference of opinion can be summed up in the doctrines of the "three mainstays" and of the "five relations" of human society. Except these, every one is free to follow his own predilections in the choice of a profession, and cannot be dragooned into any sort of uniformity. There is no harm in the lack of uniformity. The dynasty of Chau established three hundred and sixty governmental offices. Each trade and profession had an official overseer to look after its interests, and the same trade or profession was handed down in the family, so that the peculiar knowledge and skill belonging to each trade or profession might be transmitted from father to son with greater hope of completeness. It will be seen that there was no uniformity in the choice of professions. After the removal of the seat of government to the East, by the monarchs of the Chau dynasty, the power of the central government began to wane, and the territorial lords gradually usurped sovereign authority. The rightful officers of the state were shorn of their legitimate functions. The various schools of philosophy, with their peculiar tenets and their peculiar practices, swarmed forth like bees into the political arena. The members of the different sects, each claiming to be the special exponent of a particular doctrine, filled the country with wind and noise, in the hope of finding an easy road to honor and wealth by gaining the ear and favor of some territorial lord. China had never been before, nor has been since, such a battle-ground for contending hosts of conflicting doctrines. Upon the accession of the House of Han, the historians of those times made a thorough examination of the doctrines and tenets which the different schools of the preceding age had taught and held. They found that there were decades of the ancient schools that still had living exponents. Among them were the Confucian, Taoist, Penal, Legal, Military,

Mohist, Yin-yang, and Alliance schools. The zealous followers of these schools numbered about a few hundred, with the Confucian school standing at the head of the list. Though the doctrines and practices of the schools were different from one another, yet there were none that did not treat the "three mainstays and five relations of human society," as taught by the Confucian school, with respect. It must be said, however, that having just emerged from a period characterized by political convulsions and frequent usurpations, the followers of Confucius could not be expected to hold fast what was delivered to them by the wise men of antiquity in all its purity. Still, their influence was so great that the princes of the Tsin Dynasty endeavored to get rid of them from fear of their power.

After the House of Han acceded to the throne, the Confucian school came to include all who professed to follow the example of Yao and Shun, and chose Wen and Wu for their model, and who at the same time acknowledged Confucius as master and teacher, and held his word in respect. For this reason, what the Confucian school has held as the proper interpretation of the doctrines of the "three mainstays" and "five relations" has become the recognized canon of orthodox instruction.

During the Chan and Sain Dynasties, when the philosophers of rival schools were vying with one another in their effort to gain popular applause, the teaching of Gautama began to find its way into China. The historiographical works of China mention the fact that the scriptures of the Buddhists were brought into China during the reign of the Emperor Ming of the Han Dynasty. All the Buddhistic writings that have been translated from the original into Chinese, from that time down to the present day, would fill a building from floor to ceiling, and would make up a load heavy enough to cause an ox to sweat. Still they only treat of the methods of obtaining release from this world, and have not a word to say concerning the arts by which the world is ruled. The book entitled the "Esoteric Canons" takes up the subject of human understanding and faculties in general, and is particularly abstruse and profound. What is treated of therein may be said to correspond in some measure to what Confucianists have to say about the observation of facts, the systematization of knowledge, the establishment of right principles, the rectification of the heart, and the disciplining of self. Moreover, the words used are often taken in a sense that is altogether new. But what Confucianists have to say about the regulation of the family, the government of the nation, and the pacification of the world—seems to have no counterpart in the Buddhistic scriptures. Inasmuch as the Buddhistic scriptures are silent on all matters pertaining to the regulation of the family, the government of the nation, and the pacification of the world, it is impossible, therefore, that there should be any conflict between the teachings of Buddha and the affairs of state. On the other hand, inasmuch as the words used in the Buddhistic scriptures are often taken in a sense that is altogether new, there are words and expressions,

therefore, that seem to have been taken bodily from the writings of Chau-tz and Chuang-tz. On this account, though the teachings of Buddha are called heterodox, and not accepted by the Confucianists as a body, yet there are Confucianists who are fascinated with the mysticism of the ideas set forth. At the present day, the followers of Buddha in China are merely priests living in cloisters. Few of them are versed in the classical works of their religion. Among the heterodox faiths in China, Buddhism can, doubtless, muster the greatest number of believers.

Lao tan, the founder of Taoism, was a historiographer of the Chan Dynasty, and a contemporary of Confucius. His system of philosophy is eclectic, and not original, being characterized by a sincere seeking after truth, and by a love for antiquity. The only work of his that is still extant is the treatise on Wisdom and Virtue. It consists of five thousand words and is said to be a compilation made by him of the maxims of Hwang-ti, respecting the government of the nation and the government of the army. The substance of his teaching is that public affairs should be administered in a quiet way and with entire self-abnegation on the part of the public servants, who, having performed the required service, should at once seek retirement. Taoism is commonly regarded as having derived its doctrines and precepts from Hwang-ti and Lao-tz. Now, Hwang-ti was a direct ancestor of the Yao, who is regarded by Confucianists as their pattern of wisdom and virtue. So it seems that both Confucianism and Taoism may be said to have sprung from the same source. On this account a chronicler of the Han Dynasty remarks that Taoism, which recognizes an ancient historiographer as its founder, in teaching the doctrine of the people's right to rule, practically accords to Yao his approval of his choosing a successor from among the people. Since the imitation of Yao and Shun's example became the distinguishing test of the Confucian School, the adherents of other schools that flourished during the Han Dynasty—such as the Military, Penal, Medical, Sacerdotal, Paphian, Spiritualistic, Alchemistic, Incantation-believing, Oracle-believing schools, and the like—who claimed to have derived their doctrines from Hwang-ti and Lao-tz, and who were not numerous enough to form a school of their own, and at the same time were not allowed to attach themselves to the Confucian School, have been lumped together finally with the followers of Taoism. Still the doctrines and practices of these sects differ widely from the original teachings of Hwang-ti and Lao-tz. Since the Han and Tang Dynasties there have been but few propagandists of the doctrines of Hwang-ti and Lao-tz. The living exponents of Taoism at the present day are an ignorant priesthood, consisting of temple-tenders merely. Though the temples of the Taoists and the Buddhists are scattered throughout the length and breadth of the Empire, yet there are essential differences in the course pursued by each sect to gain proselytes. The so-called Buddhists and Taoists of the present day differ not at all in their training and practices of priests, and are not, therefore,

allowed to compete at the public examinations with the Confucianists. The reason is, that the Confucianists devote themselves to the study of things human, while the priests of the two sects devote themselves to the study of things spiritual.

What the Confucianists call things spiritual is nothing more than the law of action and reaction, which operates upon matter without suffering loss, and which causes the seasons to come round without deviation. What priests of the two sects call things spiritual consist of prayers and repentance, which they make use of as a means of practicing deception upon the people by giving out that they can reveal the secrets of happiness and misery thereby. As a rule, they are men given to speculations on the invisible world of spirits, and neglectful of the requirements and duties of life. For this reason they are employed by public functionaries to officiate on occasions of public worship, and at the same time they are despised by the Confucianists as the dregs of the people.

It may be said in this connection that there are authentic records extant, placing the institution of a priesthood in China as far back as five thousand years ago. In the time of Hwang-ti, Wu Pang and Wu Hsien, who were called divine priests, were eminent statesmen, and not common men. In the time of Siao Hau, son of Hwang-ti, every family employed a priest to record the important events that occurred in the family. The temporal and spiritual affairs of the people soon became so inextricably mixed that misfortunes and calamities repeatedly overtook the community. The Emperor, Chuan Kuh, grandson of Hwang-ti, compelled the priests to return to their proper functions, and prohibited them from interfering with the private affairs of the people. This is the first instance on record of priests practicing deception upon the common people, and of a Chinese ruler making strenuous efforts to purge the country of their influence.

During the Chau dynasty there were officers of the government who bore the titles of Archbishop, Bishop, Priest and Priestess. The present dynasty follows the practice of the Chau dynasty by appointing special officers to officiate on occasions of ceremony such as offering sacrifices to Heaven, and worshiping spirits. The Buddhists and Taoists have a high priest set over them who exercises a general supervision over matters relating to religious worship.

There is a personage called Tien-sz, Heavenly Teacher, who is charged with instructing those who make the management of all spiritual concerns their profession. He has the power of controlling evil spirits, and does not practice deception upon the people by making use of the name of false deities. He is a hereditary nobleman of the third class. He is privileged to follow the doctrines and practices of his own faith, under the direction of the Board of Rites. As he has nothing to do with state affairs, he cannot come into conflict with the doctrines and practices of Confucianists.

According to the laws of the empire Buddhist priests and nuns, and



MONGOLIAN LAMA: THE HEADQUARTERS OF THIS SECT IS THIBET.

EVERY THIRD MAN IS COMPELLED TO BECOME A LAMA (PRIEST) AND IS
NOT ALLOWED TO MARRY.

Taoist priests and nuns are all required to pay proper respect to their parents, to offer sacrifices to their ancestors, to put on mourning for their relatives according to the degree of relationship which they hold to the deceased, in all respects like the common people. Any violation of these provisions is liable to be punished with a hundred lashes, and by being remanded to a secular life. It will be seen that they are tolerated to follow their practices without molestation, but not permitted to misuse this privilege in such a manner as to enable them to cast aside all social requirements and restraints, and put themselves outside the pale of the established doctrines and practices.

The Mohammedans cling to their peculiar form of worship and peculiar practices in China. There are some, however, who conform to the requirements of the Confucian school and enter the public service of the government in various capacities. As for Zoroastrianism, even during the Wei and Tsin Dynasties, there were temples in China dedicated to the worship of fire. The followers of Zoroaster came from Persia. Christianity was introduced into China by the Nestorians during the Tang Dynasty. A tablet still exists with Chinese inscriptions giving an account of their labors. It was not until the close of the Ming Dynasty that the Chinese had an opportunity of examining the Scriptures of the Christians from translations made by Matteo Ricci and other Jesuits. The Protestant form of the Christian religion has only recently found its way into China.

THE LAWS OF HUMANITY.

"Man," says Confucius in the *Book of Rites*, "is the product of heaven and earth, the union of the active and passive principles, the conjunction of the soul and spirit, and the ethereal essence of the five elements." Again he says, "Man is the heart of heaven and earth, and the nucleus of the five elements, formed by assimilating food, by distinguishing sounds, and by the action of light." Now, the heaven and earth, the active and passive principles, and the soul and spirit are dualisms resulting from unities. The product of heaven and earth, the union of the active and passive principles, the conjunction of the soul and spirit, are unities resulting from dualisms. Man, being the connecting link between unities and dualisms, is therefore called the heart of heaven and earth. By reason of his being the heart of heaven and earth, humanity is his natural faculty and love his controlling emotion. "Humanity," says Confucius, "is the characteristic of man." On this account humanity stands at the head of the five faculties, or innate qualities of the soul, namely, humanity, rectitude, propriety, understanding and truthfulness. Humanity must have the social relations for its sphere of action. Love must begin at home.

What are the social relations? They are sovereign and subject, parent and child, husband and wife, elder and younger brothers, and friends. These are called the five relations, or natural relations. As the relation of husband

and wife must have been recognized before that of sovereign and subject, or that of parent and child, the relation of husband and wife is, therefore, the first of the social relations. The relation of husband and wife bears a certain analogy to that of "kien" and "kiun." The word "kien" may be taken in the sense of heaven, sovereign, parent, or husband. As the earth is subservient to heaven, so is the subject subservient to the sovereign, the child to the parent, and the wife to the husband. These three mainstays of the social structure have their origin in the law of nature, and do not owe their existence to the invention of men.

The emotions are but the manifestations of the soul's faculties when acted upon by external objects. There are seven emotions, namely, joy, anger, grief, fear, love, hate, and desire. The faculties of the soul derive their origin from nature, and are, therefore, called natural faculties; the emotions emanate from man, and are, therefore, called human emotions.

Humanity sums up the virtues of the five natural faculties. Filial duty lies at the foundation of humanity. The sense of propriety serves to regulate the emotions. The recognition of the relation of husband and wife is the first step in the cultivation and development of humanity. The principles that direct human progress are sincerity and charity, and the principles that carry it forward are devotion and honor. "Do not unto others," says Confucius, "whatsoever ye would not that others should do unto you." Again he says: "A noble-minded man has four rules to regulate his conduct: to serve one's parents in such a manner as is required of a son; to serve one's sovereign in such a manner as is required of a subject; to serve one's elder brother in such a manner as is required of a younger brother; to set an example of dealing with one's friends in such a manner as is required of friends." This succinct statement puts in a nutshell all the requirements of sincerity, charity, devotion and honor, in other words, of humanity itself. Therefore all natural virtues and established doctrines that relate to the duties of man in relation to society, must have their origin in humanity. On the other hand, the principle that regulates the action and conduct of men from beginning to end, can be no other than propriety. What are the rules of propriety? The Book of Rites treats of such as relate to ceremonies on attaining majority, marriages, funerals, sacrifices, court receptions, banquets, the worship of heaven, the observance of stated feasts, the sphere of woman, and the education of youth. The rules of propriety are based on rectitude, and should be carried out with understanding so as to show their truth, to the end that humanity may appear in its full splendor. The aim is to enable the five innate qualities of the soul to have full and free play, and yet to enable each in its action to promote the action of the rest. If we were to go into details on this subject, and enlarge on the various lines of thought as they present themselves, we should find that myriads of words and thousands of paragraphs would not suffice; for then we should have to deal with such problems as relate to the observation of facts, the systematization of knowl-

edge, the establishment of right principles, the rectification of the heart, the disciplining of self, the regulation of the family, the government of the nation, and the pacification of the world. If for the purpose of showing the methods of imparting instruction to the people in the duties of private life, such as how to serve their parents, how to worship their ancestors, how to set bounds to the sphere of woman, and how to train up children, and also for the purpose of showing the methods adopted for imparting instruction to the nation and to the world by means of ceremonies, music, punishments, and laws, with the view of advancing the moral tone of society, of renewing the youth of the people, and of securing the greatest good, we were to go into details, and enlarge on all the lines of thought that may present themselves, we should find that myriads of words and thousands of paragraphs would not suffice. Such are the elements of instruction and self-education which Confucianists consider as essential to make man what he ought to be.

Now man is only a species of naked animal. In primitive times, his food was herbs and shrubs, and his drink was water from flowing streams. There were not many removes between him and the rest of the animated creation. Besides, he was not furnished by nature with horns and claws, for resisting the attacks and molestations of other animals, nor with feathers or furs, as a protection against heat and cold. Being obliged to face, alone and helpless, the struggle for existence, he doubtless at first regarded his physical organization as in some respects inferior to that of other animals. At the sight of birds of the air, beasts of the field, and every soft-bodied creature that lived in the air or moved upon the earth he was naturally stricken with fear, and went so far as to worship them, for the reason that he himself was helpless, while they had the power to do good or harm. To circumstances like these may be traced the origin of religious worship. It was only man, however, that nature had endowed with intelligence. On this account, he could take advantage of the useful properties of fire, by molding metal into weapons, and fashioning clay into utensils. His primary object was to increase the comforts and remove the dangers of life. In course of time, he felt his own superiority, and appropriated as his own the land that had been occupied by birds, beasts, fishes and other living creatures in common with him. Furthermore, he came to eat their flesh and sleep on their skins. Then he changed his dwelling-place from rudely-built huts and natural caves to substantial houses ; and his clothing from raw pelts and hides to fabrics of cloth and silk. He soon cultivated a knowledge of the heaven and the earth, and noted the movements of the sun and moon, and the periodical recurrence of the seasons. Tablets bound with leather thongs were substituted for the strings and knots that had been used for the recording of memorable events. As he passed from a savage to a civilized state, he initiated movements for the education of the rising generation by defining the relations and duties of society, and by laying special emphasis on the disciplining of self. Music was called into requisition to proclaim

the virtues of mankind, and rules of propriety were framed to regulate the conflicting claims of individuals in the interest of peace. Invention after invention, and discovery after discovery, became the property of the race, and increased in completeness and marvelousness with the lapse of years. Therefore, man is called the "nucleus of the five elements," and "the ethereal essence of the five elements formed by assimilating food, by distinguishing sounds, and by the action of light." Herein lies the dignity of human nature. Herein we recognize the chief characteristic that distinguishes man from animals.

The various tribes of feathered, haired, scaled or shelled animals, to be sure, are not entirely incapable of emotions. As emotions are only phenomena of the soul's different faculties, animals may be said to possess, to a limited degree, faculties similar to the faculties of man, and are not, therefore, entirely devoid of the pure essence of nature. But animals know only their mothers, and not their fathers, when young. When they have reached maturity they then take their departure, or fly away, cutting loose even from their mothers. The fact that animals generally choose their mates with care, may be called likewise the union of the active and passive principles of nature. But some are mated for life, and others only for the time being. The individuals of the same species, as a rule, congregate and commingle promiscuously. We can recognize some elements of the relations existing between friends in such an assembling of individuals. But we cannot detect any knowledge in them of the relations of sovereign and subject, and of elder and younger brothers. From the beginning of the creation the intelligence of animals has remained the same, and will doubtless remain the same to the end of time. They are incapable of improvement or progress. This shows that the substance of their organization must be derived from the imperfect and gross elements of the earth, so that when it unites with the ethereal elements to form the faculties, the spiritual qualities cannot gain full play, as in the case of man. "In the evolution of the animated creation," says Confucius, in connection with this subject, "nature can only act upon the substance of each organized being, and bring out its innate qualities. She, therefore, furnishes proper nourishments to those individuals that stand erect, and tramples upon those individuals that lie prostrate." The idea is that nature has no motive.

As for man he also has natural imperfections. This is what Confucianists call essential imperfections in the constitution. The reason is, that the organizations which different individuals have received from the earth are very diverse in character. It is but natural that the faculties of different individuals should develop abilities and capabilities which are equally diverse in degrees and kinds. It is not that different individuals have received from nature different measures of intelligence. Man only can remove the imperfections inherent in the substance of his organization by directing his mind to intellectual pursuits, by abiding in virtue, by following

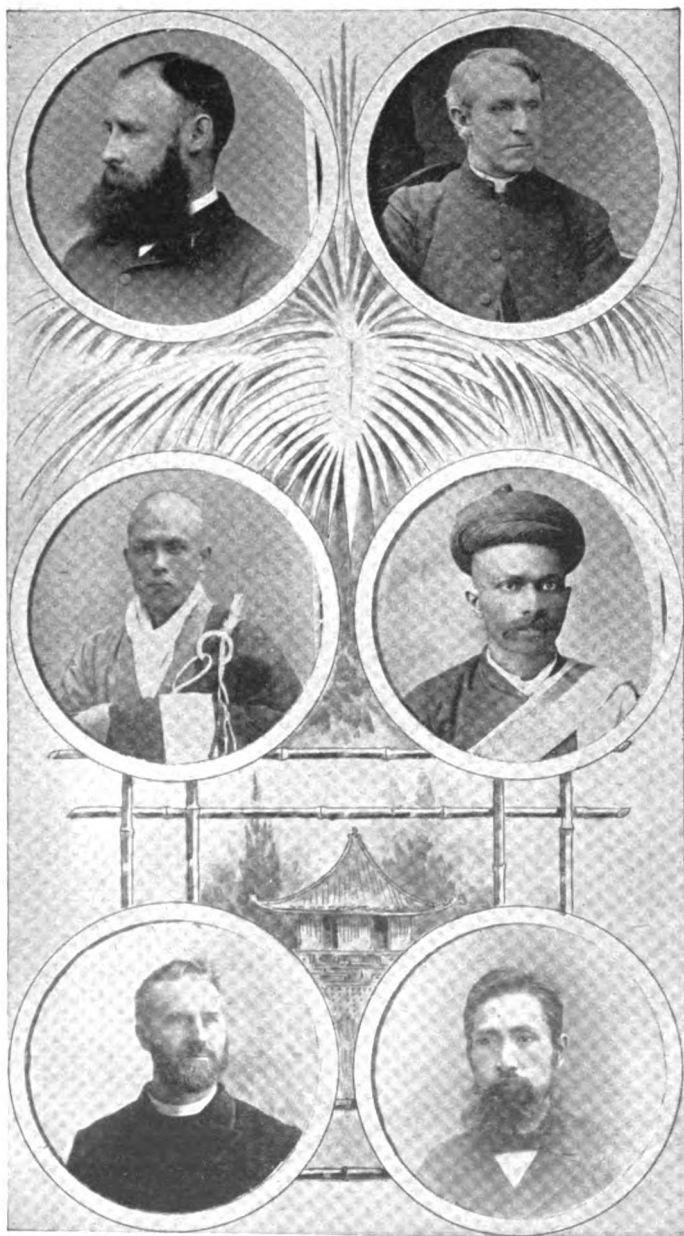
the dictates of humanity, by subduing anger, and by restraining the appetites. Lovers of mankind, who have the regeneration of the world at heart, would doubtless consider it desirable to have some moral panacea which could completely remove all the imperfections from the organic substance of the human species, so that the whole race might be reformed with ease and expedition. But such a method of procedure does not seem to be the way in which nature works. She only brings out the innate qualities of every substance. Still, it is worth while to cherish such a desire, on account of its tendency to elevate human nature, though we know it to be impossible of fulfillment, owing to the limitations of the human organization.

There are certain scholars who hold that the difference in intelligence between man and animals lies in the fact that animals are only endowed with power to eat food, to drink water, and to move upon the earth, but man only can turn the elements of fire and metal to his own use. He is thus possessed of the essence of the five elements in their completeness. Hence comes his intelligence. This is one theory. It must be said, however, that man has made use of the violent properties of metal and fire to his own hurt, as well as the useful properties of metal and fire to his own advantage. It would seem that a limit in either direction might soon be reached.

Man is then endowed with faculties of the highest dignity. Yet there are those who so far degrade their manhood as to give themselves up to the unlimited indulgence of those appetites which they have in common with birds, beasts, fishes, and every soft-bodied creature that flies in the air, or moves upon the earth, to the utter loss of their moral sense, without being sensible of their degradation, perhaps. In case they have really become insensible, then even heaven cannot possibly do anything with them. But if they, at any time, become sensible of their condition, how they must be stricken with a sense of shame, not unmingled, perhaps, with fear and trembling. If after experiencing a sense of shame mingled with fear and trembling, they repent of their evil doings, then they become men again with their humanity restored. This a doctrine maintained by all the schools of Confucianists.

THE LAWS OF THE SPIRITUAL WORLD.

"Reason," says Confucius in his notes to the Book of Changes, "consists in the proper union of the active and passive principles of nature." Again, he says: "What is called spirit is the inscrutable state of 'yin' and 'yang,' or the passive and active principles of nature." Now, "yang" is heaven, or ether. Whenever ether by condensation, assumes a substantive form and remains suspended in the heavens, there is an admixture of the active and passive principles of nature, with the active principle predominating. "Yin," or the passive principle of nature, is earth or substance. Whenever a substance which has the property of absorbing ether is



PROF. THOMAS DWIGHT, M.D.
RT. REV. SHAKU SOYEN.
REV. WALTER ELLIOTT, C.S.P.

REV. FRANK SEWALL.
PERSHOTAM B. JOSHI.
ZENSHIRO NOGUCHI.

attracted to the earth, there is an admixture of the active and passive principles of nature, with the passive principle predominating.

The element of fire, when coming in contact with the sun, is externally active and internally passive. The element of water, on the other hand, when coming in contact with the earth, is externally passive and internally active. Therefore, the sun as soon as it rises, can turn by its heat, water into vapor, and make it rise from the earth; but as soon as the sun sets below the horizon, then the vapors, laden with the heat of the sun, return to the earth.

As the sun rises in the east and sets in the west, its going and coming making one day, so the quantity of ether which the earth holds varies from time to time. Exhalation follows absorption; systole succeeds diastole. It is these small changes that produce day and night. As the sun travels also from north to south and makes a complete revolution in one year, so the quantity of ether which the earth holds varies from time to time. Exhalation follows absorption; systole succeeds diastole. It is these great changes that produce heat and cold. The movements of the active and passive principles of the universe bear a certain resemblance to the movements of the sun. There are periods of rest, periods of activity, periods of expansion and periods of contraction. The two principles may sometimes repel each other, but can never go beyond each other's influence. They may also attract each other, but do not by this means spend their force. They seem to permeate all things from beginning to end. They are invisible and inaudible, yet it cannot be said for this reason they do not exist. This is what is meant by inscrutability, and this is what Confucius calls spirit.

Still it is necessary to guard against confounding this conception of spirit with that of nature. Nature is an entirely active element, and must needs have a passive element to operate upon, in order to bring out its energy. On the other hand, it is also an error to confound spirit with matter. Matter is entirely passive, and must needs have some active element to act upon it in order to concentrate its virtues. It is to the action and reaction as well as to the mutual sustentation of the essences of the active and passive principles that the spirit of anything owes its being. In case there is no union of the active and passive principles, then the ethereal and substantive elements lie separate, and the influences of the heavens and the earth cannot come into conjunction. This being the case, whence can spirits derive their substance? Thus the influences of the heavens and material objects must act and react upon each other, and enter into the composition of each other, in order to enable every material object to incorporate a due proportion of energy with its virtues. Each object is then able to assume its proper form, whether large or small, and acquire the properties peculiar to its constitution, to the end that it may fulfill its functions in the economy of nature. For example, the spirits of mountains, hills, rivers and marshes are invisible; we see only the manifestations of their power in winds, clouds,

thunders and rains. The spirits of birds, quadrupeds, insects and fishes are invisible; we see only the manifestations of their power in flying, running, burrowing and swimming. The spirits of terrestrial and aquatic plants are invisible; we see only the manifestations of their power in flowers, fruits and the various tissues. The spirit of man is invisible; yet when we consider that the eyes can see, the ears can hear, the mouth can distinguish flavors, the nose can smell, and the mind can grasp what is most minute as well as what is most remote, how can we account for all this? But the Spirit who rules this universe of created things; who accomplishes all his purposes without effort; whose presence cannot be perceived by the senses of hearing and of smell; who dwells ever in an atmosphere of serene majesty; who is the dispenser of all things,—is called by Confucianists “Ti,” Supreme Ruler, and not merely “shen,” spirit. The “Ti,” Supreme Ruler, is eternal and unchangeable. Before the creation of the universe he existed, and after the dissolution of the universe he will remain the same. But a “shen,” spirit, depends on the created things for its existence. It co-exists with the body. In the case of man the spirit is in a more concentrated and better disciplined state than the spirits of the rest of the created things. On this account the spirit of man after death, though separated from the body, is still able to retain its essential virtues, and does not become easily dissipated. This is the ghost or disembodied spirit.

The followers of Taoism and Buddhism often speak of immortality and everlasting life. Accordingly they subject themselves to a course of discipline, in the hope that they may by this means attain to that happy Buddhist or Taoistic existence. They aim merely to free the spirit from the limitations of the body. Taoist and Buddhist priests often speak of the rolls of spirits and the records of souls, and make frequent mention of heaven and hell. They seek to inculcate that the good will receive their due reward, and the wicked will suffer eternal punishment. They mean to convey the idea, of course, that rewards and punishments will be dealt out to the spirits of men after death according to their deserts. Such beliefs doubtless have their origin in attempts to influence the actions of men by appealing to their likes and dislikes. The purpose of inducing men to do good and forsake evil by presenting in striking contrast a hereafter to be striven for and a hereafter to be avoided, is laudable enough in some respects. But it is the perpetuation of falsehood by slavishly clinging to errors that deserve condemnation. For this reason Confucianists do not accept such doctrines, though they make no attempt to suppress them. “We cannot as yet,” says Confucius, “perform our duties to men; how can we perform our duties to spirits?” Again he says, “We know not as yet about life; how can we know about death?” “From this time on,” says Tsang-tz, “I know that I am saved.” “Let my consistent actions remain,” says Chang-tz, “and I shall die in peace.” It will be seen that the wise and good men of China have never thought it advisable to give up teaching

the duties of life, and turn to speculations on the conditions of souls and spirits after death. But from various passages in the Book of Changes, it may be inferred that the souls of men after death are in the same state as they were before birth. The priests of the Buddhist and Taoist sects seem to take delight in expatiating on this subject, basing their belief in the existence of spirits on the phenomena of life and death.

Why is it that Confucianists apply the word "Ti" to Heaven, and not to spirits? The reason is that there is but one "Ti," or Supreme Ruler, the governor of all subordinate spirits, who cannot be said to be propitious or unpropitious, beneficent or maleficent. Inferior spirits, on the other hand, owe their existence to material substances. As substances have noxious or useful properties, so some spirits may be propitious, others unpropitious, and some benevolent, others malevolent. Man is part of the material universe; the spirit of man, a species of spirits. All created things can be distributed into groups, and individuals of the same species are generally found together. A man, therefore, whose heart is good, must have a good spirit. By reason of the influence exerted by one spirit upon another, a good spirit naturally tends to attract all other propitious and good spirits. This is happiness. Now if every individual has a good heart, then from the action and reaction of spirit upon spirit, only propitious and good influences can flow. The country is blessed with prosperity; the government fulfils its purpose. What happiness can be compared with this? On the other hand, when a man has an evil heart, his spirit cannot but be likewise evil. On account of the influence exerted by one spirit upon another, the call of this spirit naturally meets with ready responses from all other unpropitious and evil spirits. This is misery. If every individual harbors an evil heart, then a responsive chord is struck in all unpropitious and evil spirits. Evil influences are scattered over the country. Misfortunes and calamities overtake the land. There is an end of good government. What misery can be compared with this? Thus, in the administration of public affairs, a wise legislator always takes into consideration the spirit of the times in devising means for the advancement and promotion of civilization. He puts his reliance on ceremonies and music to carry on the good work, and makes use of punishments and the sword as a last resort, in accordance with the good or bad tendency of the age. His aim is to restore the human heart to its pristine innocence by establishing a standard of goodness and by pointing out a way of salvation to every creature. The right principles of action can only be discovered by studying the waxing and waning of the active and passive elements of nature as set forth in the Book of Changes, and surely cannot be understood by those who believe in what priests call the dispensations of Providence.

Now, human affairs are made up of thousands of acts of individuals. What, therefore, constitutes a good action, and what a bad action? What is done for the sake of others is disinterested; a disinterested action is good

and may be called beneficial. What is done for the sake of one's self is selfish; a selfish action is bad, and naturally springs from avarice. Suppose there is a man who has never entertained a good thought, and never done a good deed, does it stand to reason that such a wretch can, by means of sacrifice and prayer, attain to the blessings of life? Let us take the opposite case, and suppose that there is a man who has never harbored a bad thought and never done a bad deed, does it stand to reason that there is no escape for such a man from adverse fortune except through prayers and sacrifices? "My prayers," says Confucius, "were offered up long ago." The meaning he wishes to convey is that he considers his prayers to consist in living a virtuous life and in constantly obeying the dictates of conscience. He, therefore, looks upon prayers as of no avail to deliver any one from sickness. "He who sins against Heaven," again he says, "has no place to pray." What he means is that even spirits have no power to bestow blessings on those who have sinned against the decrees of Heaven.

The wise and the good, however, make use of offerings and sacrifices simply as a means of purifying themselves from the contamination of the world, so that they may become susceptible of spiritual influences and be in sympathetic touch with the invisible world, to the end that calamities may be averted and blessings secured thereby. Still, sacrifices cannot be offered by all persons without distinction. Only the Emperor can offer sacrifices to Heaven. Only governors of provinces can offer sacrifices to the spirits of mountains and rivers, land and agriculture. Lower officers of the government can offer sacrifices only to their ancestors of the five preceding generations, but are not allowed to offer sacrifices to Heaven. The common people, of course, are likewise denied this privilege. They can offer sacrifices only to their ancestors. All persons, from the Emperor down to the common people, are strictly required to observe the worship of ancestors. The only way in which a virtuous man and dutiful son can show his sense of obligation to the authors of his being is to serve them when dead, as when they were alive, when departed as when present. It is for this reason that the most enlightened rulers have always made filial duty the guiding principle of government. Observances of this character have nothing to do with religious celebrations and ceremonies.

Toward the close of the Ming Dynasty, the local authorities of a certain district invited a priest from Tsoh to live in their midst. The people began to vie with one another in their eagerness to worship the new-fangled deities of Tsoh. Shortly afterwards an invitation was extended to a priest from Yueh to settle there also. Then the people in like manner began to vie with one another in their eagerness to worship the new-fangled deities of Yueh. The Tsoh priest, stirred up with envy, declared to the people that the heaven he taught was the only true heaven, and the deities he served were the only true deities, adding that by making use of his prayers, they could obtain the forgiveness of their sins and the blessings of

life, and if they did not make use of his prayers, even the good could not attain to happiness. He at the same time denounced the teachings of the Yueh priest as altogether false. The Yueh priest then returned the compliment in similar but more energetic language. Yet they made no attack on the inefficacy of prayers, the reason being that both employed the same kind of tools in carrying on their trade. To say that there are true and false deities is reasonable enough. But can heaven be so divided that one part may be designated as belonging to Tsoh, and another part to Yueh? It is merely an attempt to practice on the credulity of men, to dogmatize on the dispensation of Providence, by saying that no blessings can fall to the lot of the good without prayer, and that prayer can turn into a blessing the retribution that is sure to overtake the wicked.

SUPPLEMENT FIRST.

I have always read with delight the writings of the ancient sages of Asia, but unfortunately I am not gifted with a retentive memory. Though the founders of the most wide-spread historic faiths, like Zoroaster, Gautama, Christ and Mohammed, were all born in Asia, yet they made use of different languages to communicate their teachings. With the exception of the Buddhist and Christian Scriptures there are no good Chinese versions of the sacred writings of the other great faiths. What is found in China, therefore, about Zoroastrianism and Mohammedanism is somewhat fragmentary. It is a great pity that the Christian Scriptures have been translated into Chinese thus far only by men evidently deficient in doctrinal knowledge as well as in lingual requirements, so that the best version of the Christian Bible is far inferior to the versions of the Buddhist scriptures. There is no Chinese scholar, after reading a few lines of it, but lays it aside. Since I came to America, I have dipped into English a little bit. Knowing well that the political and educational institutions, as well as the customs and manners of the people of Europe and America, are founded upon the principles of the Christian Religion, I recognize the importance of a knowledge of the principles of the Christian Religion to anyone who desires to make the customs and manners of the West a subject of study. During these six or seven years I have from time to time carefully looked over the English version of the Bible and have found it, in point of literary merit, vastly superior to any of the Chinese versions.

Naturally there are a great many points which I do not seem to be able to fathom the true meaning of. Christ teaches men not to "lay up treasures on earth," and to take no thought saying, "What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" "Ye cannot serve God and mammon," he says. He commands the rich young man to sell what he has and give to the poor, and afterwards adds that "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." There is a striking similarity in the thought between these

sayings of Christ and those of other religious teachers. We quote the following :

"In order to be Tang and Yu," says Pao Pah-tz, "we must return our gold to the mountains and fling our precious stones into the abyss."

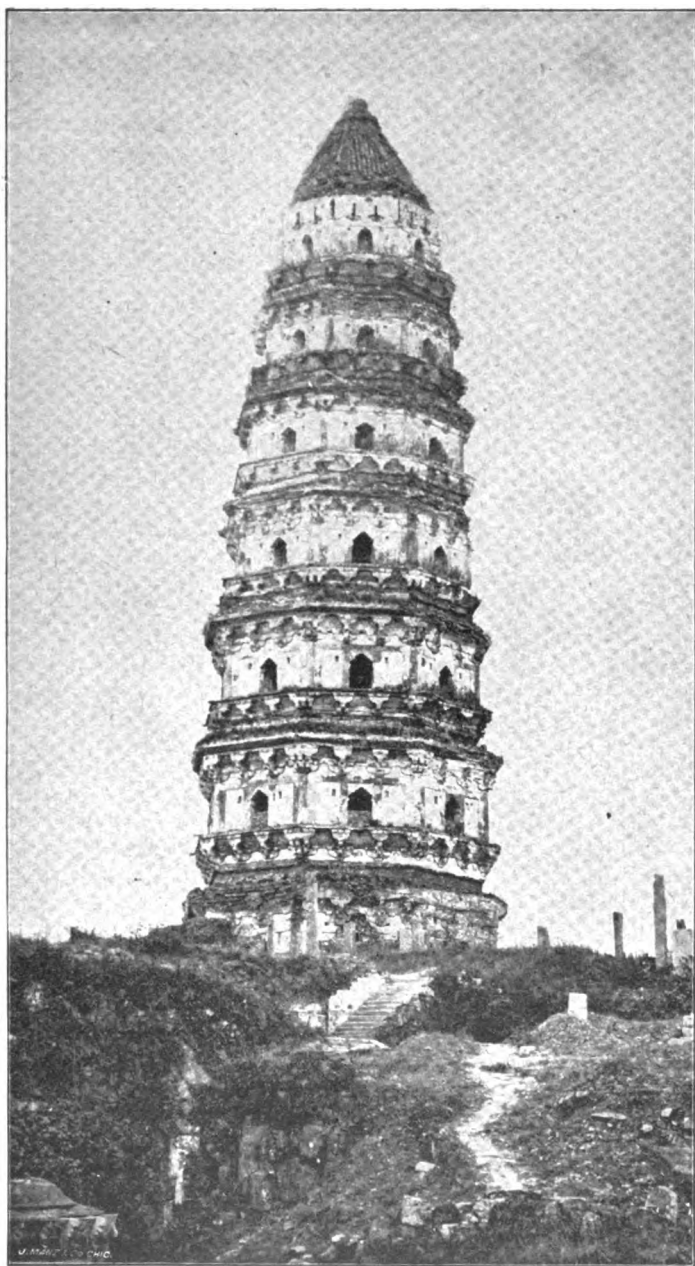
"If you would diminish selfishness and lessen desires," says Lao-tz, "do not retain gold and jade in your possession." Buddha taught the same thing by his forsaking love and gratitude, and in his viewing prosperity with a feeling of pain.

What Christ means to teach by calling attention to the lilies of the field has a parallel in the Confucian doctrine of doing one's daily duties and awaiting the call of fate. The object of all this is to teach men to put down the desires of the flesh and to preserve the moral sense which is inherent in human nature in a state of activity. The meaning of the above cited passages is clear enough from the Chinese as well as the English version of the Bible. Missionaries in China, however, often contend in their controversial writings that the Christian nations of the West owe their material well-being and political ascendancy to their religion. It is difficult to see upon what this argument is based. When teachers of religion speak of material prosperity and political ascendancy in such commendable terms, they, in fact, turn away from teaching religion to propagating such theories of government as were advocated by Kwan-tz, Shang-tz and Tao Chukung. It is the end of every government, indeed, to strive after material prosperity and political ascendancy. Christ, however, proposes an entirely different end which is to seek the Kingdom of Heaven. He certainly did not hold up the foreign masters that were exercising supreme political control over his own country at the time, as an example worthy of imitation.

Christ teaches his disciples not to kill, not to commit adultery, not to steal, not to bear false witness, to honor their fathers and mothers and to love their neighbors as themselves. Similar precepts are also found in other systems of religious morality. Christ says: "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." That he makes light of plucking out the right eye and cutting off the right hand and casting them away, shows what severe self-discipline he enjoins upon his disciples. Lao-tz recommends refraining from seeing whatever excites desire in order not to throw the heart into agitation. On this subject Confucius says: "When youthful blood has not yet settled to an even flow, what must needs be guarded against is female beauty." On this account, even as long as six thousand years ago, Fuh-si instituted marriage to prevent the free commingling of the sexes. The wise legislators of after ages have never relaxed this restriction. There is no Chinese but has it installed into his very bones that due observance of the conventional proprieties that serve to isolate the sexes is the cardinal principle of virtuous conduct. The result as shown by experience from long observation of this custom in China is that character plays a more important part in most cases

of matrimonial alliances than beauty, and that domestic differences seldom lead to a fatal issue. The lesson which Christ teaches when he says: "It is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell," and "It is more profitable for that man to hang a millstone about his neck and be cast into the sea than that he should cause one of these little ones to stumble," I consider to have the same object in view as the educational principles of China aim at by removing every conceivable temptation and eradicating all possible evil tendencies. The difference lies only in the expression of the idea. If it be said that the educational system of China imposes too many restraints upon the freedom of young people, I have only to say with Christ that "wide is the gate and broad is the way that leadeth unto destruction: and straight is the gate and narrow is the way which leadeth unto life." Followers of Christ will readily assent to the truth of my words without further amplification on my part.

I once looked up the derivation of the word "sing" (surname) which is given by Hsu She, the philologist, to be "the product of man." He adds that in ancient times the Holy Mother conceived a child by heaven, who was called the Son of Heaven; on this account the character "sing" is made up of two parts—"nu" (woman) forming the one part, and "shang" (born) the other. In the historical sketches of ancient times are recorded many instances of wonderful birth. It was not confined to men of wisdom and virtue. There is an ancient saying that remarkable men have remarkable circumstances attending their births. Tradition has handed down many marvelous circumstances connected with the birth of Confucius. It is said that two dragons wound their bodies round the house where he was born; that five men, venerable with age, representing the five planets, descended unto the open court; that the air was filled with music; that a voice came out of the heavens saying: "This is a heaven-born, divine child, hence the sound of melodious music descends;" that a unicorn threw out of its mouth a book of jade, upon which was engraved this inscription: "Son of the essence of water, who shall succeed to the kingdom of the degenerate house of Chau." It is also said that the Duke of Chau, who lived five hundred years before Confucius, on coming to the place where Confucius was to be born, said: "Five hundred years hence, on this sacred spot, shall a divine character be born." As Confucius appeared at the time predicted, the Duke of Chau is therefore considered to have had a previous knowledge of the coming of Confucius. The fact that Confucius, during his lifetime, often dreamed of the Duke of Chau, is also attributed to this circumstance. Tales of this character were scattered broadcast during the Han Dynasty by men who delighted in the mysteries of geomancy, priestcraft and sooth-saying. Though Confucianists do not reject such stories altogether, they do not set much value on them. Marvelous tales have always exerted a sort of fascinating influence over the minds of the Chinese people both in ancient and in modern times. But the Confucianists hold Confucius in the highest



AN OLD TOWER IN FOOCOW, CHINA.

honor and veneration, not by reason of miraculous performances of any kind, but by reason of his virtuous example.

The practice of medicine was in former times one of the functions of the priestly office. It can be traced to Wu Pung and Wu Hsien and other famous hierarchs of ancient times. Wonderful cures were attributed to those first practitioners of the healing art. It is said that they could make the dumb speak, the maimed whole, the lame walk, the blind see, and that they had the power to pacify the winds and waves and cause the rain to come down. Men possessing such supernatural powers, however, are not confined to any particular age. Even at the present day there are priests who can effect extraordinary cures by incantations, and there are Thibetan lamas, of the red-robe variety, who also understand the art. Such powers of healing can evidently be acquired by practice. There is no need of attributing them to a higher source. I remember to have read somewhere that Pao-Po-tz had the directions for the preparation of a certain compound whose virtue was so great that by applying it to the feet, one could walk over the surface of the water, by applying it to the nose one could remain under water, and by applying it to the body one could render one's self invisible. Performances of this nature are not reckoned by Confucianists among the virtues, but freaks of magic.

Buddhistic writings make mention of a queen who went up a high tower and exposed her breasts, from which milk issued forth in five hundred streams, and shot into the mouths of her thousand children. It is related that they then knew her to be their mother, and abandoning their bows and arrows and other weapons, rushed toward her. There is a passage in the Buddhistic writings to the effect that a drop of refreshing dew suffices to sprinkle a thousand worlds. These passages bear a strong resemblance to the feeding of thousands of people with a few loaves and fishes.

The followers of Buddhism and Taoism distinguish the true body from the fleshy body, the true father and mother from the worldly father and mother. Christ says, "Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven," and also, "Who is my Mother?" These passages show that there are similar distinctions in both religions.

It is related that Sakya Muni, while in the body of the patient saint, suffered dismemberment at the hands of an angry prince, and instead of showing resentment promised that he would at some future stage of his soul's wandering, guide his torturer into the way of truth. Self-abnegation is the teaching of Buddhism. Buddha was ready to sacrifice his head or eyes for the good of others. The same doctrine was taught by Moh-tz, who made nothing of suffering his head to be bruised or his feet to be amputated if the world was to derive any benefit therefrom. Christ inculcates the same doctrine when he says, "Love your enemies; bless them that curse you: pray for them that despitefully use you and persecute you," and when he speaks of saving the world with his blood. Christ was tempted by the devil to com-

mand stones to become bread, to cast himself down from the pinnacle of the temple, and to possess himself of all the kingdoms of the world and the glory of them. The famous Taoist, Lu Shun Yang, is said to have passed through ten temptations to which the devil subjected him to by setting before him riches and honor on the one hand, and dire calamities that would befall his kindred as well as himself on the other. Fei Chang Fang, the magician, is said to have suffered temptation at the hands of the devil, when the evil one suspended by means of a rotten rope a large stone over his head and caused a snake to gnaw the rope until it was ready to snap. Buddha is also said to have suffered temptations at the hands of the devil when Po-sun, the Buddhist Beelzebub, was sent with an innumerable host to destroy him. It is related that the success which a disciple of Buddha met with in spreading the new doctrine shook the kingdom of the evil one to its foundations, and so thoroughly frightened Po-sun, the Buddhist Beelzebub, that he marched forth with all the infernal forces he could muster to do battle with the saints. Narratives of this kind, when they have reference to the propagation of new doctrines, and to the self-disciplining efforts of putting down desires and obeying the dictates of conscience, can only be taken in a figurative sense as expression of the struggle between the flesh and the spirit. Confucianists have similar ideas but express them in a different form. As long as there is an inner meaning to inherently improbable narratives, it is not worth while to look into the probability and improbability of the events narrated. If Chinese fables and allegories of this kind were to be collected, the various books on the subject would suffice to fill more than one good-sized building from floor to ceiling and load more than ten wagons to their full capacity. If the marvelous were the thing sought after, one could easily find among the Chinese works stories more marvelous than any that are related in the Gospels. But both those who give credence to such stories without discrimination and those who reject such stories without discrimination, are looked upon by Confucianists as men whose learning and knowledge are neither profound nor extensive.

What Confucianists set most value upon are the simple truths relating to the social relations. We desire to quote the words of Christ on this subject. He says:

"Render unto Caesar the things that are Caesar's."

"Honor thy Father and thy Mother; and whoso curseth Father and Mother, let him die the death."

"For this cause . . . shall a man cleave to his wife; and they twain shall be one flesh. What, therefore, God hath joined together, let not man put asunder. Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery."

"Whosoever is angry with his brother without cause shall be in danger

of the judgment: . . . but whosoever shall say, Thou fool! shall be in danger of hell fire."

"Love thy neighbor as thyself. Whatsoever ye would that men should do unto you, do ye even so unto them."

The above passages all have reference to the social relations, and contain precepts such as Confucianists lay down for the regulation of conduct. Christ's method of teaching by similitudes and parables was extensively employed by the different schools of philosophy during the Chan and Tsin Dynasties. In regard to the proprieties that should govern the relation of sovereign and subject, parent and child, husband and wife, elder and younger brothers and friends, Confucianists amplify on every point and go into the minutest details. Moreover, the philosophers of the various schools have handled the metaphysical questions respecting the human faculties and the principles of morality with a fulness and subtlety that is really confusing. We seek in vain for light on such subjects in the Gospels. The meagerness of the Gospel narratives may account for this deficiency; for the four Gospels of Matthew, Mark, Luke, and John form really one Gospel, though in each may be found some minor details not given in any of the others. As the books written by men both before and after Christ derive their authority from Christ himself, it cannot be expected that one who is not a professional Christian should spend much time in discussing their merits. On this account, I have confined myself to the Gospels.

Taking the Gospels as a whole, I admit that the system of doctrines and precepts contained therein may form by itself a school of philosophical and religious thought. As Confucianists have made the thoughts of other thinkers their own, it is difficult, perhaps, to shut out the thoughts of any particular thinker. But it is also not an easy matter for the thoughts of any thinker, after gaining admission into another country, to sweep away the thoughts of all the ancient and modern thinkers of that country.

SUPPLEMENT SECOND.

The unclouded and empty intelligence which man received from nature is called by the Confucian School, pure consciousness. As the relation between nature and man is so intimate that there is constant communication between them, therefore to call the pure creative power of nature, father, and the pure consciousness of man, child, is by no means contrary to the principles set forth in the Book of Changes. The Buddhists call this pure consciousness the innate faculty of great fineness and purity, which contains within itself all the principles of life; and the Taoists call it the empty spirit of immortality whose usefulness is proportioned to nothingness. In the practice of virtue by following the dictates of nature, the Confucian school lays much stress on conscientious self-examination and a humane disposition. The aim is to secure a perfect self-control and spontaneous obedience to the rules of propriety. The result of this self-

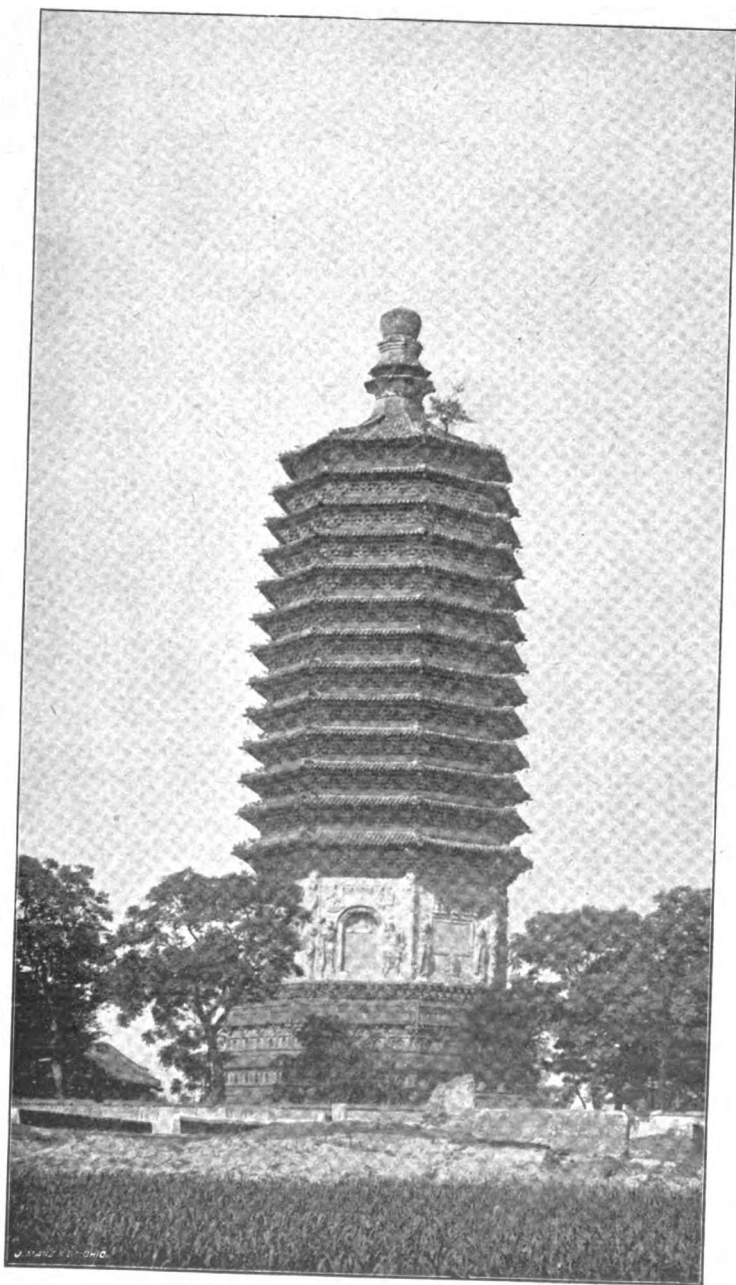
imposed task may be considered as satisfactory if the ground gained can be retained for three consecutive months without once giving away. Such a one will find no difficulty in systematizing the varied experiences of life and attaining to a harmonious mean. But it is hardly possible for those who are below the average in intelligence to reach such a state of moral elevation. For this reason, after the principles of the social relations are clearly defined and the rights and duties of man to man determined, even those who are below the average in intelligence will not find it difficult to know their places in the social scale and to conform to the rules laid down for their guidance. Even if they are not able to trace the course of their actions to pure consciousness as the ultimate source, they cannot help acquiring a certain sense of self-respect and becoming good subjects such as may be accounted worthy to be subjects of a sovereign like Yao or Shun. Thus Buddha communicated his knowledge of the human faculties and passions only to the favorite few, while he devised for the multitude the method of repeating a certain form of prayer over and over again as a means of gaining the desired imperturbability of soul. Lao-tz, on the other hand, recommended to the general body of his followers the practice of shutting themselves up in the house for the purpose of purifying themselves from the lusts of the flesh. Christ likewise taught his followers to enter into a closet and shut the door when they prayed. The three great teachers have practically the same end in view, though each points out a different road to reach it. The general body of men, blinded as a rule by the passions and desires of the flesh, can hardly be expected to understand the full meaning of truths conveyed to them in a metaphysical form. To render such truths digestible, therefore, some method must be devised. If by this means any one is led to forsake a single worldly desire, by just so much he refrains from violating the laws of nature. One step upward and onward paves the way for another step in the same direction. If, by living according to the dictates of nature, and by suppressing the desires of flesh one arrives at a perfect agreement with nature, and obtains a complete mastery over desires, such a one Buddhists call a Buddha, Taoists a genius, and Christians a child of God. The Confucian school regards men who have attained to such a state of perfection as the embodiment of humanity and applies to them the title of sage and man of virtue. The inhabitants of the earth all derive their existence and being from nature. All philosophical systems recognize some ideal state of human perfection, though it is known under different names. It seems rather unnecessary for thinkers of different schools to attack the opinions of one another, for owing to the difference of natural endowments and social surroundings, all men cannot possibly arrive at the same opinion on any subject.

Granting that there is nothing irrational in regarding the creative power of nature as parent and the pure intelligence of men as offspring, still we are hardly justified in losing sight of the relations of sovereign and

subject, parent and child, husband and wife, elder and younger brothers, and friends, and treating the whole world alike from the fact that all men are the offspring of nature. A universal love of mankind without distinction of persons, gives more to him to whom less is due, and less to him to whom more is due.

The life of man is practically limited by nature to a hundred years. What is required of him in the various relations he stands in, as sovereign and subject, parent and child, husband and wife, elder and younger brother, and friend, is so multifarious that a faithful performance of all his duties would certainly take more than a hundred years. What practical purpose does it serve, then, to engage in senseless discussions respecting the state of man previous to his coming into existence, or in foolish conjectures concerning a life of happiness or misery that may be in store for him after death, while one leaves his duties to society unperformed and allows the fitting years to go by without fear or regret, as if the precious time were thrust upon his hands against his will? On the other hand, if one has done those things that he should do, his conscience is clear both before men as well as before Heaven. Granting that the belief in Heaven and hell and the final judgment of the world is well founded, he who has tasted the pleasures derived from the fulfillment of his duties to society, has already ascended into Heaven, and he who allows the lust of the flesh to defile his heart and pervert the use of his senses has already entered into hell. What need is there of troubling the "Great Lord of the Eastern Mountains" of the Taoists, the "Yen Lo" of the Buddhists, and the Christ of the Christians, to judge the dead after death and reward every man according to his deserts? On this account for thousands of years the instructors of the people, from the Emperor down to the school teacher, have never departed from inculcating the principles of social relations. Everyone, therefore, as long as he does not attempt to throw the social order into confusion, is free to read even heretical books as well as the writings of Buddhists and Taoists, to worship such divinities of the heavens and the earth as are recognized by the Government in its ceremonial code, and to pay homage to Buddha and to the genii, inasmuch as such acts are not prohibited by law. The reason is that the capacity of each individual's intellect is fixed. It is impossible to dragoon all to an investigation of the first principles of things with a view to determine the grounds upon which the whole system of moral law is based. All that is required of every one is to hold fast that which is good, and depart from evil. As for other matters, each one can consult his own pleasure and inclination. There is no prohibition of any kind.

Toward the close of the Ming Dynasty, Matteo Ricci and other Jesuits arrived in China. They applied themselves to the study of the political institutions and educational methods of the country, and through their scientific attainments, especially their thorough knowledge of astronomy and mathematics, soon made their way into the official circles of the Empire. Some



A MUCH VENERATED TOWER AT HONGCHOW, CHINA.

of them did not make a business of propagating religious doctrines. One filled the post of Superintendent of the Astronomical Bureau with great distinction, and finally attained to the high office of Vice-President of the Board of Works. Upon his death he received the enviable honor of having the posthumous title of the Diligent and Intelligent conferred upon him by imperial decree. During his lifetime he lived on intimate terms with such distinguished men as Su Kwang Chi, Wang Keng Tang, Shen Yung Chu, Li Chi Tsao, Li Tien Ching, Wei Wen Hui, Chang Kai Kwo-sz and Lama and Yang Kwang Sien. There are still to be met with accounts of conversations and discussions which he had engaged in with those eminent statesmen of the Empire on various interesting topics.

On the other hand, the foreign missionaries that have for the past thirty years labored in China have come into contact only with the lowest element of Chinese society. Having introduced into the country a strange tongue, a strange doctrine, and a strange writing, they make no attempt to study the political institutions and educational principles of the Chinese people, and aim only to carry out their own notions of what is right. Moreover, the diplomatic agents of the foreign powers in China have supported the pretensions of the missionaries by arguments which reveal more knowledge of the political and social customs of their own country than of the customary courtesies of diplomatic intercourse. At first the cultured people of China entertained the idea that there should be no great difference in the end of education as viewed either from the Eastern or the Western standpoint, and that the missionaries might not represent the sentiments of the people at home. But since a diplomatic officer of high rank lent his powerful testimony to the support of the missionary cause, every self-respecting man has studiously avoided the sight of missionaries, knowing that their chief object is to undermine by their teaching what he holds dear. The turbulent element of the population, however, often find it to their interest to turn Christian. Fleeing from the pursuit of justice, they recognize in every missionary a powerful protector, and in every church a rock of refuge. Under such circumstances it is not strange that they should become converts and persuade the missionaries to build churches. But how impossible it is to make them understand that they ought to do good and live virtuous lives. Whenever a disturbance arises, in which the turbulent Christian and non-Christian elements of the community take part, some missionary is invariably the victim. The local authorities who are charged with the settlement of difficulty, in order to placate the injured foreigner, naturally deal out hard measures to the non-Christian offenders, who accordingly cherish a hatred not against the authorities but against the missionaries. Such hatred only increases in intensity with every subsequent offence and its consequent punishment. Missionaries take great pleasure in teaching others in the name of Christ that after death they may hope to go to heaven, but the people of the East

have the notion that after death the soul descends into Hades. When I was attached to the Board of Punishment as Lang Chung, I often had opportunity to examine the papers relating to cases of riot against missionaries which had been sent up to the board by the provincial authorities. I frequently came across expressions like "I prefer to go to Hades: let him go to Heaven," used by the defendants in their depositions. It is easy to infer the intense bitterness of their hatred from this. Those men were evidently under the impression that they were writing their hostile feelings against Christ, though they knew not who Christ was. Since I entered the military service, I have been away from the capital for over ten years and have had no occasion to examine into the criminal cases of the provinces. Year before last I was somewhat surprised to receive the intelligence that disturbances had broken out with renewed violence in various places between Christian and non-Christian portions of the people, inasmuch as I had for some time been cherishing the belief that Christian converts and the people had long lived together at peace. The cause of all the periodical outbreaks on the part of the Chinese people against the missionaries may be traced to the haste on the part of the missionaries themselves in securing proselytes without instituting a searching inquiry into their moral character first. This year a few score are gathered into the fold: next year this number increases to hundreds, and the year after to thousands. Such an increase in the number of converts is considered as a measure of the success of missionary labors, and may be made a subject of boast on the part of the missionary concerned in his reports to those that sent him. Even if there are law-abiding individuals among the converts, it may be asserted with confidence that there are no intelligent and educated persons among them, for the reason that no intelligent and educated person will embrace the religion of another people. Still such intelligent and educated persons will not attack the religious teachings of Christ. All they attempt to do is to guard the young generation under their care against the influence of such teachings by pointing out the errors.

Christian missionaries in China can do neither good nor harm to the power of Confucianism by spreading the doctrines they espouse because they associate only with the dregs of the people or educated men of loose morals. Still I cannot but pity them for they do not themselves come from the lowest stratum of society. I know that they will quote Christ's words, "I come not to save the righteous but sinners," to refute me. This idea, to be sure, is excellent but can hardly be made applicable, it seems to me, to the present state of things.

Suppose that in this wide world without regard to nationality, there are two intrinsically bad men in every hundred, it cannot be said that this number is too high. The population of China must at this rate have thousands and tens of thousands of men who are intrinsically wicked. Even Yao and Shun felt themselves unequal to the task of effecting a complete regenera-

tion of mankind, not to say the missionaries. In the deep recesses of mountains it is impossible that within the space of a square lie only such noble trees as the fir and the oak and that such fragrant plants as the sesamum and the epidendrum can find lodgment in the soil, to the entire exclusion of useless trees and noxious weeds. Such seems to be the working of nature's laws. How can man prevail against it? What wise rulers can do with men is only to lead them into the paths of virtue and propriety and at the same time deter them from wrong-doing by laws and punishments in order to secure to each individual as free an enjoyment of life as can be permitted without encroaching upon the rights of others. If all the useless trees could by any natural process be turned into firs and oaks, and all noxious weeds into sesamums and epidendrums, Christ would not have said that the sun rises on the evil and the good and the rain falls on the just and on the unjust. There is nothing new and strange in these ideas as they have been known to all nations from time immemorial.

Since I entered the diplomatic service, I have learned with a sense of thankfulness that the selection of men for missionary labors in China is carefully made with a view to obtain the best men possible. As far as the rules and regulations framed by missionaries in China for the government of their respective churches are concerned, they are clear and strict, and in some respects better than those in force in their own country, and in no respect worse. This clearly shows that the intentions of the missionaries are good and their purpose is sincere. The chief reason why the Chinese people as a whole look upon Christian converts in their midst as an element less desirable than Buddhists, Taoists and Mohammedans, is because Buddhists, Taoists and Mohammedans make no scruple of paying due homage to their parents and of offering sacrifices to their ancestors, and Mohammedans still have so much respect for public opinion as to enforce the separation of the sexes wherever they go. In regard to the character of the foreign missionaries in China, Americans are on the whole more desirable than Englishmen, and Englishmen are more desirable than Frenchmen. Such is the general opinion in China. I am not influenced in any way by my residence in this country in making this statement.

At the present time there is a tendency on the part of the nations of the earth to draw closer to each other in peace and amity. If the Pope and the Propaganda, on the one hand, and the Protestant Missionary Societies on the other, really desire to confer some lasting benefits upon the people of China, as well as to show the love they bear to Christ, I beg to suggest that such men be selected for missionary work in China as shall combine with their religious qualifications a proficiency in other branches of human knowledge, such as sociology, philosophy, political economy, natural science, chemistry, international law, astronomy, geology, mathematics and the like. International law is a study which Chinese scholars and officials have a special liking for because the principles upon which the science is based

bear a striking resemblance to the principles governing the interchange, transformation and invariability of forces as discussed in the Book of Changes, and also to the principles of holding the strong in check, and discountenancing usurpations as inculcated in the Spring and Autumn Annals. Other branches of study of course all have their peculiar advantages and may be made to supplement each other. If missionaries in China, therefore set a higher value upon scientific knowledge, be less zealous in religious matters, seek the society of respectable persons and turn away from the low and vulgar, the wicked will disappear without any attempt to hunt them down and those that had in former times avoided the sight of a missionary and had resisted his efforts to the utmost will turn around and vie with one another in inviting him to teach them. The result from such a change in missionary methods will doubtless be immediate and satisfactory. Moreover, Chinese converts to Christianity will be permitted to live in peace and in the enjoyment of the fruits of their labors and not stand so low in the opinion of their fellow men. Missionaries as a class will doubtless be held in higher esteem than the Buddhist and Taoist priests in course of time.

Dr. William A. P. Martin is the only missionary living that is accustomed to interchange visits with dukes, marquises and eminent statesmen and to mingle with scholars and officials on terms of perfect equality. Since Schaal's time he is the only missionary that has enjoyed this unique distinction. On this account all Confucianists hold him in great respect. The best thing missionaries can do is to follow such a worthy example. The next best thing they can do is to impress upon the male portion of their converts the importance of teaching the female portion at home in order not to have women and girls frequent churches. The only God is omnipresent according to the teaching of Christianity. Christ himself prayed only for others in public worship while he taught his disciples to pray in secret and never recommended that men and women should go to the house of worship together. There is no objection, however, to men teaching men and women teaching women in separate houses of worship. In the next place, Christian converts in China should be made to understand that they should look after and support their aged and infirm parents, and should be permitted neither to live apart from their parents nor to destroy the halls for the worship of their ancestors. Perhaps the customs of the Chinese people are different from the customs of the Western nations in this respect, but there is nothing in this practice that seems to run counter to the commandment given by Moses and Christ, "Thou shalt honor thy father and thy mother." These two things are the most important for missionaries to bear in mind if they have the welfare of the missionary cause in China at heart and desire to secure to themselves the enjoyment of peace and freedom from molestation.

As for the images of celestial and terrestrial deities, Buddhas and genii

and the like, the ceremonial code of the Empire does not recognize them as proper objects of worship by the people. The followers of Confucius would hardly know the difference if in the places of those images Christian converts should put images of God, Virgin Mary and Christ.

In case any dispute should arise between a Chinese and a foreigner, missionaries would without doubt be justified in seeing that justice should be done to the foreigner, but in case any disturbance should arise between parties that are both Chinese, a decision should be rendered only on the merits of the matter in controversy without reference to the parties being converts or non-converts, and no interference of any kind should be tolerated.

On occasions of local festivity, which generally takes the form of theatrical amusements and ceremonial processions, every member of the community has to bear his share of the expenses. Occasions of this character which have for their object the promotion of good feeling and fellowship among the individual members, are not confined to any one country or to any one people. Chinese visiting other countries and foreigners visiting China often meet with such local festivities and voluntarily and gladly lend their assistance in every way to make such occasions thoroughly enjoyable without ever troubling themselves about the religious character of those festivities. Chinese converts are still Chinese subjects. The sooner they are made to give up the notion that by turning Christians they can claim exemptions from burdens which the rest of the community have to bear, the better it is for their good. Missionaries ought to be able to find some solution for just such difficulties. The sums assessed in general contributions of this character are small in comparison with the amount of good they do.

The propagation of religious doctrines, as a rule, meets with fewer obstacles in a country that has no civilization. A people that is without knowledge and without experience can readily accept every word without questioning. A people that is already grown up in knowledge and in experience can only, with difficulty, be shaken in its deep-rooted belief. Even Lao-tz, in his own days, complained of the difficulty of governing the people because they knew too much. Confucius attempted to benefit the people only in the direction in which they desired to be benefited. For this reason I beg to commend to the careful consideration of missionaries to China two important points. The first is, that they should study the political institutions and social customs of the Empire. The second is, that they should inquire carefully into the moral character of their converts. If a rule be established by every church to the effect that any member who breeds mischief, or practices deceptions, shall be excommunicated, it will have the effect of raising the dignity of religion itself; then, in the course of years, perhaps, the people and the Christian converts may be able to live together peaceably. The missionaries at the same time will win the respect and confidence of the people and of the gentry. When the people and the

gentry are won over, they cannot but be sought after by scholars and officials. When they are sought after by scholars and officials, they will then have far more effective protection than treaty provisions can secure to them. This being the case, if difficulties should at any time arise between China and any foreign power, the missionaries would have nothing to fear. There have been Buddhists and Mohammedans in China for the last two thousand years. They have not relied for protection upon treaty provisions or upon their co-religionists elsewhere, yet they have been able to flourish and multiply. It is worth while, therefore, to give this matter a little thought.

I am not, perhaps, the proper person to discuss religious matters. As I have said before, the progress of Christianity does not concern Confucianists in the least. But as I look over the program of subjects proposed for discussion, I find among them one which reads "Duties of European and American Nations to China." Inasmuch as this will be a subject of discussion in the Parliament, I feel that I cannot pass it over without notice. In regard to the proper treatment which should be accorded by American and European nations to Chinese subjects resident in American and European countries, I am not in a position to express an opinion, but I hope that European and American nations will direct the attention of the missionaries they send out to what I have said respecting the proper treatment that should be accorded by European and American nations to Chinese subjects in China, so that they may be able to get a few ideas as to the proper measures to be adopted for securing to themselves the uninterrupted prosecution of their work, and to their converts the peaceful enjoyment of their lives and property. If one less missionary be sent to heaven, a less number of rioters will be sent to hades. Confucianists and Christians alike believe that it pleases heaven to save life. I have thus taken the liberty to discuss this subject by following the lead of so many distinguished Christian representatives.

THE RELIGION OF THE WORLD.

BY Z. NOGUCHI.

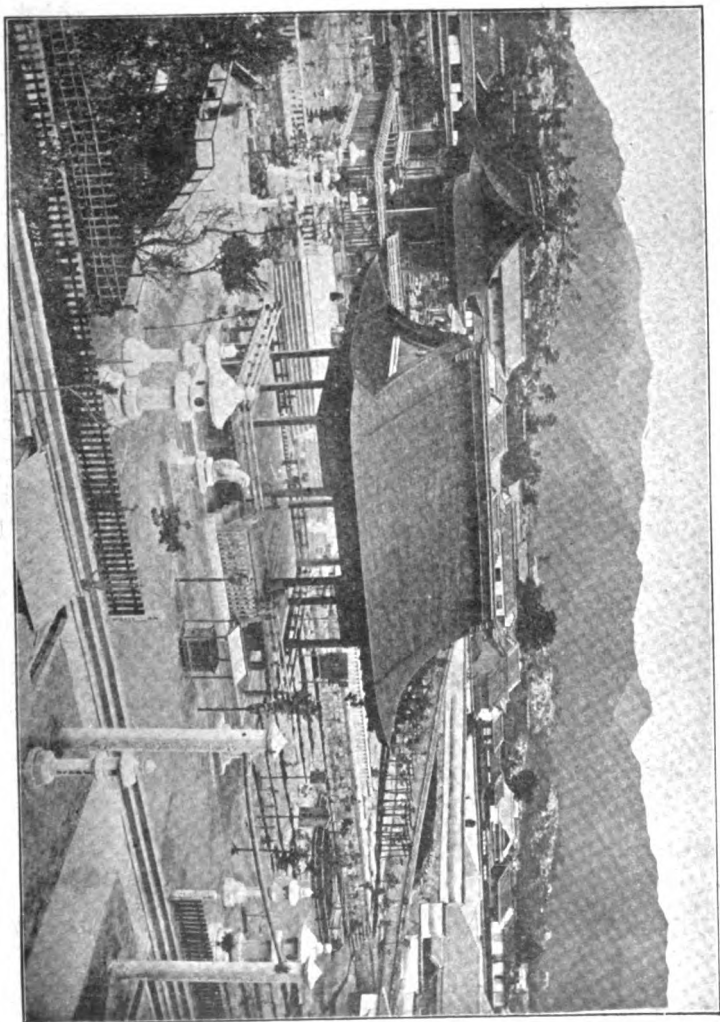
I take much pleasure in addressing you, my brothers, on the occasion of the First World's Religious Congress, by your kind indulgence, what has come into my mind to-day, without any preparation, which I have been unable to give, as I was too busy in interpreting for the four Hijiris who came with me to attend the Religious Congress.

As you remembered Columbus for his discovery, and as you brought to completion the wonderful enterprise of the World's Fair, I also have one to remember whose knocks at the long-closed door of my country awakened us from our long undisturbed slumber and led us to open our eyes to the condition of other civilized countries, including that in which I now am, wondering at its greatness and beauty especially as it is epitomized in the World's Fair.

I refer to the famous Commodore Perry. I must do for him what Americans have done and do for Columbus. With him I have one, too, to remember, whose statue you have doubtless seen at the World's Fair. His name was Naosuke Ji, the Lord of Hikone and the great Chancellor of Bakufu. He was unfortunately assassinated by the hands of the conservative party, which proclaimed him a traitor, because he opened the door to the stranger without waiting for the permission of his master the Emperor.

Since we opened the door about thirty-six years have passed, during which time wonderful changes and progress have taken place in my country, so that now, in the midst of the White City and the World's Fair, I do not find myself wondering so much as a barbarian would do. Who made my country so civilized? He was the Knocker, as I called him, Commodore Perry. So my people owe a great deal to him and to the America that gave him to us.

I must, therefore, make some return to him for his kindness, as you are doing in the World's Fair to Columbus for his discovery. Shall I offer you who represent him Japanese teapots and teacups? No. Silk fabrics? No. Pictures and fans? No, no, no; a thousand times no. Shall I then open a World's Fair in my country in honor to his memory? No. Then what is to be done? Those things that we have just laid aside as inadequate are only materials which fire and water can destroy. In their stead I bring something which the elements cannot destroy, and it is the best of all my possessions. What is that? Buddhism! As you see, I am simply a layman, and do not belong to any sect of Buddhism at all. So I present to you four Buddhist Sorios, who will give their addresses before you and place



NANKO TEMPLE AT KOBE, JAPAN.

in your hands many thousand copies of English translations of Buddhist works, such as "Outlines of the Mahayana, as Taught by Buddha," "A Brief Account of Shin-shu," "A Shin-shu Catechism," and "The Sutra of Forty-two Sections and Two Other Short Sutras," etc. Besides these, four hundred volumes of the complete Buddha Shaka's Sutra are imported for the first time to this country, as a present to the Chairman of this Congress, by the four Buddhist Sorios. These are Chinese translations, which, of course, Japanese can read, made from the original Sanscrit by many Chinese Sorios in ancient times. I hope they will be translated into English, which can be understood by almost all the people of the world. I regret to say that there is probably no Mahayana doctrine, which is the highest order of Buddhist teaching, translated into English. If you wish to know what Mahayana doctrine is, you must learn how to read Chinese or Japanese, as you are doing in the Chautauqua system of education, otherwise Chinese or Japanese must learn English enough to translate them for English-reading people. Whichever way it be, we religionists must do this for the sake of the world. I have devoted some years and am now devoting more years to learning English, for the purpose of doing this in my private capacity. But the work is too hard for me. For example, I have translated Rev. Prof. Tokunaga's work without any help from foreigners, on account of the want of time. I am very sorry that I have not enough copies of that book to distribute them to you all, for I almost used them up in presents on my way to this city. Permit me to distribute the ten last copies that still remained in my trunk to those who happened to take seats nearest me.

I have spent too much time in introductory remarks, so I will speak about my subject very briefly. Well, then, my subject is "The Religion of the World." How many religions and their sects are there in the world? Thousands. Is it to be hoped that the number of religions in the world will be increased by thousands more? No. Why? If such were our hope we ought to finally bring the number of religions to as great a figure as that of the population of the world, and the priests of the various religions should not be allowed to preach for the purpose of bringing the people into their respective sects. In that case they should rather say, "Don't believe whatever we preach; get away from the church, and make your own sect as we do." Is it right for the priest to say so? No.

Then is there a hope of decreasing the number of religions? Yes. How far? To one. Why? Because the truth is only one. Each sect or religion, as its ultimate object, aims to attain truth. Geometry teaches us that the shortest line between two points is limited to only one; so we must find out that one way of attaining the truth among the thousands of ways to which the rival religions point us, and if we cannot find that one way among the already established religions, we must seek it in a new one. So long as we have thousands of religions, the religion of the world has not yet attained its full development in all respects. If thousands of religions

do continue to develop and reach the state of full development there will be no more any distinction between them, or any difference between faith and reason, religion and science. That is the end at which we aim, and to which we believe that we know the shortest way. I greet you, ladies and gentlemen of the World's Parliament of Religions, the gathering together of which is an important step in that direction.

THE REAL POSITION OF JAPAN TOWARD CHRISTIANITY.

BY KINZA RIUGE M. HIRAI.

This Parliament of Religions is the realization of a long cherished dream, and its aim is to finally establish religious affinity all over the world. As I believe it my duty to try to remove any obstacle that might prevent the completion of this ultimate purpose, and to caution against an impediment toward the fulfillment of this grand desire, I wish to show to this assembly a vigorous obstacle which is ignored generally, but which really is in the way and prevents our progress towards this destiny, or at least offers a great hindrance to the promulgation of Christianity. I may perhaps find similar cases everywhere; but partly because the space of this paper does not allow a long dissertation, and partly because I belong to the nationality of Japan, this presentation of my observations refers only to my country.

There are very few countries in the world so misunderstood as Japan. Among innumerable unfair judgments, the religious thought of our countrymen is especially misrepresented, and the whole nation is condemned as heathen. Be they heathen, pagan or something else, it is a fact that from the beginning of our history, Japan has received all teachings with open mind; and also that the instructions which came from outside have commingled with the native religion with entire harmony, as is seen by so many temples built in the name of truth with a mixed appellation of Buddhism and Shintoism; as is seen by the affinity among the teachers of Confucianism and Taoism or other isms and the Buddhist and Shinto priests; as is seen by an individual Japanese who pays his or her respects to all teachings mentioned above; as is seen by the peculiar construction of the Japanese houses, which have generally two rooms, one for a miniature Buddhist temple and the other for a small Shinto shrine, before which the family study the respective scriptures; as is seen by the popular ode:

“Wake noboru
Fumoto no michi wa
Ooke redo,
Onaji takane no
Tsuki wo miru Kana,”

which translated means, “Though there are many roads at the foot of the mountain, yet, if the top is reached, the same moon is seen,” and other similar ones and mottoes, which will be cited from the mouth of an ignorant country old woman, when she decides the case of bigoted religious conten-

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tion among young girls. In reality Synthetic religion, or Entitism, is the Japanese specialty, and I will not hesitate to call it Japanism.

But you will protest and say, why then is Christianity not so warmly accepted by your nation as other religions? This is the point which I wish especially to present before you.

There are two causes why Christianity is not so cordially received. This great religion was widely spread in my country, but in 1637 the Christian missionaries combined with the converts, caused a tragic and bloody rebellion against the country, and it is understood that those missionaries intended to subjugate Japan to their own mother country. This shocked all Japan, and the government of the Shogun took a year to suppress this terrible and intrusive commotion. To those who accuse us that our country prohibited Christianity, not now, but in an historical age, I will reply that it was not from religious or racial antipathy, but to prevent another such insurrection, and to protect our independence that we were obliged to prohibit the promulgation of the gospels.

If our history had had no such record of foreign devastation under the disguise of religion, and if our people had had no hereditary horror and prejudice against the name of Christianity, it might have been eagerly embraced by the whole nation. But this incident has passed, and we may forget it. Yet it is not entirely unreasonable, that the terrified suspicion, or you may say superstition, that Christianity is the instrument of depredation, is avowedly or unavowedly aroused in the Oriental mind, when it is an admitted fact that some of the powerful nations of Christendom are gradually encroaching upon the Orient, and when the following circumstance is daily impressed upon our minds, reviving a vivid memory of the past historical occurrence.

The circumstance of which I am about to speak is the present experience of ourselves, to which I especially call the attention of this Parliament; not only this Parliament, but also the whole of Christendom.

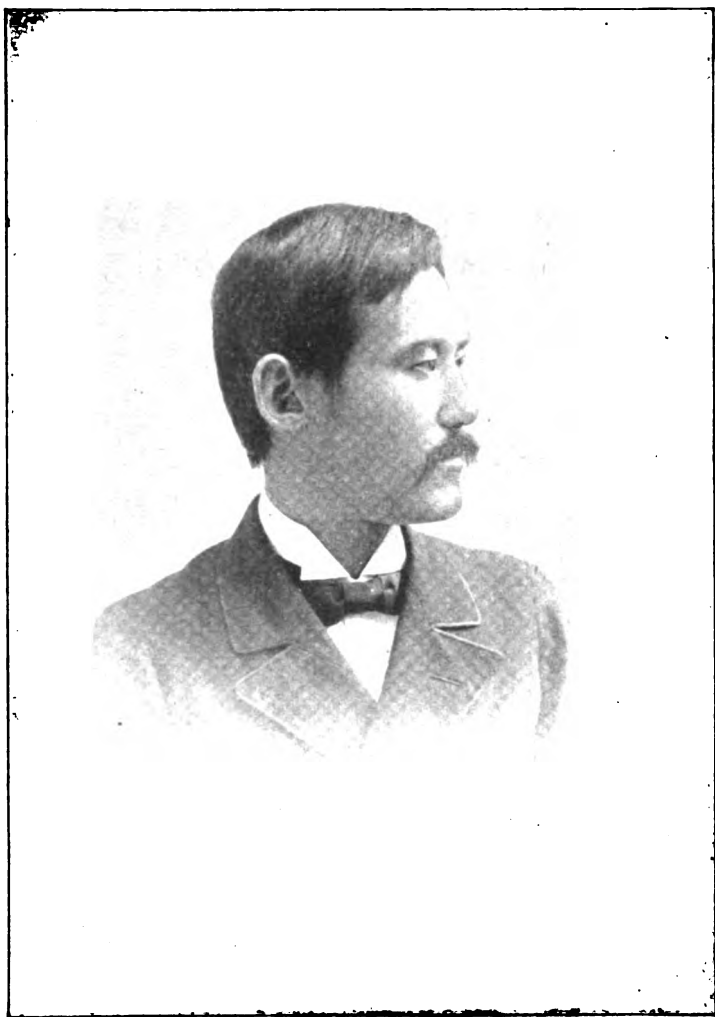
Since 1853, when Commodore Perry came to Japan as the Ambassador of the President of the United States of America, our country began to be better known by all western nations, and the new ports were widely opened and the prohibition of the gospel was abolished, as it was before the Christian rebellion. By the convention at Yedo, present Tokyo, in 1858, the treaty was stipulated between America and Japan, and also with the European powers. It was the time when our country was yet under the feudal government; and on account of our having had but little intercourse with other nations for over two centuries since the Christian rebellion of 1637, diplomacy was quite a new experience to the feudal officers, who put their full confidence upon western nations, and without any alteration accepted every article of the treaty presented from the foreign governments. According to this treaty we are in a very disadvantageous situation; and amongst the others there are two prominent articles, which deprive us of our

rights and advantages. One is the ex-territoriality of western nations in Japan, by which all cases in regard to right, whether of property or person, arising between the subjects of the western nations, in my country, as well as between them and the Japanese, shall be subject to the jurisdiction of the authorities of the western nations. Another regards the tariff, which, with the exception of five per cent. *ad valorem*, we have no right to impose where it might properly be done.

It is also stipulated that either of the contracting parties to this treaty, on giving one year's previous notice to the other, may demand a revision thereof, on or after the 1st of July, 1872. Therefore in 1871 our Government demanded a revision; and since then we have been constantly requesting it, but foreign Governments have simply ignored, making many excuses. One part of the treaty between the United States of America and Japan concerning the tariff was annulled, for which we thank, with sincere gratitude, the kind-hearted American nation; but I am sorry to say that as no European power has followed in the wake of America in this respect, our tariff right remains in the same condition as it was before.

We have no judicial power over foreigners in Japan, and as the natural consequence we are receiving injuries, legal and moral, the accounts of which are seen constantly in our native newspapers. As the western people live far from us, they do not know the exact circumstances. Probably they will hear now and then the reports from the missionaries and friends in Japan. I do not deny their reports being true; but if a person wants to obtain any unmistakable information in regard to his friend, he ought to hear the opinions about him from many sides. If you closely examine with your unbiassed mind what injuries we receive you will be astonished. Among many kinds of wrongs, there are some which were utterly unknown before and entirely new to us heathen, none of whom will dare to speak of them even in private conversation.

It is perfectly right and just that we reject this whole treaty, because its term has already passed, and because it is the treaty negotiated and signed by the feudal Shogun and his officers without the ratification of the Emperor; but it is not desirable to injure the feeling of good friendship which now exists between Japan and the West. Would not the people of America and Europe think that they were trampled upon and their rights ignored, if they were denied the application of their judicial power over those cases which occur at home? Would not the western nations be indignant and consider that they were deprived of independence, if they were compelled to renounce their rightful custom duty? I read in the western books and papers all sorts of treatises regarding human rights and the rights of state, and also I see innumerable works in which profound ethical reason based on the altruistic sentiment is earnestly argued to promote human happiness. Again, I observe numerous churches of Christianity and their members, together with the rest of the nation, who are sincerely looking toward the advancement of



KINZA RIUGE M. HIRAI, JAPAN.

"WE CANNOT BUT ADMIRE THE TOLERANT FORBEARANCE AND COMPASSION OF THE PEOPLE OF THE CIVILIZED WEST. YOU ARE THE PIONEERS IN HUMAN HISTORY. YOU HAVE ACHIEVED AN ASSEMBLY OF THE WORLD'S RELIGIONS, AND WE BELIEVE YOUR NEXT STEP WILL BE TOWARD THE IDEAL GOAL OF THIS PARLIAMENT, THE REALIZATION OF INTERNATIONAL JUSTICE."

human good. While I admire this placing of so much importance on these topics, I do not understand why the Christian lands have ignored the rights and advantages of forty million souls of Japan for forty years since the stipulation of the treaty.

One of the excuses offered by foreign nations is that our country is not yet civilized. Is it the principle of civilized law that the rights and profits of the so-called uncivilized, or the weaker, should be sacrificed? As I understand it, the spirit and the necessity of law is to protect the rights and profits of the weaker against the aggression of the stronger; but I have never learned in my shallow study of law that the weaker should be sacrificed for the stronger.

Another kind of apology comes from the religious source, and the claim is made that the Japanese are idolaters and heathen. Whether our people are idolaters or not you will know at once if you investigate our religious view without prejudice from the authentic Japanese source. But admitting for the sake of argument that we are idolaters and heathen, is it Christian morality to trample upon the rights and advantages of a non-Christian nation, coloring all their natural happiness with the dark stain of injustice? I read in the Bible, "Whosoever shall smite thee on thy right cheek, turn to him the other also;" but I cannot discover there any passage which says: "Whosoever shall demand justice of thee smite his right cheek, and when he turns smite the other also." Again, I read in the Bible: "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also;" but I cannot discover there any passage which says: "If thou shalt sue any man at the law, and take away his coat, let him give thee his cloak also." You send your missionaries to Japan and they advise us to be moral and believe Christianity. We like to be moral, we know that Christianity is good; and we are very thankful for this kindness. But at the same time our people are rather perplexed and very much in doubt about their advice. For when we think that the treaty stipulated in the time of feudalism, when we were yet in our youth, is still clung to by the powerful nations of Christendom; when we find that every year a good many western vessels of seal fishery are smuggled into our seas; when legal cases are always decided by the foreign authorities in Japan unfavorably to us; when some years ago a Japanese was not allowed to enter a university on the Pacific coast of America because of his being of a different race; when a few months ago the school board in San Francisco enacted a regulation that no Japanese should be allowed to enter the public school there; when last year the Japanese were driven out in wholesale from one of the territories of the United States; when our business men in San Francisco were compelled by some union not to employ the Japanese assistants or laborers, but the Americans; when there are some in the same city who speak on the platform against those of us who are already here; when there are many men who go in procession hoisting lanterns marked "Japs must go;" when the Japanese in the

Hawaiian Islands were deprived of their suffrage; when we see some western people in Japan who erect before the entrance of their houses a special post upon which is the notice, "No Japanese is allowed to enter here"—just like a board upon which is written, "No dogs allowed;" when we are in such a situation, notwithstanding the kindness of the western nations from one point of view, who send their missionaries to us, that we unintelligent heathens are embarrassed and hesitate to swallow the sweet and warm liquid of the heaven of Christianity, will not be unreasonable. If such be the Christian ethics—well, we are perfectly satisfied to be heathen. If any person should claim that there are many people in Japan who speak and write against Christianity, I am not a hypocrite, and I will frankly state that I was the first in my country who ever publicly attacked Christianity; no, not real Christianity, but false Christianity—the wrongs done toward us by the people of Christendom. If any reprove the Japanese because they have had strong anti-Christian societies, I will honestly declare that I was the first in Japan who ever organized a society against Christianity—no, not against real Christianity, but to protect ourselves from false Christianity and the injustice which we received from the people of Christendom. Do not think that I took such a stand on account of my being a Buddhist, for this was my position many years before I entered the Buddhist Temple. But at the same time I will proudly state that if any one discussed the affinity of all religions before the public under the title of Synthetic Religion, it was I. I say this to you because I do not wish to be understood as a bigoted Buddhist sectarian. Really there is no sectarian in my country. Our people well know what abstract truth is in Christianity, and we, or at least I, do not care about the names if I speak from the point of teaching. Whether Buddhism is called Christianity or Christianity is named Buddhism, whether we are called Confucianists or Shintoists, we are not particular; but we are very particular about the truth taught and its consistent application. Whether Christ saves us or drives us into hell, or whether Gautama Buddha was a real person or there was never such a man, is not a matter of consideration to us; but the consistency of doctrine and conduct is the point on which we put the greatest importance. Therefore, unless the inconsistency which we observe is removed, and especially the unjust treaty by which we are curtailed is revised upon an equitable basis, our people will never cast away their prejudice about Christianity in spite of the eloquent orator who speaks its truth from the pulpit. We are very often called barbarians, and I have heard and read that the Japanese are stubborn and cannot understand the truth of the Bible. I will admit that this is true in some sense, for though they admire the eloquence of the orator and wonder at his courage, though they approve his logical argument, yet they are very stubborn, and will not join Christianity as long as they think that it is western morality to preach one thing and practice another.

But I know this is not the morality of the civilized West, and I have

the firm belief in the highest humanity and noblest generosity of the Occidental nations toward us. Especially as to the American nation, I know their sympathy and integrity. I know their sympathy by their emancipation of the colored people from slavery. I know their integrity by the patriotic spirit which established the independence of the United States of America. And I feel sure that the circumstances which made the American people declare independence are in some sense comparable to the present state of my country. I cannot restrain my thrilling emotion and sympathetic tears whenever I read in the Declaration of Independence the passages: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such forms, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes, and accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies, and such is now the necessity which constrains them to alter their former systems of government."

You, citizens of this glorious free United States, who, when the right time came, struck for "Liberty or Death;" you, who waded through blood that you might fasten to the mast your banner of the stripes and stars upon the land and sea; you, who enjoy the fruition of liberty through your struggle for it; you, I say, may understand somewhat our position, and as you asked for justice from your mother country, we, too, ask justice from these foreign powers.

If any religion urges the injustice of humanity, I will oppose it, as I ever have opposed it, with my blood and soul. I will be the bitterest dissenter from Christianity or I will be the warmest admirer of its gospels. To the promoters of this Parliament and the ladies and gentlemen of the world who are assembled here, I pronounce that your aim is the realization of the religious union not nominally, but practically. We, the forty million souls of Japan, standing firmly and persistently upon the basis of international justice, await still further manifestations as to the morality of Christianity.

SHINTOISM.

BY THE RT. REV. REUCHI SHIBATA.

I feel very happy to be able to attend this Congress of Religions as a member of the Advisory Council, and to hear the high reasonings and profound opinions of the gentlemen who come from various countries of the world. As for me it will be my proper task to explain the character of Shintoism, especially of my Zhikkô sect.

The word Shintô, or Kami-no-michi, comes from the two words "Shin" or "Kami," each of which means Deity, and "to" or "michi"—(way), and designates the way transmitted to us from our Divine Ancestors, and in which every Japanese is bound to walk. Having its foundation in our old history, conforming to our geographical positions and the disposition of our people, this way, as old as Japan itself, came down to us with its original form, and will last forever, inseparable from the eternal Imperial House and the Japanese nationality.

According to our ancient Scriptures there were a generation of Kami, or Deities, in the beginning, who created the heavens and the earth, together with all things, including human beings, and became the ancestors of the Japanese.

Of these Deities, Izanagi-no-Kami and Izanami-no-Kami, the one a male and the other a female Deity, descending from Heaven "made and consolidated" the land. They begot numerous Deities, among whom was Amaterasu-ohomi-kami, a female Deity ("Heaven-shining-Great-August,") and ruled the "Plain of High Heaven." Having handed the three Divine treasures of Yasakami-no-magatama (gem), Yata-no-kagami (mirror) and Kusanagi-no-tsurugi (sword) to her divine grandson, Ninigi-no-mikoto, the august Deity sent him down to the land of Japan with these words of benediction: "The ever-fruitful land with its reed-covered plains and its luxuriant rice fields (Japan) is the land which our posterity shall govern. Our line shall flourish forever with the heavens and the earth;" and ordered the Deities Amero-koyane-no-mikoto, Ameno-futotama-no-mikoto and others to attend him. Thus originates the inseparable relation between the ever-unbroken line of Imperial blood, the ever loyal subjects, and the fruitful land of Japan.

Jimmu-tenno, the grandson of Ninigi-no-Mikoto, was the first of the human Emperors. Having brought the whole land under one rule, he performed great services to the Divine Ancestors, cherished his subjects, and thus discharged his great filial duty, as did all the Emperors after him. So

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also all the subjects were deep in their respect and adoration toward the Divine Ancestors and the Emperors, their descendants. Though, in the course of time, various doctrines and creeds were introduced in the country, Confucianism in the reign of the fifteenth Emperor Ōjin, Buddhism in the reign of the twenty-ninth Emperor Kimmei, and Christianity in modern times, the Emperor and the subjects never neglected the great duty of Shintō. The present forms of ceremony are come down to us from time immemorial in our history. Of the three Divine Treasures transmitted from the Divine Ancestors, the Divine Gem is still held sacred in the Imperial Palace, the Divine Mirror in the Great Temple of Isé, and the Divine Sword in the Temple of Atsuta in the province of Owari. To this day, his Majesty the Emperor performs, himself, the ceremony of worship to the Divine Ancestors; and all the subjects perform the same to the Deities of Temples which are called, according to the local extent of the festivity, the national, the provincial, the local and the birth-place Temple. When the festival day of Temples, especially of the birth-place, etc., comes, all people who, living in the place, are considered specially protected by the Deity of the Temple, have a holiday and unite in performing the ancient ritual of worship and praying for the perpetuity of the Imperial line, and for profound peace over the land and families. The Deities dedicated to the Temple are Divine Imperial Ancestors, illustrious loyalists, benefactors to the place, etc. Indeed the Shintō is a beautiful Cultus peculiar to our native land and is considered the foundation of the perpetuity of the Imperial House, the loyalty of the subjects, and the stability of the Japanese State.

Thus far I have given a short description of Shintō which is the way in which every Japanese, no matter to what creed—even Buddhism, Christianity, etc.—he belongs, must walk. Let me next explain briefly the nature and origin of a religious form of Shintō, *i. e.*, of the Zhikkō sect whose tenets I profess to believe.

The Zhikkō (practical) sect, as the name indicates, does not so much lay stress upon mere show and speculation as upon the realization of the teachings. Its doctrines are plain and simple, and teach man to do man's proper work. Being a new sect, it is free from the old dogmas and prejudices, and is regarded as a reformed sect. The scriptures on which the principle teachings of the sect are founded are Forukoto-bumi, Yamato-bumi and many others. They teach us that, before heavens and earth came into existence, there was one absolute Deity called Ame-no-minakanushi-no-kami. He has great virtue, and power to create, to reign over all things; he included everything within himself, and he will last forever without end. In the beginning the One Deity, self-originated, took the embodiments of two Deities, one with the male nature, and the other female. The male Deity is called Takami-musubi-no-kami, and the female Kami-musubi-no-kami. These two Deities are nothing but forms of the one substance, and unite again in the Absolute Deity. These three are called the "Three Deities of

Creation." They caused a generation of Deities to appear, who in their turn gave birth to the islands of the Japanese Archipelago, the sun and moon, the mountains and streams, the Divine Ancestors, etc., etc. So their virtue and power are esteemed wondrous and bountiful.

According to the teachings of our sect we ought to reverence the famous mountain Fuji, assuming it to be the sacred abode of the divine Lord, and as the brain of the whole globe. And, as every child of the Heavenly Deity came into the world with a soul separated from the one original soul of Deity, he ought to be just as the Deity ordered (in sacred Japanese "kannagara") and make Fuji the example and emblem of his thought and action. For instance, he must be plain and simple as the form of the mountain, make his body and mind pure as the serenity of the same, etc. We should respect the present world with all its practical works, more than the future world; pray for the long life of the Emperor and the peace of the country, and, by leading a life of temperance and diligence, coöperating with one another in doing public good, we should be responsible for the blessings of the country.

The founder of this sect is Hasegawa Kakugyô, who was born in Nagasaki, of the Hizen province, in 1541. About this time the whole empire was greatly disturbed by a long series of atrocious civil strifes, accompanied by famine and pestilence; and the people were deeply alarmed at frightful changes due to physical phenomena. In the eighteenth year of his age, Hasegawa, full of grief at the gloomy state of things over the country, set out on a pilgrimage to various sanctuaries of famous mountains and lakes, Shintoistic and Buddhistic temples. While he was offering fervent prayers on sacred Fuji, sometimes on its summit and sometimes within its cave, he received inspiration through the miraculous power of the mountain, and becoming convinced that this place is the holy abode of Ame-no-minakanushi-no-kami, he founded a new sect and propagated the creed all over the empire.

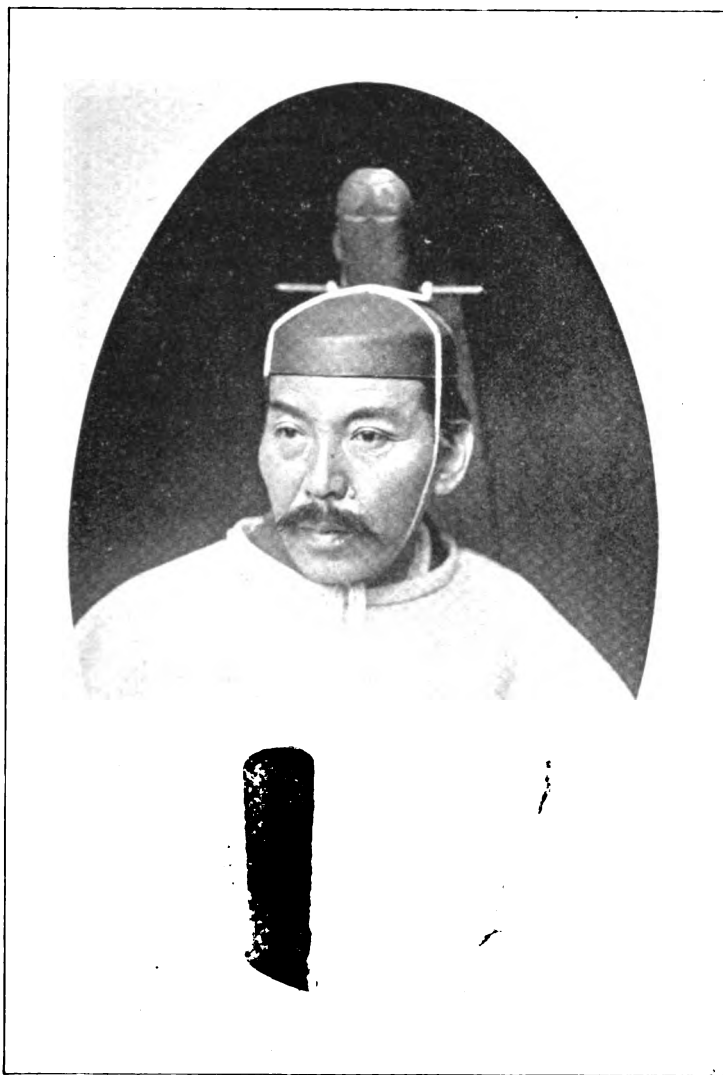
After his death in the cave, in his hundred and sixth year, the light of the doctrines was handed down by a series of teachers. The tenth of them was my father, Shibata Hanamori, born at Ogi of the Hizen province in 1809. He was also in the eighteenth year of his age when he adopted the doctrine of this sect. Amidst the revolutionary war of Meiji, which followed immediately, he exerted all his power to propagate his faith by writing religious works and preaching about the provinces. He corrected and reformed the old dogmas and prejudices, and gave a new appellation "Zhikkô" to the sect formerly known as the Fuji sect. In 1891, in his eighty-second year, he returned to the Shades, and I succeeded him as president of the sect.

Now I have given a short sketch of the doctrines of our religion and of its history. In the next place let me express the humble views that I have had for some years on religion.

As our doctrines teach us, all animate and inanimate things were born from One Heavenly Deity, and every one of them has its particular mission ; so we ought to love them all and also to respect the various forms of religion in the world. They are all based, I believe, on the fundamental truth of religion ; the difference between them is only in the outward form, influenced by variety of history, the disposition of the people, and the physical conditions of the places where they originated. As it is impracticable now to combine them into one religion, the religionists ought, at least, to conquer hostile feelings ; to try to find out the common truth which is hidden in all forms of religious thought, and to unite their strength in searching for the common object of religions.

Lastly, there is one more thought that I wish to offer here. While it is the will of Deity and the aim of all religionists, that all his beloved children on the earth should enjoy peace and comfort in one accord, many countries look still with envy and hatred toward one another, and appear to seek for opportunities of making war under the slightest pretext, with no other aim than of wringing out ransoms or robbing a nation of its land. Thus regardless of the abhorrence of the Heavenly Deity, they only inflict pain and calamity on innocent people. Now and here my earnest wish is this, that the time should come soon, when all nations on the earth will join their armies and navies with one accord, guarding the world as a whole, and thus prevent preposterous wars with each other. They should also establish a supreme court in order to decide the case, when a difference arises between them. In that state no nation will receive unjust treatment from another, and every nation and every individual will be able to maintain their own rights and enjoy the blessings of providence. There will thus ensue, at last, the universal peace and tranquillity, which seem to be the final object of the benevolent Deity.

For many years such has been my wish and hope. In order to facilitate and realize this in the future, I earnestly plead that every religionist of the world may try to edify the nearest people to devotion, to root out enmity between nations, and to promote our common object.



RIGHT REV. REUCHI SHIBATA, JAPAN.

"I CANNOT HELP DOING HONOR TO THE PARLIAMENT OF RELIGIONS HELD HERE IN CHICAGO AS THE PARTIAL EFFORT OF THOSE PHILANTHROPIC BROTHERS WHO HAVE UNDERTAKEN THIS THE GRANDEST MEETING EVER HELD."

CONCESSION TO NATIVE IDEAS, HAVING SPECIAL REFERENCE TO HINDUISM.

BY REV. T. E. SLATER, OF BANGALORE, INDIA.

The Hindus, by instinct and tradition, are the most religious people in the world. They are born religiously, they eat, bathe, shave and write religiously, they die and are cremated or buried religiously, and for years afterward are devoutly remembered religiously. They will not take a house or open a shop or office, they will not go on a journey or engage in any enterprise without some religious observance. We thus appeal in our missionary effort to a deeply religious nature; we sow the gospel seed in a religious soil.

The religion of a nation is its sacred impulse toward an ideal, however imperfectly apprehended and realized it may be. The spirit of India's religions has been a reflective spirit, hence its philosophical character; and to understand and appreciate them we must look beyond the barbaric shows and feasts and ceremonies, and get to the undercurrents of native thought. Hinduism is a growth from within; and to study it we have to lay bare that inward, subtle soul which, strangely enough, explains the outward form with all its extravagances; for India's gross idolatry is connected with her ancient systems of speculative philosophy, and with an extensive literature in the Sanskrit language: her Epic, Puranic and Tantrika mythologies and cosmogonies have a theosophic basis.

India, whose worship was the probable cradle of all other similar worships, is the richest mine of religious ideas; yet we cannot speak of the religion of India. What is styled "Hinduism" is a vague eclecticism, the sum total of several shades of belief, of divergent systems, of various types and characters of the outward life, each of which at one time or another calls itself Hinduism, but which, apparently, bears little resemblance to the other beliefs. Every phase of religious thought and philosophic speculation has been represented in India. Some of the Hindu doctrines are theistic, some atheistic and materialistic, others pantheistic—the extreme development of idealism. Some of the sects hold that salvation is obtained by practicing austerities and by self-devotion and prayer; some that faith and love (*bhakti*) form the ruling principle; others that sacrificial observances are the only means. Some teach the doctrine of predestination; others that of free grace.

It is hard for foreigners to understand the habits of thought and life that prevail in a strange country, as well as all the changes and sacrifices

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that conversion entails; and, with our brusque, matter-of-fact Western instincts, and our lack of spiritual and philosophic insight, we too often go forth denouncing the traditions and worship of the people, and, in so doing, are apt, with our heavy heels, to trample on beliefs and sentiments that have a deep and sacred root. A knowledge of the material on which we work is quite as important as deftness in handling our tools; a knowledge of the soil as necessary as the conviction that the seed is good.

Let us glance now, in the briefest manner, at some of the fundamental ideas and aspects of Brahmanical Hinduism, that may be regarded as a preparation for the Gospel, and links by which a Christian advocate may connect the religion of the incarnation and the cross with the higher phases of religious thought and life in India. It should be borne in mind, however, throughout, that this foreshadowing relation between Hinduism and Christianity is ancient rather than modern, that these "foreshadowings" of the gospel are unsuspected by the masses of the people; and, further, that the points of similarity between the two faiths are sometimes apparent rather than real; and that the whole inquiry becomes clear only as we realize that Hinduism has been a keen and pathetic search after a salvation to be wrought by man, rather than a restful satisfaction in a redemption designed and offered by God.

The underlying element of all religions, without which there can be no spiritual worship, is the belief that the human worshiper is somehow made in the likeness of the divine. And the central thought of India, which binds together all its conflicting elements, is the revelation of life, the progress of the pilgrim soul through all finite existences to reunion with the infinite. From the opening youthful hopefulness and self-sufficiency depicted in the songs of the Rig-veda, where the spirit is bright and joyous, and homage is given to the forms and powers of nature—the mirror of man's own life and freedom—on through the dreary stage, where "the weary weight of this unintelligible world" presses upon the mind, and the soul wakes from the illusive dream of childhood to experience a bitter disappointment, to realize that the search for individual happiness in the finite or phenomenal is a futile one, to find that the world is a vain shadow, an empty show, the reverence of the Indian has not been for the material form, but for pure spirit—for his own conscious soul—whose essential unity with the divine is an axiomatic truth, and whose power to abide in the midst of all changes is the test of its everlasting being—the proof of its immortality.

The ideal, then, before which the Indian agnostic bows is the spirit of man. The soul retires within itself, in a state of ecstatic reverie, the highest form of which is called Yoga, and meditates on the secret of its own nature; and having made the discovery, which comes sooner or later to all, that the world, instead of being an elysium, is an illusion, a vexation of spirit, the speculative problem of Indian philosophy and the actual struggle of the religious man, have been how to break the dream, get rid of the impostures

of sense and time, emancipate the self from the bondage of the fleeting world, and attain the one reality—the invisible, the divine. This can only be achieved by becoming detached from material things, by ceasing to love the world, by the mortification of desire. And though this “love of the world” may have little in common with the idea of the Apostle John, yet have we not here an affinity with the affirmation of Christianity, that “the things which are seen are temporal; but the things which are not seen are eternal,” (2 Cor. iv. 18); that “the world passeth away, and the lust thereof,” (1 John ii. 17)? though the Christian completion of that verse—“but he that doeth the will of God abideth forever”—marks the fundamental defect of pantheistic India and its striking contrast to the gospel.

For the God of Hinduism is a pure Intelligence, a Thinker; not a Sovereign Will as in Islâm, nor the Lord of Light and Right as in Parseeism, still less having any Paternal or Providential character. Nothing is created by his power, but all is evolved by emanation, from the one eternal Entity, like sparks from fire. No commands come from such a Being, but all things flow from him, as light from the sun, or thoughts from a musing man. Hence, while between God and the worshiper there is the most direct affinity, which may become identity, there exists no bond of sympathy, no active and intelligent coöperation, and no quickening power being exercised on the human will, and in the formation of character, the fatal and fatalistic weakness of Hindu life appears, which renders the Gospel appeal so often powerless; the lost sense of practical moral distinction, of the requirements of conscience, of any necessary connection between thought and action, convictions and conduct, of Divine authority over the soul, of personal responsibility, of the duty of the soul to love and honor God, and to love one's neighbor as one's self.

Idolatry itself, foolish and degrading as it is, seeks to realize to the senses what otherwise is only an idea; it witnesses, as all great errors do, to a great truth; and it is only by distinctly recognizing and liberating the truth that underlies the error, and of which the error is the counterpart, that the error can be successfully combated and slain. Every error will live as long, and only as long as its share of truth remains unrecognized. Adapting words that Archdeacon Hare wrote of Dr. Arnold: “We must be iconoclasts, at once zealous and fearless in demolishing the reigning idols, and at the same time animated with a reverent love for the ideas that the idols carnalize and stifle.” Idolatry is a strong human protest against pantheism, which denies the personality of God, and atheism, which denies God altogether; it testifies to the natural craving of the heart to have before it some manifestation of the Unseen—to behold a humanized god. It is not, at bottom, an effort to get away from God, but to bring God near.

Once more. The idea of the need of sacrificial acts, “the first and primary rites”—eucharistic, sacramental and propitiatory—bearing the closest parallelism to the provisions of the Mosaic economy, and prompted by a sense of personal unworthiness, guilt and misery—that life is to be for-

feited to the divine Proprietor -- is ingrained in the whole system of Vedic Hinduism. A sense of original corruption has been felt by all classes of Hindu, as indicated in the prayer :

"I am sinful, I commit sin, my nature is sinful. Save me, O thou lotus-eyed Hari, the remover of sin."

The first man, after the deluge, whom the Hindus called Manu, and the Hebrews Noah, offered a burnt offering. No literature, not even the Jewish, contains so many words relating to sacrifice as Sanskrit. The land has been saturated with blood.

The secret of this great importance attached to sacrifice is to be found in the remarkable fact that the authorship of the institution is attributed to "Creation's Lord" himself and its date is reckoned as coeval with the creation. The idea exists in the three chief Vedas and in the Brahmanas and Unpanishads that Prajapati, "the lord and supporter of his creatures" -- the Purusha (primeval male) -- begotten before the world, becoming half immortal and half mortal in a body fit for sacrifice, offered himself for the devas (emancipated mortals) and for the benefit of the world ; thereby making all subsequent sacrifice a reflection or figure of himself. The ideal of the Vedic Prajapati, mortal and yet divine, himself both priest and victim, who by death overcame death, has long since been lost in India. Among the many gods of the Hindu pantheon none has ever come forward to claim the vacant throne once revered by Indian rishis. No other than the Jesus of the Gospels -- "the Lamb slain from the foundation of the world" -- has ever appeared to fulfill this primitive idea of redemption by the efficacy of sacrifice ; and when this Christian truth is preached it ought not to sound strange to Indian ears. An eminent Hindu preacher has said that no one can be a true Hindu without being a true Christian.

But one of the saddest and most disastrous facts of the India of to-day is that modern Brahmanism, like modern Parseeism, is fast losing its old ideas, relaxing its hold on the more spiritual portions, the distinctive tenets, of the ancient faith. Happily, however, a reaction has set in, mainly through the exertions of European scholars and of the Arya-Somaj ; and the more thoughtful minds are earnestly seeking to recover from their sacred books some of the buried treasures of the past.

For the idea of a divine revelation -- a "Word of God" -- communicated directly to inspired sages or rishis, according to a theory of inspiration higher than that of any other religion in the world, is perfectly familiar to Hindus, and is, indeed, universally entertained. Yet the conclusion reached is this : that a careful comparison of religions brings out this striking contrast between the Bible and all other scriptures ; it establishes its *satisfying* character in distinction from the *seeking* spirit of other faiths. The Bible shows God in quest of man rather than man in quest of God. It meets the questions raised in the philosophies of the East, and supplies their only true solution.

The Vedas present "a shifting play of lights and shadows; sometimes the light seems to grow brighter, but the day never comes." For, on examining them, we note a remarkable fact. While they show that the spiritual needs and aspirations of humanity are the same—the same travail of the soul as it bears the burdens of existence—and contain many beautiful prayers for mercy and help, we fail to find a single text that purports to be a Divine answer to prayer, an explicit promise of Divine forgiveness, an expression of experienced peace and delight in God, as the result of assured pardon and reconciliation. There is no realization of ideas. The Bible alone is the Book of Divine Promise—the revelation of the "exceeding riches of God's grace"—shining with increasing brightness till the dawn of perfect day. And for this reason it is unique, not so much in its ideas as in its vitality; a living and regulating force, embodied in a personal, historic Christ, and charged with unfailing inspiration.



HUSBAND AND WIFE, PROFESSING THE SHINTO FAITH, ON A PILGRIMAGE,

THE SUPREME END AND OFFICE OF RELIGION.

BY THE REV. WALTER ELLIOTT, O.S.P.

The end and office of religion is to direct the aspirations of the soul toward an infinite good, and to secure a perfect fruition. Man's longings for perfect wisdom, love and joy are not aberrations of the intelligence, or morbid conditions of any kind; they are not purely subjective, blind reachings forth toward nothing. They are most real life, excited into activity by the infinite reality of the Supreme Being, the most loving God, calling his creature to union with himself. In studying the office of religion we therefore engage in the investigation of the highest order of facts, and weigh and measure the most precious products of human conduct—man's endeavors to approach his ideal condition.

Reason, if well directed, dedicates our best efforts to progress toward perfect life; and if religion be of the right kind, under its influence all human life becomes sensitive to the touch of the divine life from which it sprang. The definition of perfect religious life is, therefore, equivalent to that of most real life; the human spirit moving toward perfect wisdom and joy by instinct of the divine Spirit acting upon it both in the inner and outer order of existence.

REGENERATION. But man's ideal is more than human. Man would never be content to strive after what is no better than his own best self. The longing toward virtue and happiness is for the reception of a superior, a divine existence. The end of religion is regeneration.

The final end of all created existence is the glory of God in his office of Creator. As man is a micro-cosmos, so the human nature of the God-man, Jesus Christ, is the culminating point at which the creative act attains to its summit and receives its last perfection. In that humanity, and through it in the Deity with which it is one person, we all are called to share. The supreme end and office of religion is to bring about that union and to make it perfect.

THE NEW LIFE. "The justification of a wicked man is his translation from the state in which man is born as a son of the first Adam, into the state of grace and adoption of the sons of God by the second Adam, Jesus Christ our Saviour." These words of the Council of Trent affirm that the boon of God's favor is not merely restoration to humanity's natural innocence. God's friendship for man is elevation to a state higher than nature's highest, and infinitely so, and yet a dignity toward which all men are drawn by the unseen attraction of divine grace, and toward which in their better moments they consciously strive, however feebly and blindly.

Religion, as understood by Christianity, means new life for man, different life, additional life, a superior and transcendent life, which is nothing less than the natural life of God, given to man to elevate him to a participation in the Deity—into a plane of existence which naturally belongs to God alone.

ATONEMENT FOR SIN.—It may be asked, why does Christ elevate us to union with his Father through suffering? The answer is, that God is dealing with a race which has degraded itself with rebellion and with crime, which naturally involve suffering.

God's purpose is now just what it was in the beginning, to communicate himself to each human being, and to do it personally, elevating men to brotherhood with his own divine Son, making them partakers of the same grace which dwells in the soul of Christ, and sharers hereafter in the same blessedness which he possesses with the Father. To accomplish this purpose God originally constituted man in a supernatural condition of divine favor. That lost by sin, God, by an act of grace yet more signal, places his Son in the circumstances of humiliation and suffering due to sin. This is the order of atonement, a word which has come to signify a mediation through suffering, although the etymological meaning of it is bringing together into one.

In the present order of things atonement is first, but originally mediation, as it was the primary need of imperfect nature, was likewise God's initial work. As things are, too, the righteousness through sharing the cross of Christ elevates man to a degree of merit impossible if the gift were purely and simply a boon.

A mistaken view of this matter of atonement is to be guarded against. For if there is any calamity surpassing the loss of consciousness of sin, it is the loss of consciousness of human dignity. If I must believe a lie, I had rather not choose the monstrous one that I am totally depraved. I had rather be a Pelagian than a Predestinarian. But neither of these is right. Christ and his church are right; and they insist that the divine life and light are communicated to us as being sinners, and in an order of things both painful to nature and superior to it, and yet will allow no one to say that any man is or can be totally depraved.

Religion is positive. It makes me good with Christ's goodness. Religion does essentially more than rid me of evil. In the mansions of the Father, Sorrow opens the outer door of the atrium in which I am pardoned. and Love leads to the throne-room. If forgiveness and union be distinct, it is only as we think of them, for to God they are one. And this is to be noted: all infants who pass through the laver of regeneration have had no conscious experience of pardon of any kind, and yet will consciously enjoy the union of filiation for ever. Nor can it be denied that there are multitudes of adults whose sanctification has had no conscious process of the remission of grave sin, for many such have never been guilty of it. To

excite them to a fictitious sense of sinfulness is untruthful, unjust and unchristian. Hounding innocent souls into the company of demons is false zeal and is cruel. Yet with some it seems the supreme end and office of religion. This explains the revolt of many, and their bitter resentment against the ministers and ordinances of religion, sometimes extending to the God whose caricature has been seated before their eyes on the throne of false judgment. No order of life needs truthfulness, strict and exact in every detail, so much as that known as the religious. The church is the pillar and ground of truth. The supreme end and office of religion is not the expiation of sin, but elevation to union with God.

PARDON AND LOVE.—The expiation of sin is the removal of an obstacle to our union with God. Nothing hinders the progress of guileless or repentant souls, even their peace of mind, more than prevalent misconceptions on this point. Freed from sin, many fall under the delusion that all is done; not to commit sin is assumed to be the end of religion. In reality pardon is but the initial work of grace, and even pardon is not possible without the gift of love.

The completion of man's being is his glorification in the Godhead: this is the answer to those who are shocked at the thought that Christ came into the world as a mere sin-victim. Christ's sorrow is indeed our atonement, but the end he had in view is the ecstatic joy of the union of human nature with the divine nature.

THE PROCESS.—The process, on man's part, of union with God, is free and loving acceptance of all his invitations, inner and outer, natural and revealed, organic and personal. This is affirmed by the dogma of Trent: "Justification is not solely the remission of sins, but is the sanctification and renewal of the inner man *by the voluntary reception of grace and gifts.*" The main practical lesson of which is that love, the unitive virtue, reigns supreme in Christian life, which is the union of the divine and human. Love is a virtue as supremely necessary for pardon as for perfection. And if obedience be required it should be perfect or instinctive obedience. The instinct of rational obedience is love.

Loving God is the practical element in our reception of the Holy Spirit. The fruition of love is union with the beloved. If to be regenerated means to be born of God, then what is to be sought after is newness of life by the immediate contact with life's source and centre in love. The perfection of any finite being is the closest possible identity with its ideal. The supreme end and office of religion is to cause men by love personally to approximate the ideal, not merely of humanity, but of humanity made one with the Deity.

The carrying out of this process by a dual nature such as man's, is menaced by one of two dangers: either divorce from the bodily and external life of man, or slavery to it and divorce from the spiritual. The former is false mysticism, and the latter is formalism. The one endeavors to etherealize a being who is part of, if monarch of, a visible realm; and this leads to

delusions, not seldom ending in the wild dream that one is irresponsible for deeds done in the flesh—a spectral man. The other is degeneration into externalism, and absorbs the soul in thoughts of the outward means rather than the spiritual ends of religion, forming an unspiritual character.

But Christ, the Son of God and the Son of Man, is the synthesis. As a method or process of human betterment, religion is the fulness of all outer and inner, visible and invisible aids to bring the mind and heart of man under the immediate influence of the Divine Spirit in the union of love. Organizations and authorities and discipline, sacraments and worship, are external channels, helps and incitements to love, instituted by the Son of God, as the extension of his own external divine life.

Religion taken, then, at the highest development, which is Christianity, is the elevation of man to union with God, in an order of life transcending the natural. It attains this end by elevating the soul to heavenly wisdom in divine faith, heavenly life in divine love. This attests itself not only by the outward criterion of unity with Christ's Church, but also by the inner witness of the Spirit; it exalts and extends the consciousness of God; it pervades daily life and transforms it with Christ's heroism; it infuses into the soul the fullest confidence in God's fatherly oversight; it imparts deep tranquillity, and bestows the most joyous sense of loving intercourse with that benign power which alone can secure us the victory over death and hell.

It will be seen that the ideal religious character is not formed by constant absorption in thoughts of the Deity's attribute of sovereignty, but rather by meditation on all the attributes, loving kindness being supreme. For the same reason it is not obedience that holds the place of honor among the virtues; in forming the filial character love is supreme. Love outranks all virtues. The greatest of these is charity.

It never can be said that it is by reason of obedience that men love, but it must always be said of obedience that it is by reason of love that it is made perfect. Obedience generates conformity, but love has a fecundity which generates every virtue, for it alone is wholly unitive. The highest boast of obedience is that it is the first-born of love. As the Humanity said of the Divinity, "I go to the Father, because the Father is greater than I," so obedience says of love, "I go to my parent-virtue, for love is greater than I."

Hence not the least fault we find with the religious separation of the last three hundred years is, that it has unduly accentuated the sovereignty of God.

THE ARGUMENT FOR IMMORTALITY.

BY PHILIP S. MOXOM, D.D.

It is impossible, of course, within the limits of this brief paper, even to state the entire argument for the immortality of man. The most that I can hope to do is to indicate those main lines of reasoning which appeal to the average intelligent mind as confirmatory of a belief in immortality already existent.

Three or four considerations should be noticed at the outset.

First, It is doubtful if any reasoning on this subject would be intelligible to man if he did not have precedently at least a capacity for immortality. However we may define it, there is in man's nature that which makes him susceptible to the tremendous idea of unending existence as an attribute of his own spirit.

Here sits he, shaping wings to fly;
His heart forebodes a mystery,
He names the name Eternity!

It would seem as if only a *deathless* being, in the midst of a world in which all forms of life perceptible by his senses are born and die in endless succession, could think of himself as capable of surviving this universal order. The capacity to raise and discuss the question of immortality has, therefore, implications that radically difference man from all other creatures about him. Just as he could not think of virtue without a capacity for virtue, so he could not think of immortality without at least a capacity for that of which he thinks.

The *second* preliminary consideration is that immortality is inseparably bound up with theism. Theism makes immortality rational, if not necessary. Atheism makes it incredible, if not unthinkable. The highest form of the belief in immortality inevitably roots itself in, and is part of, the soul's belief in God. Most reasonably has Rothe said: "Wer an einem Gott glaubt, der *muß* auch an die Fortdauer des Menschen nach dem Tode glauben. Ohne eine solche, gäbe es keine Welt die als Zweck Gottes denkbar wäre."¹

A *third* consideration is that a scientific proof of immortality, in the ordinary sense of the phrase, "scientific proof," is, at present, impossible. The life of the human spirit is a transcendent fact. It cannot be coördinated with the phenomena of nature on which the scientific mind is turned.

¹ "He who believes in a God *must* believe in the continuance of man after death. Without such a faith there is no world that would be thinkable as an end of God."

Even the miracle of a physical resurrection, while it would be demonstration of revival from death, would not prove immortality; for it would be a transaction quite as much on the plane of the material as revival from a swoon, and as death supervened once it might supervene again. Demonstration of immortality lies solely in the sphere of personal experience. The man who from blindness attains sight has demonstration of the reality of vision, but even he could not demonstrate that reality to blind men. So only the soul that has entered upon immortality has demonstration of that supreme reality; and, "though one should rise from the dead," yet would he be incapable of demonstrating immortality to mortal men.

It is both interesting and immensely suggestive that, while St. Paul evidently argues immortality from the attested resurrection of Jesus, Jesus himself utters no word basing the doctrine of immortality on the mere fact of his return from death into the sphere of sense—perception. True, he said to his disciples: "Because I live ye shall live also,"¹ but that was an affirmation entirely apart from the implication of physical resurrection.

None of the highest, the essentially spiritual facts of man's knowledge and experience fall within the scope of what is known as scientific proof. God, the soul, truth, love, righteousness, repentance, faith, beauty, the good,—all these are unapproachable by scientific tests; yet these, and not salts and acids and laws of cohesion and chemical affinity and gravitation, are the supreme realities of man's life, even in this world of matter and force. Immortality is the conscious experience of the essential and indestructible life of the spirit. In the nature of the case it cannot be subjected to scientific tests.

When one demands scientific proof of immortality, then it is as if he demanded the linear measurement of a principle, or the Troy-weight of an emotion, or the color of an affection, or as if he should insist upon finding the human soul with his scalpel or microstope.²

Another (*fourth*) consideration is that immortality is inseparable from personality. The whole significance of man's existence lies ultimately in its discreteness—in the evolution and persistence of the self-conscious ego. Men cheat themselves with phrases who talk about the re-absorption of the finite soul in the infinite soul, and call that immortality. The finite and the infinite co-exist in this world; that of itself is proof that they may co-exist in the next world, and forever. The absorption of the conscious finite into the infinite is unthinkable save as the annihilation of the finite. Martineau says with great force: "We are here in contact with something greater than the succession of the seasons and the phases of the moon, with the very

¹ Better: "Because I live and ye shall live."

² "It is to a thinking being quite impossible to think himself non-existent, ceasing to think and live; so far does everyone carry in himself the proof of immortality, and quite spontaneously. But as soon as the man will be objective and go out of himself, so soon as he will dogmatically grasp a personal duration to bolster up, in cockney fashion, that inward assurance, he is lost in contradiction."—*Goethe*.

crown and culmination of the world's process; and though its scale be finite, yet in comparison with it the *impersonal* power in the universe is immeasurably lower; so that if, in virtue of its infinity, it really swallowed up the personal life at the end of the mortal term, it would be more like the sacrifice of children to Moloch than the taking of Enoch by God. Personality is not the largest, but it is the highest fact in the known cosmos: and if death has power over it, there is nothing which death spares; it can undo the utmost which the Divine will has wrought."

Equally do they stultify themselves with a false ideal, who, in the beautiful, melancholy prayer of George Eliot, cry:

O, may I join the choir invisible,
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.
So to live is heaven:
To make undying music in the world.

In plain prose, interpreted in accordance with the author's express avowal,¹ this means that the supreme aim of life is to distill aspiration and effort and even personality itself into force that shall feed the life of the coming generation, which, in its turn, shall pour itself in self-effacing tribute into the life of the next, and so on and on, with no result save the bettered phenomenal life of each succeeding generation, generation following generation in eternal prelude to something that never arrives. A thousand ages perish to give a brighter bloom to the thousand and first, which also perishes for the transient benefit of its successor.

With the semblance of deeply religious self-abnegation, this idea of human destiny mocks the heart and hope of man by eternally frustrating the supreme end of a spiritual creation. The treasures of life — of its struggle and passion and pain — are inseparable from personality, from the ever-unfolding and perfecting being in whom the continuity of experience conserves the results of all the divine education of man. The whole movement of human history is toward the perfected individual consciously fulfilling himself in the perfected society — the realized and manifest Kingdom of God.

The destruction of personality is for man the extinction of being. Extinction is remediless waste. In nature there is no waste. Individuals

¹ F. W. H. Myers, in his *Essays*, says: "I remember how, at Cambridge, I walked with her once in the Fellows' Garden of Trinity, on an evening of rainy May; and she, stirred somewhat beyond her wont, and taking as her text the three words which have been used so often as the inspiring trumpet-call of men — the words God, Immortality, Duty — pronounced with terrible earnestness how inconceivable was the first, how unbelievable the second, and yet how peremptory and absolute the third."



WESTMINSTER ABBEY.

perish, but the type remains in perpetually recurring forms that but repeat the antecedent forms by absorbing their disorganized substance. There is succession, and there is economy, but no advance. In man, because he is a spiritual personality, there is the possibility and the realization of endless progress, not the mere recurrence of types nourished on the decay of preceding types.¹

The loss of personality is utter loss of being, and such self-abnegation as the poetess contemplates, were it possible, would be final suicide and the lapse of human life into absolute, hopeless failure. The plea that the desire for "personal immortality" (as if there were or could be an impersonal immortality) is selfish, is at once specious and false. The greatest service which we can render to our kind, present or future, is by and through the fulness and strength and sweetness of personality to which we attain. To covet this is the supreme passion of unselfishness. Being makes doing forever precious and fruitful. "One sows and another reaps," said Jesus, but in order "that both he that sows and he that reaps may rejoice together."

There is no standing-ground between personal immortality and annihilation, as there is none between theism and atheism, between a spiritual faith and the blank negations of materialism. The deepest philosophy underlies the verse of Tennyson when he sings:

That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general Soul,
Is faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside,
And I shall know him when we meet.

1. The argument for immortality presents as its first, if not its weightiest consideration the fact that the belief in the survival of the soul after death is well-nigh universal. Practically it is co-extensive and co-etaneous with the human race. In this respect it is like the belief in God. Within the bounds of our knowledge there is no people, nor even a considerable tribe, entirely destitute of some idea of God. Quatrefages and other anthropologists make this affirmation. In the case of rare apparent exceptions it is safe to assume that these are due to a lack of adequate and accurate knowledge on the part of investigators. So intimately are these two ideas related

¹ "Psychologically, there can be no greater descent than the steps from the personal to the impersonal."—*Martineau*. "I do not know that there is anything in nature (unless it be the reputed blotting out of suns in the stellar heavens) which can be compared in wastefulness with the extinction of great minds; their gathered resources, their matured skill, their luminous insight, their unflinching tact, are not like instincts that can be handed down; they are absolutely personal and inalienable; grand conditions of future power, unavailable for the race, and perfect for an ulterior growth of the individual. If that growth is not to be, the most brilliant genius bursts and vanishes as a fire-work in the night."—*Ibid.*

--the idea of God and the idea of the perdurable soul--that it is not surprising to find them held co-extensively by mankind.

We must not exaggerate the weight of this universal belief as an argument; yet we should not, like even so acute and profound a thinker as Martineau, attach to it less importance than it merits. That an idea is universal at some particular period of time is not necessarily evidence of its truth. Nor is even antiquity a guaranty of truth. Superstitions are old. Still, even in the case of superstitions, we find that they have a core of truth, and it is this which gives them persistence. But when an idea, and an idea of such significance and seriousness as the idea of immortality, is not only universal, but also co-existent with the entire ascertainable history of the race, when that idea gathers strength and clearness and elevation with the progress of mankind, and when that idea is, in part at least, the expression of an aspiration as well as an instinct or intuition, and works as an ennobling energy upon the springs of motive and purpose, allying itself with all that is loftiest and purest in human feeling and hope and endeavor, then its universality takes on a very high evidential value.

Immortality is not merely an idea to which man in his progress upward from the brute has attained; it is also and increasingly a desire.

Thou madest man, he knows not why,
He thinks he was not made to die.

There is in humanity an instinctive revolt against death. This is far more than our natural recoil from the pain of physical dissolution. There is a vague fear of what may be beyond:

The dread of something after death,
The undiscovered country from whose bourne
No traveler returns, puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of.

The fear of death is due in part also to the still imperfect discrimination in the minds of most men between the fact of mere physical dissolution and complete extinction of being. Death is the palpable contradiction of life. Man thinks he was not made to die, and instinctively revolts from the threatened termination of his existence.

The belief in immortality and the aspiration for immortality, notwithstanding apparent exceptions which a particular time, when special moods are dominant, seems to present, grow stronger with the growth of men, and they are strongest in the best. The wisest and the most spiritual may be the least dogmatic, but they hold the firmest and the most efficacious faith in the persistence of the human spirit through and beyond the death of the body. We are dealing here with a broad and multiform fact of experience and observation. Man does believe that he was not made to die, and that belief, allying with itself the most of the faiths and hopes and purposes that

make life worth living, becomes a reasonable evidence that the belief is a result and reflex of the possession of immortality.¹

Moreover, the universality and strength of the desire suggest its fulfillment. There is prophecy in pure and persistent desire, if we believe in God. The principle of correlation in nature gains in significance and scope as it is carried up to the spiritual plane. The adaptation of supply to need in the whole realm of creature-life surely does not cease the moment we rise above the level of sense. It is a fair inference that if a man has an appetite and a need for an existence beyond the material life which he shares with plants and animals, there is provision for that appetite and need in the divine ordering of the universe.

In the experience of men we see instinct growing into idea, and idea ripening into conviction, and conviction shaping not only philosophy but the entire conduct of life. That conviction gives steadiness and scope to the thinker, patience to the sufferer, and energy and inspiration to the toiler, for it makes life intelligible when otherwise it would sink in confusion and hopelessness. "For my own part," says John Fiske, "I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work." Man is God's creature, the evolution of his thought and the product of his love, and his instinctive belief that life is life forevermore is but his "faith in the reasonableness of God's work."

The denial of immortality is always an artificial product of human thinking; it is not a natural stage in the progress of thought, but the corollary of that philosophy which regards humanity not as an end, but as "a local incident in an endless and aimless series of cosmical changes."

2. An argument for immortality is grounded in the nature of the human mind—that is, in the nature of man as an intelligent being. I cannot pause here to consider the materialistic conception of mind which precludes the possibility of life after the organism has perished, because it identifies mind with organism. It will suffice to quote these trenchant sentences from Fiske:

"The only thing which cerebral physiology tells us, when studied with the aid of molecular physics, is against the materialist, as far as it goes. It tells us that, during the present life, although thought and feeling are always manifested in connection with a peculiar form of matter, yet by no possibility can thought and feeling be in any sense the products of matter. Nothing could be more grossly unscientific than the famous remark of Cabanis, that the brain secretes thought as the liver secretes bile. It is not

"1 Jeder fühlt, dass er etwas Anderer ist, als ein von einem Andern einst belebtes Nichts. Daraus entsteht ihm die Zuversicht, dass der Tod wohl seinem Leben, jedoch nicht seinem Daseyn ein Ende machen kann."—*Schopenhauer*.

"Everyone feels that he is something other than a nothing animated by another. From this arises in him the confidence that death, through it may end his life, cannot make an end of his being."

even correct to say that thought goes on in the brain. What goes on in the brain is an amazingly complex series of molecular movements, with which thought and feeling are in some unknown way correlated, not as effects or as causes, but as concomitants. . . . The materialistic assumption . . . that the life of the soul accordingly ends with the life of the body, is perhaps the most colossal instance of baseless assumption that is known to the history of philosophy."

Observe (1) *Man's power of thought*. In the midst of the physical universe, he is, in comparison, by all material measurements, an insignificant mote. Yet within him resides a power to know that universe, to study its structure, phenomena and laws, to discover and subject to his service its forces, and to know himself as at once a part of it and above it. Vast as it is it shrinks into insignificance compared with himself, for search as he will he finds nothing so great as himself, an invisible, imponderable intelligence looking out upon things and recreating them in his imagination—nothing save as he discovers the infinite mind which is the perfect archetype of his own. With his mathematics he measures distances that exhaust the power of symbols to express. With his eye pressed to the telescope that his own genius has invented he penetrates illimitable space and studies the star so remote that its light has sped through millenniums before it reached his pedestal, the earth, and yet, as Parker said, "The biggest star is at the little end of the telescope." "He finds as little bar to his mind in time as he finds in space, and actually existent only in the present moment, dwells familiarly amid scenes and events long past, or pushes forward with imaginative insight into ages and experiences in the far future.¹ Subject in common with crystal and plant and beast to the laws and forces of matter, he yet transcends all laws of the material world and is independent of them. Fulfilling his allotted cycle of birth, growth, maturity and decay, like the lower organisms that surround him, he is yet conscious that his mind has no measurable or perceptible cycle, but ever expands and advances and ascends as if possessed of infinite and eternal capabilities. "All our intellectual action," says Emerson, "bestows a feeling of absolute existence."

Between this nature and experience of unlimited intelligence, and the idea of extinction at the end of seventy or eighty years, there is a contrast and contradiction so violent and surprising that the perpetual existence of the mind becomes a necessity of rational thought.² The perishability of

¹ "The mind has the faculty of compressing, by one mighty effort, the incidents of a life, even of centuries, into a flash-like re-enactment."—*Lew Wallace in the Prince of India*.

² "Some of the philosophers who were least divine denied generally the immortality of the soul, yet came to this point, that whatever motions the spirit of man could act and perform without the organs of the body, might remain after death; which were only those of the understanding, and not of the affections, [affections in the philosophical sense] so immortal and incorruptible a thing did knowledge seem to them to be."—*Lord Bacon*.

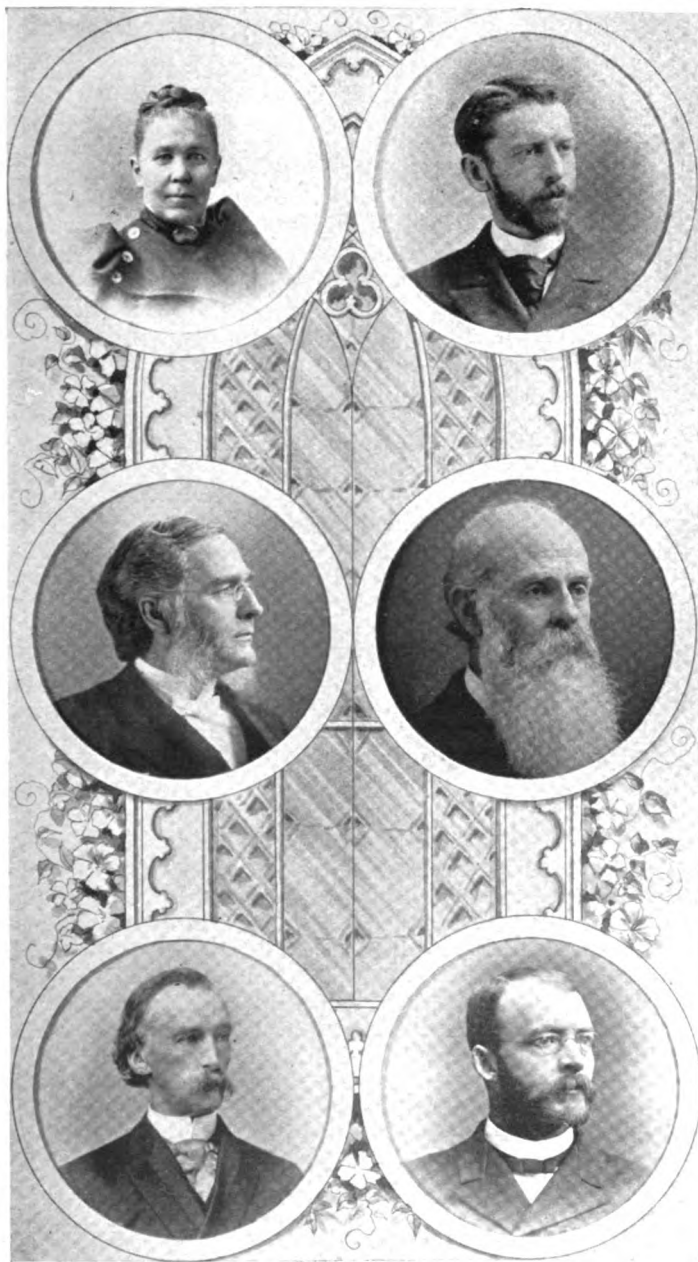
"To me the eternal existence of my soul is proved from my idea of activity."—*Goethe*.

things raises no difficulty to our minds, but from the idea of the perishability of pure intelligence the mind recoils as from something inherently monstrous and incredible.

Observe (2) *Man's capacity for ideals*. A universal characteristic of man, and one that increases with astonishing rapidity as he grows in mental and moral attainments, is his power of conceiving better than he has realized or apparently can realize. He lives a prophetic life. Each step forward brings him to larger promise than fulfilment. He is never satisfied, because every attainment which fulfills his aspiration deepens and broadens his power and impulse to aspire. Every height of knowledge gained discloses other and loftier heights. The future forever beckons him to a larger good. Every life, even the best, is but a prophecy of what it may become. A flower, a tree, or an animal attains completeness; but man does not. His life is a perpetual education. He lives less and less in the realm of mere facts, and more and more in the realm of ideals, continually stimulating himself with the forecasts of his growing capacity to see the true, the beautiful and the good. Day by day he is sweetly tormented by the visions of an ideal excellence that rise in ever new loveliness before him. "We are adapted to infinity; we are hard to please, and love nothing which ends."

Man's capacity for ideals appears prominently in his *ideals of culture*. There is no limit to his desire for knowledge and his aspiration for increasing fullness of being. His daily life, amidst all its sordidness and sluggish or feverish toil for near and low ends, is yet illuminated with glimpses of higher and highest ends. How much of man's labor is absurdly impractical if he be but an ephemeron. The poet, the artist, the thinker, the man or woman who makes bread-winning the avocation and the winning of thoughts and insights, treasures of knowledge and virtue, the vocation, lives not for time, but for eternity. We acquire much that is not only useless, but even cumbersome if death ends all. We begin to know, and die. We begin to be, and perish. Our life is a glorious vestibule that leads to—nothing, unless it be true that our existence here is but a schooling for larger existence hereafter. "We must infer our destiny from the preparation." The culture of which we conceive and for which we aspire and strive derives its entire significance from its everlasting utility.

Even more important than his ideals of culture are man's *ideals of character*. His growth in knowledge and capacity for truth, is not more remarkable than his growth in moral sense, in perception of moral good, in ideals of justice and holiness. He sees a possible excellence of character, and aspires to its attainment. He conceives a moral order of human life and strives to realize it. With every step of advance in power to perceive moral excellence he becomes more vividly conscious of defeat within him and about him. There is a finer justice in his highest thought than is executed in life. There is a richer beneficence in his best feeling than is manifest in human society. Life is full of apparent contradictions of the



MRS. ELIZA R. SUNDERLAND.
REV. E. L. RENFORD.
PROF. C. P. TIELE.

PROF. GEORGE S. GOODSPEED.
REV. SAMUEL M. WARREN.
REV. PHILIP S. MOXOM.

ideal goodness which he cherishes in his mind. A Nero is crowned and a St. Paul is beheaded; a Borgia receives the tiara and a Savonarola is burned at the stake; an Augustus wins an empire and a Christ is crucified. Slowly comes the reversal of human judgments, and succeeding generations right the wrongs of their predecessors; but only because the moral ideals of men rise and expand and develop ever increasing power in the ineradicable faith of an immortality which gives scope to the Divine purpose in the education of man. Immortality is necessary to the perpetuation of man's moral ideals and to save him from falling into utter confusion and despair, in view of the inequalities of human life. "A moral world," says Martineau, "cannot be final unless it be everlasting." Here, as in the realm of pure intelligence, man has no cycle, but a vista of perpetual progress. Goodness and blessedness alike are dreams unrealized, and but for immortality, unrealizable. The soul is cheated of its most splendid heritage if the aspirations and ideals of this life are not prophetic of ultimate experience.

From the moral view of man's nature and life, even more powerfully than from the intellectual view, the mind is turned to the conviction that death is but an incident in the unending life of the soul. "Das höchste Gut ist, praktisch, nur unter der Voraussetzung der Unsterblichkeit der Seele möglich; mithin diese, als unzertrennlich mit dem moralischen gesetz verbunden, ein *Postulat* der reinen praktischen Vernunft."¹

Observe (3) *Man's capacity for love*. Like his capacity for knowledge this is presumptive evidence of immortality, because it has no adequate, no complete satisfaction in this narrow earthly sphere. On the lowest plane of savage life, man shares with the beasts the passions that insure self-preservation and the continuation of the species. But as he slowly rises in the scale of being he develops domestic affections. These pass outward and upward into love of community, tribe, nation, and finally humankind. Philanthropy appears—an unselfish regard for the good of all others. With the growth of religion, he comes to a consciousness of spiritual beings and spiritual relations. He becomes capable not only of self-denial, but also of self-sacrifice. His heart grows large, and the impulse to serve passes into a principle and law of his being. With increasing power to love arises increasing need of love. His nature craves response. The response of his fellow-creatures does not entirely meet his need. Man must have something more than man. His perception of God as the absolute good quickens in his soul an ever-deepening aspiration for divine communion. He feels, often vaguely and intermittently, but with even greater force what Augustine has expressed in his passionate cry: "O God, thou hast made us for thyself, and the heart is disquieted until it rests in thee!"

¹ "The highest good, practically, is possible only under the presupposition of the immortality of the soul; consequently this, as inseparably bound up with the moral law, is a postulate of the pure practical reason."—*Kant*.

As, in the development of his intellectual life, he eagerly presseth his way from the diversity and multiplicity of phenomena to the unity and simplicity of law, and cannot rest short of the universal and absolute Law—the effluence and expression of the absolute mind, so, in his moral and spiritual life, he seeks the coördination and fulfilment of all his moral perceptions and affections in the absolute Good. The Hebrew psalmist has given voice to this deepest human longing: “My heart crieth out for God, for the living God. When shall I come and appear before God?” The goal of his desire is the divine Life and Love in which he feels his being had its spring. In the love of God his love for man is not lost nor lessened. On the contrary it is clarified and strengthened, and carried up to a higher plane. But his capacity both to give and to receive outstrips all power of earthly relationships and experiences to fill. His love and need are greater than the world and time and death. He must have verge in a life that is without bounds. He feels within himself the surge of the infinite sea. In his dreams he hears the music of its waves. He hungers and thirsts for the illimitable and would fain mingle his conscious life with the life of all beings in a blessed reciprocity of perfect and unending love.

Like the exercise of pure reason, the experience of pure love takes him out of all limitations and gives him a sense of absolute being. It is an affirmation—an experience—of immortality.

The supposition that death suddenly reduces man's being to nonentity, quenches the flame of his soaring aspiration, and puts an eternal period to the prophetic out-reach of his heart toward the infinite good, is a denial of the reasonableness of creation and an impeachment of God.

3. An argument for immortality, to many the strongest argument of all, is that which is drawn from revelation. Naturally this argument appeals chiefly to those whose minds have been nourished on the Scriptures of the Old and New Testaments. The implications of the most spiritual utterances of the Hebrew prophets and psalmists are on the side of man's immortality. The teachings of the New Testament are surcharged with the idea and the atmosphere of immortality. Whoever accepts these needs no other argument. To expound them here in detail is unnecessary, even were there time. Revelation, indeed, is broader than the Bible, for it is the communication of spiritual truth to man by the immediate action of the divine spirit, and that is not limited even to the great and incomparable writings of Hebrew prophet and Christian seer. But were we confined to the sacred Scriptures we should have ample ground and reason for the faith

That those we call the dead
Are breathers of an ampler day
For ever nobler ends.

Whatever the Scriptures contain with respect to the triumph of the soul over death reaches highest expression in the personality and teachings of Jesus. Nowhere does Jesus explicitly affirm the abstract truth of man's

immortality, but it is the ever present assumption that is absolutely necessary to the intelligibility of his doctrines and his life and death. Many are his sayings which imply the deathlessness of the human spirit. Many and strong are his affirmations of life eternal.

But more impressive even than his words is his constant air and temper. He speaks out of a consciousness of indwelling life to which death, save as an incident in physical experience, is absolutely foreign. These three words that are predominantly expressive of that consciousness are "light," "life" and "God." So domesticated is he in the sphere of eternal moral being, that we feel no shock when he speaks of himself as "the Son of Man who is in heaven." The consciousness of Jesus, as revealed in his speech, approaches as near to a demonstration of immortality as is possible to souls that have not passed through the gate of death. In his last hours before the betrayal, fully aware of what awaited him, with the seriousness that imminent death must ever give to the calm and thoughtful soul, he spoke to his disciples words, the significance of which lies even less in their explicit sense, weighty as that is, than in the time and situation and manner in which they were spoken: "Let not your heart be troubled. Believe in God, and believe in me. In my Father's house are many abiding places; if it were not so I would have told you, because I go to prepare a place for you. I am coming again, and will receive you to myself; that where I am ye may be also."

One cannot read those words, even at this remote day, without feeling the calm certainty as of impregnable faith and clear insight which breathes through them to infect the heart with happy confidence.

The teaching of Jesus, in its entire scope, is unintelligible apart from the faith in immortality, and the unique person of Jesus and his transcendent life among men, and his profound and ever-deepening influence on human lives, are inexplicable apart from the fact of immortality. Out of a full consciousness of an indwelling divine life which could not know death, He said: "Because I live, ye shall live also." Such a personality and such a life would make man immortal by contagion. With true insight Emerson exclaimed: "Jesus explained nothing, but the influence of him took people out of time, and they felt eternity."

Of revelation as a subjective experience, in its bearing on the argument for immortality, little has been said, but somewhat has been implied, in the preceding discussion. There remains space only for a suggestive word. The communication of God with man is not limited to objective means and forms. In the deeper and simpler spiritual natures there is a witness of the ever immanent God. In man's experience there are moments of illumination that compensate for weary years of doubt and struggle and pain. There are crises in our lives when we suddenly grow conscious of the real greatness of our nature through the disclosure within us of capacities that nothing but the infinite and the eternal can satisfy. Then the soul recognizes itself in God,

and, through communion with him, immortality passes from a faith into an experience--an actual participation in the eternal thought and love and being of God.

Experience of this sort makes clear the truth that immortality is not only a divine gift, but also a moral achievement of man. In other worlds as well as in this the fit survive, and the fit are they who, perceiving the prize, press their way into fulness of life by the avenues and processes of the spirit.

On the subject of man's immortality the science that deals with the facts and forces of matter has nothing to say, either for or against. To immortality a life of sensual indulgence is insensible or oppugnant. To the soul that knows God and strives toward the ideals of culture and character which rise in divine beckonings before us, immortality dawns in growing reasonableness and attractiveness, grows from a hope into an assurance, and from a serene faith deepens into a conscious experience which neither time nor death can bring to an end.

THE SOUL AND ITS FUTURE LIFE.

BY REV. SAMUEL M. WARREN.

The doctrine set forth in this paper is the doctrine of the New Church, that the soul is substantial—though not of earthly substance—and is the very man; that the body is merely the earthly form and instrument of the soul; and that every part of the body is produced from the soul, according to its likeness, in order that the soul may be fitted to perform its functions in the world, during the brief but important time that this is the place of man's conscious abode.

If, as all Christians believe, man is an immortal being, then the longest life in the world is, comparatively, but as a point, an infinitesimal part of his existence. In this view, it is not rational to believe that that part of man which is for his brief use in this world only, and is left behind when he passes out of this world, is the most real and substantial part of him. Every rational mind perceives that it cannot be so. That is more substantial which is more enduring; and that is the more real part of a man in which his characteristics and his qualities are. All the facts and phenomena of life confirm the doctrine that the soul is the real man. What makes the quality of a man? What gives him character as good or bad, small or great, lovable or detestable? Do these qualities pertain to the body? Every one knows that they do not. But they are the qualities of the man. Then the real man is not the body, but is "the living soul."

The body has absolutely no human quality but what it derives from the soul—not even its human form; and all that is human about it departs when the soul leaves it; even its human form quickly vanishes, and it returns to its common dust. As between the soul and the body, then, there can be no rational question as to which is the substantial and which the evanescent thing.

Again, if the immortal soul is the real man, and is substantial, what must be its *form*? It cannot be a formless thing and be a man. Can it have other than the human form? Reason clearly sees that if formless, or in any other form, he would not be a man. The soul of man, or the real man, is a marvelous assemblage of powers and faculties of will and understanding and the human form is such as it is because it is perfectly adapted to the exercise of these various powers and faculties. In other words, the soul forms itself, under the Divine Maker's hand, into an organism by which it can adequately and perfectly put forth its wondrous and wondrously varied powers, and bring its purposes into acts.

The human form is then primarily and especially the form of the soul,

which is the perfection of all forms, as man, at his highest, is the consummation and fullness of all loving and intelligent attributes.

But when does the soul itself take on its human form? Is it not until the death of the body? Manifestly, if it is the very form of the soul, the soul cannot exist without it, and it is put on in and by the fact of its creation and the gradual development of its powers. It could have no other form and be a human soul. The soul is omnipresent in the material body, not by diffusion, formlessly; but each organ of the soul is within and is the soul of the corresponding organ of the body. Thus the saying of the Apostle Paul is literally and exactly true, that "If there is a natural body there is also a spiritual body" (1 Cor. xv. 44), and that "If the earthly house of our tabernacle be dissolved, we *have* a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v. 1).

That the immortal soul is the very man involves the eternal preservation of his identity. For in the soul are the distinguishing qualities that constitute the individuality of a man,—all those certain characteristics, affectional and intellectual, which make him such or such a man, and distinguish and differentiate him from all other men. He remains, therefore, the same man to all eternity. He may become more and more, to endless ages, an angel of light, even as here a man may advance greatly in wisdom and intelligence, and yet is always the same man.

This doctrine of the soul involves also the permanency of established character. The life in this world is the period of character-building. It has been very truthfully said that a man is a bundle of habits. What manner of man he is depends on what his manner of life has been. This is meant by the words of Scripture, "Their works do follow with them" (Rev. xiv. 13), and "He shall render unto every man according to his deeds" (Matth. xvi. 27).

If evil and vicious habits are continued through life, they are fixed and confirmed and become of the very life, so that the man loves and desires no other life, and does not wish to—will not—be led out of them, because he loves the practice of them. On the other hand, if from childhood a man has been inured to virtuous habits, these habits of virtue become fixed and established and of his very soul and life. In either case the habits thus fixed and confirmed are of the immortal soul and constitute its permanent character. The body, as to its part, has been but the pliant instrument of the soul.

With respect to the soul's future life, the first important consideration is what sort of a world it will inhabit. If we have shown good reasons for believing the doctrine that the soul is not a something formless, vague and shadowy, but is itself an organic human form, substantial, and the very man, then it must inhabit a substantial and very real world. It is a gross fallacy of the senses, that there is no substance but matter, and nothing substantial but what is material. Is not God, the Divine, Omnipotent Creator

of all things, substantial? Can Omnipotence be an attribute of that which has no substance and no form? Is such an existence conceivable? Yet He is not material, and not visible or cognizable by any mortal sense. But we know that he is substantial; and if—as we have shown that reason clearly confirms—the soul is substantial, there is spiritual substance. And of such substance must be the world wherein the soul is eternally to dwell. It is the reality of the spiritual world that makes this world real, just as it is the reality of the soul that makes the human body a reality and a possibility. As there could be no body without the soul, there could be no natural world without the spiritual. It is not rational to believe that the body which the soul briefly inhabits and which is then dissolved is more substantial than the soul itself which endures forever

Not only is that world substantial, but it must be a world of surpassing loveliness and beauty.

Is it reasonable that this material world should be so full of life and loveliness and beauty, where

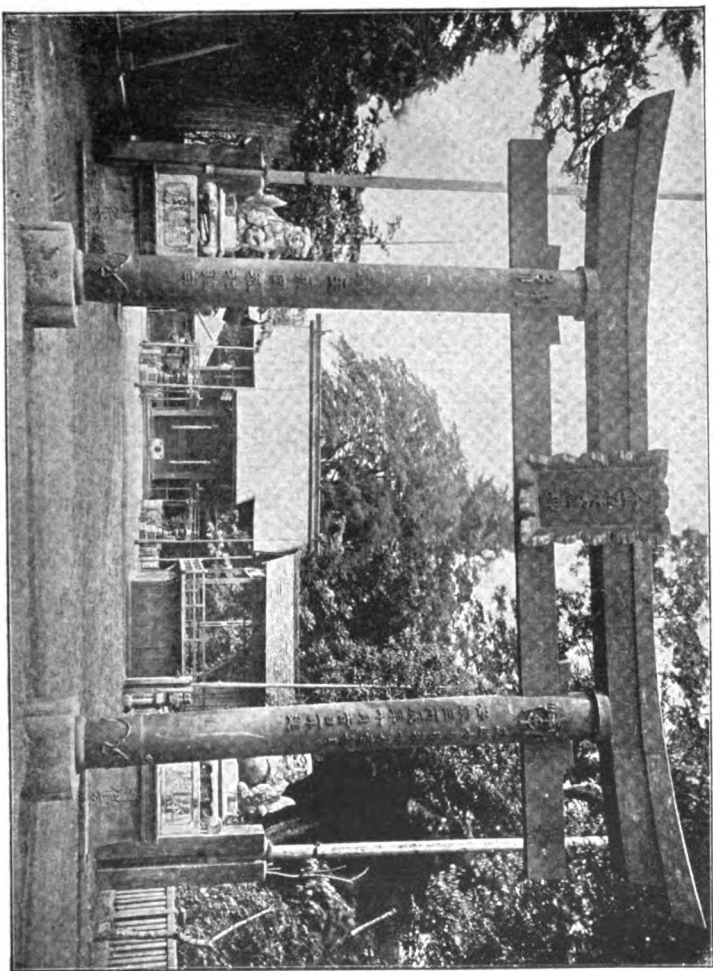
“Nature spreads for every sense a feast,”

to gratify every exalted faculty of the soul, and not the spiritual world wherein the soul is to abide forever?

And the life of that world is human life. The same laws of life and happiness obtain there that govern here, because they are grounded in human nature. Man is a social being, and everywhere in that world, as in this, desires and seeks the companionship of those that are congenial to him, that is, who are of similar quality to himself. Men are thus mutually drawn together by spiritual affinity.

And so it is for a time and in a measure, in the first state and region into which men come when they enter into the spiritual world. They go into that world as they are; and are at first in a mixed state, as in this world. This continues until the real character is clearly manifest, and good and evil are separated. When this state of separation is complete there can be no successful dissimulation; the good and the evil are seen and known as such, and the law of spiritual affinity becomes perfectly operative by their own free volition and choice. Then the evil and the good become entirely separated into their congenial societies. The various societies and communities of the good thus associated constitute heaven; and those of the evil constitute hell, not by any arbitrary judgment of an angry God, but of voluntary choice, by the perfect and unhindered operation of the law of human nature that leads men to prefer and seek the companionship of those most congenial to themselves.

As regards the permanency of the state of those who by established evil habit are fixed and determined in their love of evil life, it is not of the Lord's will, but of their own. We are taught in his holy Word, that he is ever “gracious and full of compassion.” He would that they should turn from their evil ways and live, but they will not; as he said of those of



ENTRANCE GATEWAY TO A SHINTO TEMPLE.

Jerusalem—"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not. *Therefore* your house is left unto you desolate." There is no moment, in this or in the future life, when the infinite mercy of the Lord would not that an evil man should turn from his evil course and live a virtuous and upright and happy life; but they will not in that world for the same reason that they would not in this, because when evil habits are once fixed and confirmed they love them and will not turn from them even "as the sow that is washed returns to her wallowing in the mire" (2 Peter ii. 22). "Can the Ethiopian change his skin, or the leopard his spots? Then may they also do good that are accustomed to do evil" (Jer. xiii. 23). Heaven is a heaven of men: and the life of heaven is human life. The conditions of life in that exalted state are greatly different from the conditions here, but it is *human* life, adapted to such transcendent conditions; and the laws of life in that world, as we have seen, are the same as in this. Man was created to be a free and willing agent of the Lord to bless his kind. His true happiness comes, not in seeking happiness for himself, but in seeking to promote the happiness of others. Where all are animated by this desire, all are mutually and reciprocally blest. Such a state is heaven, according to the day in which it is attained, whether measurably in this world or fully and perfectly in the next. Then must there be useful ways in heaven by which they can contribute to each others happiness. And of such kind will be the employments of heaven; for they must be useful employments. There could be no happiness without them to beings who are designed and formed for usefulness to others. What the employments are in that exalted condition, we cannot well know except as some of them are revealed to us; and of them we have faint and feeble conception. But undoubtedly one of them is attendance upon men in this world. It is written—and the words apply to every man—"He shall give his angels charge over thee, to keep thee in all thy ways" (Ps. xci. 2); and "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" (Heb. i. 14).

FOURTH DAY.

THE NEEDS OF HUMANITY SUPPLIED BY THE CATHOLIC RELIGION.

BY JAMES, CARDINAL GIBBONS, ARCHBISHOP OF BALTIMORE.

[On being introduced to read part of the paper prepared by Cardinal Gibbons, Bishop Keane said :

Cardinal Gibbons has requested me to express his sincere regret that he is not able to be present this morning. He showed his sympathy in the Parliament of Religions by being here at the opening ; he would gladly show his sympathy by being here every day during its continuance. He is here with you in spirit and affection, and his prayer is offered up to Almighty God that the Parliament may lead to God's own results. Now, as it is the desire of the Parliament, and as I trust it will be recognized all through, His Eminence desires to adhere strictly to the program, to treat only the theme suggested by the Parliament to-day—that is to say, the relation between God and man, Religion, the link between the Creator and the created. Whoever has watched the career of Cardinal Gibbons must have remarked that he is pre-eminently a practical man. He always takes a practical view of things ; even in regard to the supernatural he always asks "Will it work?"

Profoundly blessed as he is in what I may call the divine philosophy of religion, he prefers always to regard it with practical eyes. Knowing that religion is the gift of the Creator to his creatures, he knows that religion was given by the Creator in order to benefit and bless his creatures. So Cardinal Gibbons looks and asks : How does religion bless mankind ? That is the way he is going to view the great subject this morning. How does the Christian religion, how does the Catholic Church, as the divinely appointed exponent of the Christian religion, bless mankind, enlightening man, purifying man, comforting man, improving man's condition here below and leading him to happiness hereafter ? It is in this practical light, therefore, the Cardinal will now answer the question, — "The Needs of Humanity Supplied by the Catholic Religion."]

We live and move and have our being in the midst of a civilization which is the legitimate offspring of the Catholic religion. The blessings resulting from our Christian civilization are poured out so regularly and so abundantly on the intellectual, moral and social world, like the sunlight and the air of heaven and the fruits of the earth, that they have ceased to excite

any surprise except to those who visit lands where the religion of Christ is little known. In order to realize adequately our favored situation, we should transport ourselves in spirit to ante-Christian times and contrast the condition of the Pagan world with our own.

Before the advent of Christ the whole world, with the exception of the secluded Roman Province of Palestine, was buried in idolatry. Every striking object in nature had its tutelary divinities. Men worshiped the sun and moon and stars of heaven. They worshiped their very passions. They worshiped everything except God only to whom alone divine homage is due. In the words of the Apostle of the Gentiles, "They changed the glory of the incorruptible God into the likeness of the corruptible man, and of birds and beasts and creeping things. They worshiped and served the creature rather than the Creator who is blessed forever." But at last the great light for which the prophets of Israel had sighed and prayed, and toward which even the Pagan sages had stretched forth their hands with eager longing, arose and shone unto them "that sat in darkness and the shadow of death." The truth concerning our Creator, which had hitherto been hidden in Judea, that there it might be sheltered from the world-wide idolatry, was now proclaimed, and in far greater clearness and fullness, unto the whole world. Jesus Christ taught all mankind to know the one true God, a God existing from eternity unto eternity, a God who created all things by his power, who governs all things by his wisdom, and whose superintending providence watches over the affairs of nations as well as men, "without whom not even a bird falls to the ground." He proclaimed a God infinitely holy, just and merciful. This idea of the Deity so consonant to our rational conceptions, was in striking contrast with the low and sensual notions which the Pagan world had formed of its divinities.

The religion of Christ imparts to us not only a sublime conception of God, but also a rational idea of man and of his relations to his Creator. Before the coming of Christ, man was a riddle and a mystery to himself. He knew not whence he came or whither he was going. He was groping in the dark. All he knew for certain was that he was passing through a brief phase of existence. The past and the future were enveloped in a mist which the light of philosophy was unable to penetrate. Our Redeemer has dispelled the cloud and enlightened us regarding our origin and destiny and the means of attaining it. He has rescued man from the frightful labyrinth of error in which Paganism had involved him.

The Gospel of Christ as propounded by the Catholic Church has brought not only light to the intellect, but comfort also to the heart. It has given us "that peace of God which surpasseth all understanding," the peace which springs from the conscious possession of truth. It has taught us how to enjoy that triple peace which constitutes true happiness as far as it is attainable in this life—peace with God by the observance of his commandments, peace with our neighbor by the exercise of charity and justice towards him, and

peace with ourselves by repressing our inordinate appetites and keeping our passions subject to the law of reason, and our reason illumined and controlled by the law of God.

All other religious systems prior to the advent of Christ were national like Judaism, or state religions like Paganism. The Catholic religion alone is world-wide and cosmopolitan embracing all races and nations and peoples and tongues.

Christ alone of all religious founders, had the courage to say to his disciples; "Go, teach all nations." "Preach the Gospel to every creature." "You shall be witnesses to me in Judea and Samaria, and even to the uttermost bounds of the earth." Be not restrained in your mission by national or state lines. Let my Gospel be as free and universal as the air of heaven. "The earth is the Lord's and the fullness thereof." All mankind are the children of my Father, and my brethren. I have died for all, and embrace all in my charity. Let the whole human race be your audience and the world be the theatre of your labors.

It is this recognition of the Fatherhood of God and the Brotherhood of Christ, that has inspired the Catholic Church, in her mission of love and benevolence. This is the secret of her all-pervading charity. This idea has been her impelling motive in her work of the social regeneration of mankind. I behold, she says, in every human creature a child of God and a brother or sister of Christ, and therefore I will protect helpless infancy and decrepit old age. I will feed the orphan and nurse the sick. I will strike the shackles from the feet of the slave, and will rescue degraded woman from the moral bondage and degradation to which her own frailty and the passions of the stronger sex had consigned her.

Montesquieu has well said that the religion of Christ, which was instituted to lead men to eternal life, has contributed more than any other institution to promote the temporal and social happiness of mankind. The object of this Parliament of Religions is to present to thoughtful, earnest and inquiring minds the respective claims of the various religions, with the view that they would "prove all things, and hold that which is good," by embracing that religion which above all others commends itself to their judgment and conscience. I am not engaged in this search for truth, for by the grace of God, I am conscious that I have found it, and instead of hiding this treasure in my own breast, I long to share it with others, especially as I am none the poorer in making others the richer.

But for my part, were I occupied in this investigation, much as I would be drawn towards the Catholic Church by her admirable unity of faith which binds together in a common worship 250 millions of souls; much as I would be attracted towards her by her sublime moral code, by her world-wide catholicity and by that unbroken chain of Apostolic succession which connects her indissolubly with Apostolic times, I would be drawn still more forcibly towards her by that wonderful system of organized benevolence

which she has established for the alleviation and comfort of suffering humanity.

Let us briefly review what the Catholic Church has done for the elevation and betterment of society.

1. The Catholic Church has purified society in its very fountain, which is the marriage bond. She has invariably proclaimed the unity and sanctity and indissolubility of the marriage tie by saying, with her Founder, "What God hath joined together let no man put asunder." Wives and mothers, never forget that the inviolability of the marriage contract is the palladium of your womanly dignity and of your Christian liberty. And if you are no longer the slave of man and the toy of his caprice, like the wives of Asiatic countries, but the peers and partners of your husbands; if you are no longer tenants at will, like the wives of Pagan Greece and Rome, but the mistresses of your household, if you are no longer confronted by usurping rivals, like Mohammedan and Mormon wives, but the queens of the domestic kingdom, you are indebted for this priceless boon to the ancient Church, and particularly to the Roman Pontiffs, who inflexibly upheld the sacredness of the nuptial bond against the arbitrary power of kings, the lust of nobles, and the lax and pernicious legislation of civil governments.

2. The Catholic Religion has proclaimed the sanctity of human life as soon as the body is animated by the vital spark. Infanticide was a dark stain on Pagan civilization. It was universal in Greece with the possible exception of Thebes. It was sanctioned and even sometimes enjoined by such eminent Greeks as Plato and Aristotle, Solon and Lycurgus. The destruction of infants was also very common among the Romans. Nor was there any legal check to this inhuman crime except at rare intervals. The father had the power of life and death over his child. And as an evidence that human nature does not improve with time and is everywhere the same, unless it is fermented with the leaven of Christianity, the wanton sacrifice of infant life is probably as general to-day in China and other heathen countries as it was in ancient Greece and Rome. The Catholic Church has sternly set her face against this exposure and murder of innocent babes. She has denounced it as a crime more revolting than that of Herod because committed against one's own flesh and blood. She has condemned with equal energy the atrocious doctrine of Malthus who suggested unnatural methods for diminishing the population of the human family. Were I not restrained by the fear of offending modesty, and of imparting knowledge where "ignorance is bliss," I would dwell more at length on the social plague of ante-natal infanticide which is insidiously and systematically spreading among us in defiance of civil penalties and of the divine law which says, "Thou shalt not kill."

3. There is no phase of human misery for which the Church does not provide some remedy or alleviation. She has established infant asylums for the shelter of helpless babes who have been cruelly abandoned by their



HIS EMINENCE JAMES, CARDINAL GIBBONS, BALTIMORE.

"OUR BLESSED REDEEMER CAME UPON THIS EARTH TO BREAK DOWN THE WALL OF PARTITION THAT SEPARATED RACE FROM RACE AND PEOPLE FROM PEOPLE AND TRIBE FROM TRIBE, AND HAS MADE US ONE PEOPLE, ONE FAMILY, RECOGNIZING GOD AS OUR COMMON FATHER AND JESUS CHRIST AS OUR BROTHER."

own parents, or bereft of them in the mysterious dispensations of Providence before they could know and feel a mother's love. These little waifs, like the infant Moses, drifting in the turbid Nile, are rescued from an untimely death, and are tenderly raised by the daughters of the Great King, those consecrated virgins who become nursing mothers to them. And I have known more than one such motherless babe who, like Israel's lawgiver in after years, became a leader among his people.

4. As the Church provides homes for those yet on the threshold of life, so too does she secure retreats for those on the threshold of death. She has asylums in which the aged, men and women, find at one and the same time a refuge in their old age from the storms of life, and a novitiate to prepare them for eternity. Thus from the cradle to the grave she is a nursing mother. She rocks her children in the cradle of infancy, and she soothes them to rest on the couch of death.

Louis XIV. erected in Paris the famous Hotel des Invalides for the veteran soldiers of France who had fought in the service of their country. And so has the Catholic Religion provided for those who have been disabled in the battle of life, a home in which they are tenderly nursed in their declining years by devoted Sisters.

The Little Sisters of the Poor, whose congregation was founded in 1840, have now charge of two hundred and fifty establishments in different parts of the globe; the aged inmates of those houses numbering thirty thousand, upward of seventy thousand having died under their care up to 1889. To these asylums are welcomed not only the members of the Catholic religion, but those also of every form of Christian faith, and even those without any faith at all. The Sisters make no distinction of person or nationality or color or creed; for true charity embraces all. The only question proposed by the Sisters to the applicant for shelter is this: Are you oppressed by age and penury? If so, come to us and we will provide for you.

5. She has Orphan Asylums where children of both sexes are reared and taught to become useful and worthy members of society.

6. Hospitals were unknown to the Pagan world before the coming of Christ. The copious vocabularies of Greece and Rome had no word even to express that term.

The Catholic Church has hospitals for the treatment and cure of every form of disease. She sends her daughters of Charity and of Mercy to the battle-field and to the plague-stricken city. During the Crimean war I remember to have read of a Sister who was struck dead by a ball while she was in the act of stooping down and bandaging the wound of a fallen soldier. Much praise was then deservedly bestowed on Florence Nightingale for her devotion to the sick and wounded soldiers. Her name resounded in both hemispheres. But in every Sister you have a Florence Nightingale with this difference, that like ministering angels they move without noise

along the path of duty, and like the Angel Raphael who concealed his name from Tobias, the Sister hides her name from the world.

Several years ago I accompanied to New Orleans eight Sisters of Charity who were sent from Baltimore to reinforce the ranks of their heroic companions or to supply the places of their devoted associates who had fallen at the post of duty in the fever-stricken cities of the South. Their departure for the scene of their labors was neither announced by the press nor heralded by public applause. They rushed calmly into the jaws of death, not bent on deeds of destruction, like the famous six hundred, but on deeds of mercy. They had no Tennyson to sound their praises. Their only ambition was — and how lofty is that ambition — that the recording angel might be their biographer, that their names might be inscribed in the Book of Life, and that they might receive their recompense from Him who has said, "I was sick and ye visited Me, for as often as ye did it to one of the least of My brethren, ye did it to Me." Within a few months after their arrival six of the eight Sisters died victims to the epidemic.

These are a few of the many other instances of heroic charity that have fallen under my own observation. Here are examples of sublime heroism not culled from the musty pages of ancient martyrologies, or books of chivalry, but happening in our own day and under our own eyes. Here is a heroism not aroused by the emulation of brave comrades on the battle-field or by the clash of arms or the strains of martial hymns or by the love for earthly fame, but inspired only by a sense of Christian duty and by the love of God and her fellow-beings.

The Catholic Religion labors not only to assuage the physical distempers of humanity, but also to reclaim the victims of moral disease. The redemption of fallen women from a life of infamy was never included in the scope of heathen philanthropy; and man's unregenerate nature is the same now as before the birth of Christ.

He worships woman as long as she has charms to fascinate; but she is spurned and trampled upon as soon as she has ceased to please. It was reserved for Him who knew no sin to throw the mantle of protection over sinning woman. There is no page in the Gospel more touching than that which records our Saviour's merciful judgment on the adulterous woman. The Scribes and Pharisees, who had perhaps participated in her guilt, asked our Lord to pronounce sentence of death upon her in accordance with the Mosaic law. "Hath no one condemned thee?" asked our Saviour. "No one, Lord," she answered. "Then," said he, "neither will I condemn thee. Go, sin no more."

Inspired by this divine example, the Catholic Church shelters erring females in homes not inappropriately called Magdalen Asylums and Houses of the Good Shepherd. Not to speak of other institutions established for the moral reformation of women, the Congregation of the Good Shepherd at Angers, founded in 1836, has charge to-day of one hundred and fifty

houses, in which upwards of four thousand sisters devote themselves to the care of over twenty thousand females, who had yielded to temptation, or were rescued from impending danger.

8. The Christian Religion has been the unvarying friend and advocate of the bondman. Before the dawn of Christianity, slavery was universal in civilized as well as in barbarous nations. The Apostles were everywhere confronted by the children of oppression. Their first task was to mitigate the horrors and alleviate the miseries of human bondage. They cheered the slave by holding up to him the example of Christ who voluntarily became a slave that we might enjoy the glorious liberty of children of God. The bondman had an equal participation with his master in the sacraments of the Church, and in the priceless consolation which religion affords.

Slave-owners were admonished to be kind and humane to their slaves by being reminded with Apostolic freedom that they and their servants had the same Master in heaven who had no respect of persons. The ministers of the Catholic Religion down the ages sought to lighten the burden and improve the condition of the slave as far as social prejudices would permit, till at length the chains fell from their feet.

Human slavery has at last, thank God, melted away before the noon-day sun of the Gospel. No Christian country contains to-day a solitary slave. To paraphrase the words of a distinguished Irish jurist,—as soon as the bondsman puts his foot on a Christian land, he stands redeemed, regenerated and disenthralled on the sacred soil of Christendom.

9. The Saviour of mankind never conferred a greater temporal boon on mankind than by ennobling and sanctifying manual labor, and by rescuing it from the stigma of degradation which had been branded upon it. Before Christ appeared among men, manual and even mechanical work was regarded as servile and degrading to the freemen of pagan Rome, and was consequently relegated to slaves. Christ is ushered into the world not amid the pomp and splendor of imperial majesty, but amid the environments of an humble child of toil. He is the reputed son of an artisan, and his early manhood is spent in a mechanic's shop. "Is not this the carpenter, the son of Mary?" The primeval curse attached to labor is obliterated by the toilsome life of Jesus Christ. Ever since he pursued his trade as a carpenter, he has lightened the mechanic's tools and has shed a halo around the workshop.

If the profession of a general, a jurist and a statesman is adorned by the example of a Washington, a Taney and a Burke, how much more is the calling of a workman ennobled by the example of Christ. What De Tocqueville said sixty years ago of the United States is true to-day, that with us every honest labor is laudable, thanks to the example and teaching of Jesus Christ.

To sum up. The Catholic Church has taught man the knowledge of God and of himself; she has brought comfort to his heart by instructing

him to bear the ills of life with Christian philosophy. She has sanctified the marriage bond; she has proclaimed the sanctity and inviolability of human life from the moment that the body is animated by the spark of life till its extinction. She has founded asylums for the training of children of both sexes and for the support of the aged poor. She has established hospitals for the sick and homes for the redemption of fallen women. She has exerted her influence towards the mitigation and abolition of human slavery. She has been the unwavering friend of the sons of toil. These are some of the blessings which the Catholic Church has conferred on society.

I will not deny, on the contrary, I am happy to avow that the various Christian bodies outside the Catholic Church have been, and are to-day, zealous promoters of most of those works of Christian benevolence which I have enumerated. Not to speak of the innumerable humanitarian houses established by our non-Catholic brethren throughout the land, I bear cheerful testimony to the philanthropic institutions founded by Wilson and Shepherd, by Johns Hopkins, Enoch Pratt and George Peabody, in the City of Baltimore.

But will not our separated brethren have the candor to acknowledge that we had first possession of the field, that these beneficent movements have been inaugurated by us, and that the other Christian communities, in their noble efforts for the moral and social regeneration of mankind, have in no small measure been stimulated by the example and emulation of the ancient Church?

Let us do all we can in our day and generation in the cause of humanity. Every man has a mission from God to help his fellow being. Though we differ in faith, thank God there is one platform on which we stand united, and that is the platform of charity and benevolence. We cannot, indeed, like our Divine Master, give sight to the blind and hearing to the deaf and speech to the dumb, and strength to the paralyzed limb, but we can work miracles of grace and mercy by relieving the distress of our suffering brethren. And never do we approach nearer to our Heavenly Father than when we alleviate the sorrows of others. Never do we perform an act more God-like than when we bring sunshine to hearts that are dark and desolate. Never are we more like to God than when we cause the flowers of joy and of gladness to bloom in souls that were dry and barren before. "Religion," says the Apostle, "pure and undefiled before God and the Father, is this: To visit the fatherless and the widow in their tribulation, and to keep oneself unspotted from this world." Or, to borrow the words of the Pagan Cicero: "*Homines ad Deos nulla re propius accedunt quam salutem hominibus dando.*" "There is no way by which men can approach nearer to the gods than by contributing to the welfare of their fellow creatures."

RELIGION ESSENTIALLY CHARACTERISTIC OF HUMANITY.

BY THE REV. LYMAN ABBOTT, D.D.

I shall not occupy your time in any words of introduction or peroration, nor shall I attempt to demonstrate the truth of the proposition which I have been asked to speak to. I shall simply endeavor, in a series of statements, to elucidate and interpret, and, in some small measure, apply it.

Religion, then, is essential to humanity. It is not a something or a somewhat external to man, which has been imposed upon him by priest or hierarch here or anywhere. It is not a fungus growth that does not belong to his nature. The power, the baneful power of superstition, lies in the very fact that man is religious, and that his religious nature, inherent in him, has been too often played upon by evil or ignorant men for base or selfish purposes. But this does not countervail the truth that religion itself is an essential, integral part of his own nature.

Religion is the mother of all religions, not the child. The White City at yonder end of Chicago is not the parent of architecture; architecture is the parent of the White City. And the temples and priests and rituals that cover this round globe of ours have not made religion; they have been born of the religion that is inherent in the soul. Religion is not the exceptional gift of exceptional geniuses. It is not what men have sometimes thought poetry or art or music to be, a thing that belongs to a favored few great men, so that the many, strive they never so hard to conform their lives to the light of nature, unless aided by some supernatural or extraordinary acts of grace, can never attain to it. Religion belongs to man, and is inherent in man.

If I may be allowed to use the terms of our own theology, it is not conferred upon man in redemption, it is conferred in creation. It was not first brought into existence at Sinai nor at Bethlehem. Christ came not to create religion, but to develop the religion that was already in the human soul. In the beginning God breathed the breath of life into man, and all men have something of that divine breath in them. They may stifle it, they may refuse to obey that to which it calls them, but still it is in them. They are children of God whether they know it or not. And to their God they are drawn by a power like that which draws the earth to the sun.

Man is a wonderful machine. This body of his is the most marvelous mechanism in the world. Man is an animal, linked to the animal race by

his instincts, his appetites, his passions, his social nature. He has all that the animal possesses, only in a higher and larger degree; but he is more than a machine, more than an animal. He is linked to more than the earth from which he was formed; he is linked to the divine and the eternal. He has in him faith, hope, love—a faith which, if it does not always see the Infinite, at all events always tries to see the Infinite, groping after him if haply he may find him—a hope which if it be sometimes elusive, nevertheless beckons him on to higher and higher achievements in character and condition—a love which beginning in the cradle, binding him to his mother, widens in ever broadening circles as life enlarges, including the children of the home, the villagers, the tribe, the nation, at last reaching out and taking in the whole human race, and in all of this learning that there is a still larger life in which we live and move and have our being, toward which we tend and by which we are fed and inspired.

Max Müller has defined religion as the perception of such a manifestation of the infinite as produces an effect upon the moral character and conduct of man. It is not merely the moral character and conduct: that is ethics. It is not merely a perception of the infinite: that is theology. It is such a perception of the infinite as produces an influence on the moral character and conduct of man. That is religion.

My proposition then is this, that in every man there is an inherent capacity so to perceive the infinite, and that to every man on this round globe of ours God has so manifested himself in nature and in inward experience, as that, taking that manifestation on the one hand, and that power of perception on the other, the moral character and the conduct of man, if he follows the light that he receives, will be steadily improved and enlarged and enriched in his upward progress to the infinite and the eternal. Man is conscious of himself and he is conscious of the world within himself. He is conscious of a perception that brings him in touch with the outer world. He is conscious of reason by which he sees the relation of things. He is conscious of emotions, feelings of hope, of fear, of love. He is conscious of will, of resolve, of purpose; sometimes painfully conscious of resolves that have been broken; sometimes gladly conscious of resolves that have been kept. And in all of this life he is conscious of these things; that he is a perceiving, thinking, feeling, willing creature.

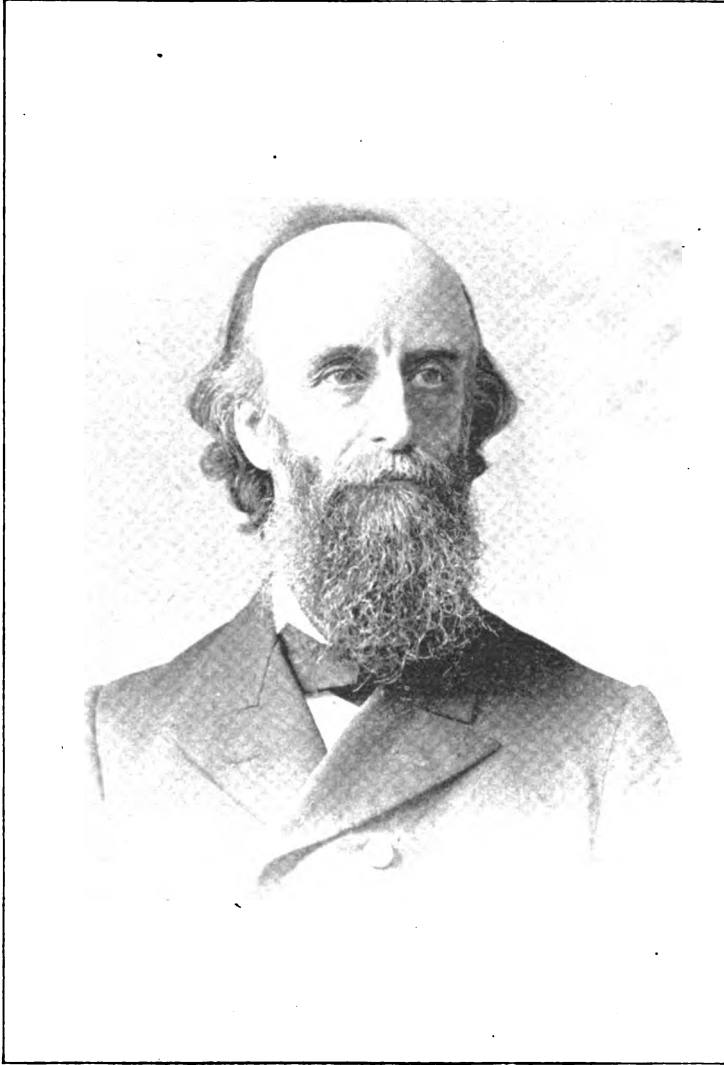
He is also conscious of the world outside of himself, a world of form, of color, of material, of phenomena. They are borne in upon him by his perceiving faculties. And he is also conscious of a relation between himself, the thinking, willing creature that he is, and this outward world that impinges upon him. He is conscious that the fragrance of the rose gives him pleasure and the fragrance of the bone-boiling establishment does not give him pleasure. He is conscious that fire warms him, and he is conscious that fire burns and stings him. He is conscious of hunger; he is conscious of the satisfaction that comes through the feeding of himself when hungry.

He is brought into perpetual contact with this outer world, so he becomes conscious of three things: first, himself; second, the not-self; third, the relation between himself and this not-self. And this relationship is forced upon him by every movement of his life. It begins with the cradle and does not end until the grave. Life is perpetually impinging upon him. He himself is coerced, whether he will or no, to ascertain what is the relationship between this thinking, feeling creature that he calls self, and this outward, material, phenomenal world in the midst of which he lives.

In the pursuit of this inquiry he begins by attributing to all the phenomena that impinge upon him the continuous life that is within him. He thinks that all things are persons. He groups them in classes, he produces them in provinces, he becomes polytheistic. He goes but a very little way through life before he learns there is a larger unity of life than at first he thought. He learns that all phenomena of life are bound together in some one common bond. He learns that behind all the phenomena of nature there is a cause, that behind the apparent there is the real, behind the shadow there is the substance, behind the transitory there is the eternal. The old teachers of the old religions saw that truth which Herbert Spencer has put in axiomatic form in these later days: "Midst all mysteries by which we are surrounded, nothing is more certain than that we are in the presence of an infinite and eternal energy from which all things proceed."

Now he begins to study this energy; for the well-being of his life here, even if there were no hereafter, depends on his understanding what are his relations, not only to the related phenomena of life, but to the infinite and eternal energy from which all these phenomena spring. And in the study of this energy he very soon discovers that it is an intellectual energy. All the phenomena of life have behind them thought-relations. The world has not happened; life is not a chapter of mere accidents; the universe is not a heap of *disjecta membra*; there is a unity which makes life what it is. It is summed up in the very word by which we endeavor to describe all things, "Universe," all forces combined in one.

The relation of these phenomena one to the other he seeks to learn. He talks of laws and forces. Science is not merely the gathering of phenomena here and there; it is the discovery of the relations which exist between phenomena and have existed through eternity. The scientist does not create those relations; he discovers them. He does not make the laws; he finds them. Science is a thought of man trying to find the divine reality that is behind all this transitoriness. Science is the thinking of the thoughts of God after him. He perceives art, the relations of beauty in form, in color, in music. He does not create these relations; he discovers them. They existed before he came upon the stage, and they will continue to exist if by some cataclysm all humanity should be swept off the stage. And in this search for beauty he finds that there, too, he has perceived the infinite. Bach knocks at one door and out there issues one form of music.



REV. LYMAN ABBOTT, D.D., BROOKLYN.

"WE WELCOME IN THIS MOST COSMOPOLITAN CITY OF THE MOST COSMOPOLITAN RACE ON THE GLOBE, THE REPRESENTATIVES OF ALL THE VARIOUS FORMS OF RELIGIOUS LIFE FROM EAST TO WEST AND NORTH TO SOUTH. WE ARE GLAD TO KNOW WHAT THEY HAVE TO TELL US, BUT WHAT WE ARE GLADDEST OF ALL ABOUT IS THAT WE CAN TELL THEM WHAT WE HAVE FOUND IN OUR SEARCH, AND THAT WE HAVE FOUND THE CHRIST."

Mozart another, Mendelssohn another, Beethoven another, Wagner another; each one interprets something of the beauty that lies wrapt up in the possibility of sound, and still the march goes on, still the doors swing open, still the notes come tripping out, still the music grows and grows and grows, and will grow while eternity goes on, for in music we are searching for the infinite and eternal, whether we know it or know it not.

He perceives, however, not only the outward world of things. He perceives an outward world of sentient beings like himself. He sees about him his fellow-men, that they also perceive, reason, hope and fear and love and hate, that they also resolve and break their resolves or keep them. He sees that he is but one of the great company marching along the same highway out of the great unknown in the past toward the same great unknown goal in the future; and he discerns that there is a unity in this humanity. First, he sees it in the family, then in the tribes, then in the nations, and last of all in the whole race. If there were no unity in the human race, there could be no history. History is not the mere narration of things that have happened; history is the evolution of the progress of a united race, coming from the egg into the full-fledged bird of the future. There could be no political economy if there were no unity in the human race, no science, no religion, nothing. We are not a mere set of disintegrated, separate grains of sand in one great heap which we are building up to be blown away. All humanity is united together by unmistakable ties—united with a power that far transcends the local temple, the temple of tribes or nations or creeds or circumstances.

History, political economy, sociology, the whole course of the development of the human race are witnesses that there is not only an infinite energy from which all outward things proceed, but an infinite and eternal moral energy from which all human life proceeds, and in which all human life in its last analysis has its unifying element. Man is compelled to study what this bond of union is. He must know what are the right relationships between himself and his fellow-men. If he fails, all sorts of distresses and calamities come upon him. He must find out what are the right relationships between employer and employed, between governor and governed, between parent and children. He does not make them, but finds out what they are. Let Congress, with a power of thirty millions of people behind it, enact slavery in the American constitution; let the thirty millions say, "We will make a law that the blacks shall be the hewers of wood and the drawers of water, and the white men shall be served by them," and the law that Congress makes, with thirty millions of people behind it, impinges against the divine, eternal and infinite law of human liberty, and goes down with one great crash and is buried forever.

So man is compelled by the very nature of his social and civil organization to seek for an infinite and eternal behind humanity, behind the material and behind the æsthetic. Unconsciously he has been seeking for

the divine, but he awaits the consciousness. He knows that there is a divine, eternal, infinite somewhat, an ideal somewhat, behind all material and all spiritual phenomena, and his emotions are stirred toward that somewhat, stirred to awe, to fear, to reverence, to curiosity, but stirred. So with temple and worship, and ritual and priest, he endeavors consciously to learn who and what this somewhat is that draws him in his moral resolutions to his fellow-man, that speaks the inward voice of righteousness in the conscience of the individual.

Thus we get out of Religion religions—religions that vary according as curiosity or fear or hope or the ethical element or the personal reverence predominates. Religious curiosity wants to know about the infinite and eternal, and it gives us creeds and theologies; the religion of fear gives us the sacrificial system, with its atonements and propitiations; the religion of hope expects some reward or recompense from the great Infinite, and expresses itself in services and gifts, with the expectation of rewards here or in some Elysium hereafter. Then there is the religion which, although it can never learn the nature of the law-giver, still goes on trying to understand the nature of his laws; and, finally, the religion which more or less clearly sees behind all this that there is One who is the ideal of humanity, the infinite and eternal Ruler of humanity, and therefore reveres and worships, and last of all learns to love.

If, in this brief summary, I have carried you with me, you will see that the object of man's search is not merely religion; he is seeking to know the infinite and the eternal. The whole current of human life is a search for the infinite and the divine. All science, all art, all sociology, all business, all government, as well as all worship, are in the last analysis, an endeavor to comprehend the meaning of the great words: Honesty, justice, truth, pity, mercy, love. In vain does the atheist or the agnostic try to stop our search; in vain does he tell us it is a useless quest. Still we press on and must press on. The incentive is in ourselves, and nothing can blot it out of us and still leave us men and women.

God made us out of himself and God calls us back to himself. It would be easier to kill the appetite of man and let us feed by merely shoveling in carbon as into a furnace; it would be easier to blot ambition out of man and to consign him to endless and nerveless content; easier to blot love out of man and banish him to live the life of a eunuch in the wilderness; than to blot out of the soul of man those desires and aspirations which knit him to the infinite and the eternal, give him love for his fellow men and reverence for God. In vain does the philosopher of the barnyard say to the egg, "You are made of egg; you always were an egg; you always will be an egg; don't try to be anything but an egg." The chicken pecks and pecks until he breaks the shell and comes out to the sunlight.

We welcome here to-day, in this most cosmopolitan city of the most cosmopolitan race on the globe, the representatives of all the various forms

of religious life from East to West and North to South. We are glad to welcome them. We are glad to believe that they, as we, have been seeking to know something more and better of the Divine from which we issue, of the Divine to which we are returning. We are glad to hear the message they have to bring to us. We are glad to know what they have to tell us, but what we are gladdest of all about is that we can tell them what we have found in our search, and that we have found the Christ.

I do not stand here as the exponent, the apologist, or the defender of Christianity. In it there have been the blemishes of human handiwork. It has been too intellectual, too much a religion of creeds. It has been too fearful, too much a religion of sacrifices. It has been too selfishly hopeful; there has been too much a desire of reward here or hereafter. It has been too little a religion of unselfish service and unselfish reverence. No! It is not Christianity that we want to tell our brethren across the sea about; it is the Christ.

What is it that this universal hunger of the human race seeks? Is it not these things—a better understanding of our moral relations, one to another, a better understanding of what we are and what we mean to be, that we may fashion ourselves according to the idea of the ideal being in our nature, a better appreciation of the Infinite One who is behind all phenomena, material or spiritual? Is it not more health and added strength and clearer light in our upward tendency to our everlasting Father's arms and home? Are not these the things that most we need in the world? We have found the Christ and loved him and revered him and accepted him, for nowhere else, in no other prophet, have we found the moral relations of men better represented than in the Golden Rule, "Do unto others that which you would have others do unto you." We do not think that he furnishes the only ideal the world has ever had. We recognize the voice of God in all prophets and in all time. But we do think we have found in this Christ, in his patience, in his courage, in his heroism, in his self-sacrifice, in his unbounded mercy and love an ideal that transcends all other ideals written by the pen of poet painted by the brush of artists, or graven into the life of human history.

We do not think that God has spoken only in Palestine and to the few in that narrow province. We do not think he has been vocal in Christendom and dumb everywhere else. No! We believe that he is a speaking God in all times and in all ages. But we believe no other revelation transcends and none other equals that which has been made to man in the one transcendent human life that was lived eighteen centuries ago in Palestine. And we think we find in Christ one thing that we have not been able to find in any other of the manifestations of the religious life of the world. All religions are the result of man's seeking after God. If what I have portrayed to you this morning so imperfectly has any truth in it the whole human race seeks to know its eternal and divine Father. The message of the Incarnation—the glad tidings we have to give to Africa, to Asia, to China, to

the isles of the sea—is this : The everlasting Father is also seeking the children who are seeking him. He is not an unknown, hiding himself behind a veil impenetrable. He is not a being dwelling in the eternal silence ; he is a speaking, revealing, incarnate God. He is not an absolute justice, sitting on the throne of the universe and bringing before him imperfect, sinful man and judging him with the scales of unerring justice. He is a father coming into human life and, in coming into one transcendent human life, so coming into all human life for all time. Perhaps we have sometimes misrepresented our own faith respecting this Christ. Perhaps, in our metaphysical definitions, we have sometimes been too anxious to be accurate, and too little anxious to be true. He himself has said it—he is a door. We do not stand merely to look at the door for the beauty of the carving upon it. We push the door open and go in. Through that door God enters into human life ; through that door humanity enters into the Divine life ; man seeking after God, the incarnate God seeking after man—must the mutual quest be evermore in vain ? Must we not find the end at last, if not in this world, then in that great future after life's troubled dream shall be over, and we shall awake satisfied because we awake in his likeness ?

THE DIVINE BASIS OF THE COÖPERATION OF MEN AND WOMEN.

BY MRS. LYDIA FULLER DICKINSON.

[Seeking the nature of the original bond between men and women, we get no light from secular history, but in sacred history we find it a relation of essential oneness, in which there can be no subjection. But this relation presupposes that each individual is at one with himself.]

According to sacred history, then, marriage, a relation of perfect oneness or equality, a complementary relation, precluding the idea of separation or subjection, is the original bond between individual men and women, because it is the bond between the masculine and the feminine principles in the individual mind. But marriage as we have seen, means harmony, and we have discord in ourselves and in our relations with each other. How then came the departure from the true ideal?

The mind is at variance with itself. One part rules, the other must obey. For the mind, like man and woman, is dual, and is one only in marriage. It is a discordant two when we love what the truth forbids, and a harmonious complementary one when we love what the truth enjoins. By common perception love is the feminine and truth the masculine principle. Love when it is the love of self, leads us astray. It leads us astray as a race. It blinded us to the real good. Truth brings us back to our moorings. But it can only do so by its temporary supremacy over love. This we all know. Our desires must be subject to our knowledge. History repeats the story of our individual experience in larger characters in the relation between man and woman. Each is an individual, that is, each is both masculine and feminine in himself and herself, but in their relations to each other man stands for and expresses truth in his form and activities, while woman stands for and expresses love. Here also as in the individual, the original bond is marriage implying no subjection on the part of either wife or husband, implying on the contrary perfect oneness, mutual and equal helpfulness. But except in the symbolic story of Edenic peace and happiness, none the less true, however, because merely symbolic, we have no historic record of that infantile experience of the race. As I have said, we find man and woman separated when history begins—the woman subject to the man, thus at variance with each other, and by consequence with all others, the original bond broken, discord and strife the rule, might calling itself right wherever it could prevail. The paradise of unreasoning infancy is lost through perverted love. And so, having gone astray, love, the feminine, woman, and perforce women since they stand for woman in both men and women, fall in



OLD CHURCH OF BORGUND, IN NORWAY.

the Divine Providence under subjection. Love blind to the highest good can no longer lead. Truth takes the helm. And man who stands for the truth comes to the front.

Love, when it is the love of good, unites the truth in herself. But when it is the love of evil or self, she divorces truth and unites herself with the false. This briefly is the meaning of the separation between man and woman in the past, namely: 1. The degeneration of love into self-love, and the consequent separation between love and truth in the individual mind, a separation that, blinding us to the highest good, makes it no longer safe for us to follow our desires. 2. The separation between man and woman in the marriage relation, and as a farther consequence, between man and man socially.

[From these premises the writer draws an argument for Woman Suffrage. "Creatively one, man and woman cannot be permanently separated."]

A relation of marriage, or in other words of mutual coöperation all the way through in all the work of both, is the creative relation between man and woman. It follows that as this truth is seen and realized by individual men and women, society will see the same truth as its own law of life, to be expressed, ultimated in all human relations and in the work of the world. This truth alone will lead us back to harmony in all the planes of our associated life, and the dawning recognition of this truth explains, as I believe, the growing interest in the modern question of Woman Suffrage.

Imperfectly as she now apprehends it, Woman Suffrage does, nevertheless, mean for woman a consistent, rational sense of personal responsibility, and it means this so preëminently that I could almost say it means nothing else; because upon this new and higher sense of personal responsibility is to be built all the new and higher relations of woman in the future with herself, with man and with society. This is a theme in itself. I will only say in passing that we are ready for new and higher relations between men and women, that women must inaugurate these relations, that an institution of this truth is the secret of the so-called Woman Movement, of the intellectual awakening of women, of their desire for personal and pecuniary freedom, their laudable efforts to secure such freedom, the sympathy and coöperation of the best men in these efforts, and that the bearing of all these aspects of the movement upon the future of society gives us the vision of the poet, true poet and true prophet in one:

Then comes the statelier Eden back to men,

Then reign the world's great bridals chaste and calm,

Then springs the crowning race of humankind."

I wish to emphasize the point that without the consent of woman, her subjection could never have been a fact of history. Nothing is clearer to my mind than that man and woman (and because of her, let me insist) have all along been one in their incompleteness as they originally were, and will one day again be one in their completeness. In any relation between

man and woman, the most perfect, as well as the most imperfect, man stands for the external or masculine principle of our common human nature. Thus, of course, women always have, do now, and always will, delight in his external leadership. It is the crowning joy and glory of a true woman's life to find in man an embodiment of her own intuition of the highest wisdom. It is her life to do so. She does not really live except in so far as she can do so. She delights to crown him king, and *her* king, who goes before her to execute her will of perfect love. Therefore, in the past when the work to be done has been predominantly masculine, thus apparently separating him from her, although her will has not been the will of perfect love, yet her internal sight of the truth has kept her true to him, even truer than she has always been to herself. She has maintained his assumed supremacy, his external leadership, too often at the expense of the highest truth for both. But in so doing she has preserved the form of the true relation between them for the future, and in this has consisted her leadership from the internal and higher plane.

Now, however, we are confronting another aspect of the relation between man and woman. Under a new impulse derived from woman herself, man is abdicating his external leadership, his external control over her. This he must do because his leadership and control in the past have expressed separation and not union. He must do it for his own as well as her education into a higher idea of marriage. He must make the law in all its aspects toward her conform to this higher idea of the truth that they are complementary of each other quite equally. Not "He for God only, she for God and him," but both alike for God and each other. He must be willing to have her come down into the arena and share his contact with the world, since this is manifestly the providential school in which she is to learn her long-neglected lesson of personal responsibility. She is to learn not only that she has feet of her own upon which she must stand. She must also learn for both their sakes how to stand upon them. The questions before us for solution to-day are preëminently social rather than political. They relate to the well-being of society, not merely to the success of party. They are questions of the very life of man, and of man in the act of taking an upward step in his spiritual development. How will woman meet the responsibilities for which during the last quarter of a century she has been manifestly preparing? This is the question to which she is to-day writing her answer in characters so large that he who runs may read. Past all doubt she is learning her lesson of personal responsibility. She is becoming self-supporting, self-sustaining, self-reliant. She is learning to think and to express her thought, to form opinions and to hold to them. In doing this she is apparently separating herself from man as in the past he has separated himself from her. *Really* separating herself, some say. But we need not fear. We have seen that this cannot be, since love conjoins, not separates. What then? She is sim-

ply doing her part, making herself ready for the new and higher relation with man to which both are divinely summoned.

It is for him to do his part. The end to be attained, a perfect relation between man and woman, symbolized by, but as yet imperfectly realized in, the divine institution of marriage, involves for its realization equal freedom for both. Not independence on the part of either. No such thing is possible. But personal freedom from outward constraint to express one's inward aspirations toward the true and the good—this is absolutely needful to base any genuine relation either between man and man or man and God. This freedom we know we have in our relation with God. We can compel ourselves to obey his law of life for us. But he compels no one either to accept good or to refuse evil. He states the law of our life, and lets us take the consequences of violation. We do the same in society. *With a difference.* God's ways toward man are, as he says, "equal." Man's way toward man is unequal. God's laws of the Divine Providence ordain and secure perfect equality of spiritual opportunity for all. Man's law, through his ignorance, ordains inequality of natural opportunity. But God is All-wise, and man can learn—is learning.

The bearing of this truth upon the relations between man and woman is all with which we have to do at present. Inequality of natural opportunity operates hardly against woman. It is against this inequality that she is now struggling on the material and intellectual plane—that they are struggling, let me say, for no reflecting person can for an instant suppose that the Woman Movement does not include men quite equally with women. They are one, man and woman, let us continue to repeat, until we have effectually unlearned the contrary supposition. The Woman Movement means in the Divine Providence "the hard-earned release of the feminine in human nature from bondage to the masculine." It means the leadership henceforth in human affairs of truth no longer divorced from, but one with, love. It is the last battle-ground of Freedom and Slavery. We are in the dawn of a new and final dispensation. We have succeeded largely in the past—that is, God has succeeded by us. Many forms of slavery have disappeared; but we have also failed. Other forms remain to be dealt with in the new spirit of the New Age. Man has failed as an exponent of wisdom, woman of love. We have gone as far as we can go in the light of past inspiration. That light has become darkness to us. Now we are thrown back upon God for a new illumination. And God, as he always does, has answered our call. He has given a new impulse to the human mind, the impulse to inaugurate the reign of justice or love among men.

This, as I see it, is the inmost secret of the Woman Movement, a movement that includes both men and women, as partakers alike of the woman principle. We are indeed all feminine to the divine, all receptive to the new impulse toward, the new belief in, the brotherhood of man. And this is why

I welcome the struggle for personal freedom on the part of woman, including her struggle for the right of citizenship. It is altogether a new recognition by what is highest in man of the sacredness of the individual, and it insures the triumph of the new impulse.

The personal freedom of woman when achieved on all planes, material, mental and spiritual, will not separate her from man. It will not harm the woman nature in woman. It will on the contrary tend to develop that nature as the fitting complement of the nature of man. It will give her the same opportunity that he has to exercise all her faculties free from outward constraint. It is distinctive character that we want in both men and women, to base true relations between them, and freedom is the only soil in which character will grow. We are still measurably ignorant of the nature of woman in women, of her real capacities, inclinations, and powers, nor shall we know these until women are free to express them in accordance with their own ideas, and not as hitherto, in accordance with man's ideas of them.

In conclusion, there could, of course, be no legal act disenfranchising woman, since she was never legally enfranchised. But as it is her *divinely* conferred privilege to be one with man, the law as it has come to be understood, simply stands for something that could not be, and is therefore misleading and vicious. It stands not only for the subjection of woman, which it has had a right to stand for, but it has also come to mean a real and not apparent separation between man and woman. We must bear in mind that this apparent separation is always of the man from the woman, the masculine from the feminine, truth from love.

The aspect of truth is many and diverse. It sometimes separates, and sometimes conjoins. But "love strikes one hour" only. It always consciously conjoins, and, such is its power, that in the earlier days while the race was still in its immaturity, there was probably no sense of separation between man and woman. By and by, however, the growth of self-love necessitated human government in families, tribes, and finally in states. Even then it is likely that in its beginning, masculine representation was merely an attempt to formulate the perception that man and woman being one should express themselves as one. But in time, such is the blinding love of power inspired by self-love, men, holding the reins, easily came to imagine themselves that one, until at last the law stood for the superior power and intelligence of man apart from woman. Thus the separation between truth and love, man and woman, was fixed in ultimate forms of law. Divorce for any cause became possible. The marriage relation being, as was supposed, primarily legal, the law could destroy as well as create it. This view of marriage is, I hold, the logical outcome of the present legal position of woman, which, "all power being in ultimates," holds the mind away from the truth of the creative oneness of man and woman. The legal enfranchisement of woman, being as it will be the ultimate expression of

their creative oneness, will open the mind to a reception of the truth, thus furthering the inauguration of the true marriage relation between them, which in its turn will give us "the new and crowning race of humankind," developing whence we shall have

"New churches, new economies, new laws
Admitting freedom; new societies
Excluding falsehood,"

And this because "He that sat upon the throne said, Behold I make all things new."

THE RELIGIOUS INTENT.

BY REV. E. L. REXFORD, D.D., OF BOSTON.

VENERABLE BROTHERS,—By the leading of that beneficent Providence which has always attended the fortunes of men, we are brought to this most significant hour in the history of religious fellowship, if indeed it be not the most significant hour in the history of the religious development of the race. What event in the earlier or the later centuries has ever transcended or even closely approached in its import the meaning of this assembly? What day in all the fragmentary annals of good will ever witnessed a fraternity so manifold or a Congress whose constituency was so essentially cosmopolitan? This is a larger *Pentecost* in which a greater variety of people than of old are telling in their various language, custom and achievement, of the wonderful works and ways of God. The Emperor Akbar, in overreaching the special limits of his chosen sect, that he might pay a fitting tribute to the Spirit of Religion in its several forms, displayed a noble catholicity of spirit; but unsupported by the popular sympathies of his age, his generosity was largely personal and resulted in no representative movement. We have had our national and international Evangelical Alliances among Christians, and likewise our national and international Young Men's Christian Associations with assemblies filling the largest halls in Europe and America, but these fellowships have embraced only a slight diversity of opinions and practices in only one division of the religious world, while large numbers of even fellow Christians have been excluded. Great multitudes of people have been gathered to the meeting places of these bodies, but numbers are no test or proof of religious generosity or practice. "Do not even the publicans so?" The portals of the Divine Kingdom have been held but slightly ajar by such untrained Christian hands, while it has been left to the mightier spirit of this day to throw those gates wide open, creaking and groaning on their long rusted and unwilling hinges, it may be, but wide open, and to bid every sincere worshiper in all the world, of whatever name or form, "*Welcome* in the great and all-inclusive name of God, the common Father of all souls."

Those gates may be closed again if ever the shrunken genius of the *small* shall recover the sceptre fallen from its palsied hand in this noble year of unwonted grace, but, closed and bolted and barred and rusted in their ancient sockets, they can never shut out from the living soul the holy and inspiring vision of a Humanity united in spirit and bending in reverence before the God of the whole earth, worshiping the Highest that is known

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and seeking still the Infinite Mystery which ever rewards as it ever retreats, though it be a perpetual Presence.

This is a day and an occasion sacred to the sincere spirit in man, and it is devoutly to be hoped that out of its generosity and its justice a new and self-vindicating definition of true and false religion, of true and false worship, may appear. I would that we might all confess that a sincere worship anywhere and everywhere in the world is a true worship, while an insincere worship anywhere and everywhere is a false worship before God and man. The unwritten but dominant creed of this hour I assume to be that, whatever worshiper in all the world bends before The Best he knows, and walks true to the purest light that shines for him, has access to the highest blessings of Heaven, while the false-hearted and insincere man, whatever his creed or form may be, has equal access if not to the flames, then at least to the dust and ashes and darkness of—hell.

I doubt if at any period very long anterior to this such an assembly could have been convened. Those great aggregations of the world's interests at Paris and London and Philadelphia had no such feature. Men sought to have the world's activities as completely represented in those expositions as possible, but no man had the courage or the inclination to suggest a scheme so daring as that of a Congress of Religions. The tides were not strong enough to sweep the ancient religious bodies from their isolated moorings where they were dreaming the dream of a separate infallibility, out into the great and wide sea where the ever enriching commerce of the world's religious life might endow all souls with an unheard-of wealth of charity and mutual sympathy. This achievement was left to the closing years of a wonderful century wherein a mightier spirit seems swaying the lives of men to higher issues, a time when the very gods seem crowning all the doctrines of the past with the imperial dogma of the *Solidarity of the Race*. The time-spirit has largely conquered, though we cannot close our ears entirely to the sullen cry of a baffled and retreating anger charged with the accusation that the whole import of this Congress is that of infidelity to the only divine and infallible religion. Doubtless such a cry of distress might be heard from some souls in nearly every country and every party represented here, for the reason that nearly everybody is persuaded that he holds the only true and divine faith. Indeed, has not Constantinople joined with Canterbury in chanting a double requiem over the decay and death of all real devotion to the true faith? Every man is the true believer, himself being the judge, while nobody is the true believer if somebody else is permitted to decide. Thus by the traditional methods; but a more helpful charity will concede a divine quality to every man's faith who cherishes it as his best. Let him not forget, however, that there are other men in the world. I revere the father and the mother who begat me, but I revere them the more as I think of them as types of that universal parentage that has begotten all souls. So do I revere the religion into which I was born, but I revere it all



TIBETAN LAMAS.

the more as I think of it as an expression of that universal religious Spirit that holds its eternal seat in the heart of God. I am not willing to stand within the limits of my sect or party and from thence judge of the world. I prefer rather to stand in the world as a part of it, and from thence judge of my party or sect, and even of that great religious division of the world's faith and life in which my lot has fallen. And if Religion as a world-problem be worthy of our study, that worthiness will be found in the great organizing fact that we ourselves have been, are, and forever must be involved in that sacred process which embraces in its mysterious workings not only the rudest primitive beginnings of the religious life of man, but the progressive destinies of all souls. There is no separableness in the providence of that Infinite Being who is over all and through all and in us all.

The primary fact or condition which justifies this Congress in the minds of all reverent and rational men is, that among all the sincere worshippers of all ages and lands, *the religious intent* has always been the same. Briefly but broadly stated, that intent has been to establish more advantageous relations between the worshiper and the being or beings worshipped. The reverse of this is practically unthinkable. To substitute any other motive would be impossible. This one fact lies at the foundation of every religious structure in the world. We have all builded upon it, and this common purpose it is which makes all the varying worships of the world one worship in their primary intention. Here is our basis of fellowship. Claude Lorraine once said that the most important thing for a landscape painter to know is, where to sit down. With a hint so wise as to the choice of an outlook, a man who would faithfully reproduce in art a scene from nature, would choose a place which should command a full and fair view of every determining feature in the landscape. No one object should be allowed to conceal another, but each and all should have faithful recognition. Such a rule must be essential in art but it is not less imperative in the treatment of that spectacle which Religion presents to us in its wide fields; and this observation-point of the identity of the religious intent in all the world, commands the permanent features of every religion in the history of mankind. Some men may, some men will, some men do, shrink from this choice and deny its necessity and much more its desirableness. They will stand aloof and scorn and scoff the thought that there is any possible relation between their religion and that of widely diverse types, but this anchor will hold amid all the tempests of religious wrath that may rage. It grips the immovable rocks. The chains will not break, though an unsympathetic arrogance may corrode them. Ignorance and pride will deny, but intelligence and a living sense of humanity will assert and prove. And after the storm of vituperation shall have spent its fury, and editors shall have written leading articles, and Archbishops and Sultans shall have predicted dire calamities, it will be found that the religious world as well as the scientific and the commercial world is in the relentless grasp of a divine

purpose that will not let the people separate in the deep places of their lives.

Men in the lesser stages of development have been alienated in their religion and by their religion, as if they had been thrust upon this earth from worlds created by hostile gods forever at war with each other, and whose children should legitimately fight in the names of their parent deities. If the history of religion in this world could have commenced with the monotheistic conception, that history would have been very different though productive possibly of lesser results. The bitter chapters of alienation would have been omitted. But history could not begin on that high level in a world where humanity was destined to work out its own salvation, not only with fear and trembling, but with strife and sorrow and vast misapprehension, from an almost helpless ignorance to the freedom and grace of self-poised and masterful souls. The Infinite Wisdom of this universe seems to have decreed that man shall have a great part in the noble task of making himself. A human being fashioned and completed by a foreign power, could never be what man has already become by his failures and his successes in the struggle to win the best results of character. A diadem made of the celestial jewels by the combined skill of all the angels in heaven could not compare with that crown which the human being himself shall create by his own heroic and persistent determination to wrest victory from defeat, success from failure — the determination to pluck the truth out of its mysterious disguises and at last to “think God’s thoughts after him.” This struggle hints the avenues along which God purposes to walk with his children, not only in those fields where the transient things appear, but in those greater fields where the eternal things do not appear save to the eternal spirit.

It has been a difficult problem for the interpreters of man to solve — this fact of frailty and imperfection in the hands of an imperfect deity. Plato could not understand how perfection could create imperfection, and hence his dogma that there was a grading down or a degrading of the deities till one should be reached at last, sufficiently bereft of perfection to create a being as faulty as man is. The Hebrew tradition reports a different solution. Man was created perfect by the perfect God, but he fell from that high original estate and thus became the poor creature he is. The Greek reports a fall of the gods, while the Hebrew reports the fall of man, to explain the existing condition of human necessities. But a better, because truer, account is being reported by a very large and increasing number of students and interpreters: that man was created a being perfect in his possibilities but not in his achievements, and that by a perfect wisdom which even now clothes the lack of achievement with the prophetic glory of the Infinite. This judgment is buttressed by the fact that the highest saints that ever illumined the world have become such by the development and right use of possibilities resting in the nature God gave

them, possibilities touched and quickened by the immanent God who has never forsaken this world.

This Infinite Man was destined to commence at the bottom of the scale, in weakness and ignorance and darkness, a god though he was, not wrecked but undeveloped, and the measureless task before him was and is and forevermore will be, to rise to his ever-waiting but ever-enriching fortunes. He did not live very long in the world without discovering that he was subject to higher powers than himself, and powers, too, that were hostile to him and to each other as he thought; and in his bewildering surprise and fear he invested these powers with a vague personality and treated them very much as he would treat a being like himself who might injure him by stealth, or in the darkness, as from a hidden covert. He saw violence and destruction around him. He suffered personal loss. He met with hardship. His plans were defeated. He encountered sickness and had witnessed death; and he remembered his own mood and saw that when he was violent and inflicted any pain or destruction upon others he was angry, and extending this mood to nature around him—which, however, he had not learned to call “nature”—he said “The spirits are enraged.” And, reasoning from himself again, as he had nothing else to reason from, he remembered how his own wrath had been appeased by gifts from others, and by the same method he sought to placate the anger of his gods. He offered gifts where the most signal displays of violence had been observed, and soon he built altars whereon his sacrifices were offered. And here we find our Infinite Man beginning the first sad but prophetic chronicle of a religion that was, and still is, destined to write the most fascinating chapters in the history of the world. He began the great history of religion in fear. How else could he begin? He did the best he knew. He could not relate the diverse movements of the world around him in any helpful and beneficial unity. Everything was individualized and apparently hostile, and wishing to secure the favor of whatever powers could make or destroy his fortunes, his sacrifices were many. His gods impoverished him while they inspired his hopes. If the fields yielded him no return for his labor, the earth-gods were angry and he would win them even by blood. He goes to his priest who has power with the deities, and does not hesitate to offer even a human being. He procures a shred of human flesh, takes it to his barren ground and offering it there he says, “The harvest will be abundant next year.” If primitive men were defeated in battle it was because the sacrifices were not made on the altars of the gods of battle. These gods were fierce in their demands. Prescott tells us that the followers of Cortez found a pyramid of fifty thousand human skulls of victims offered on the altars of the Aztec war gods. The aborigines of this country are reported to have sacrificed their fairest maidens by placing them in canoes and sending them over the brink at Niagara to appease the anger of the Great Spirit, seen in the fierce violence of the flood.

It is a long and tragic record, but in every scene where costly sacrifices have been made, even the sacrifices of human life and of divine life, ever the same purpose repeats itself, viz.: that man may come into more sympathetic relations with the gods.

It is observable, however, that as human intelligence has increased, the number of deities has diminished. The larger grouping of nature's movements and forces under the direction of one deity permitted the retirement of the separate gods. The child mind does not classify; it individualizes. The instructed mind classifies, and as knowledge has increased the world has grown toward Monotheism. In this growth it has successively dismissed its personal, family, tribal and national gods, slowly discovering the One God who includes the lesser gods—the manifold *doahs* combining to form the conception in the human mind of the *Elohim*, and finding the noblest utterance of its thought in the word of Paul that, "Of God, and through God and to God are all things,"—a word more easily spoken than fully believed, even now.

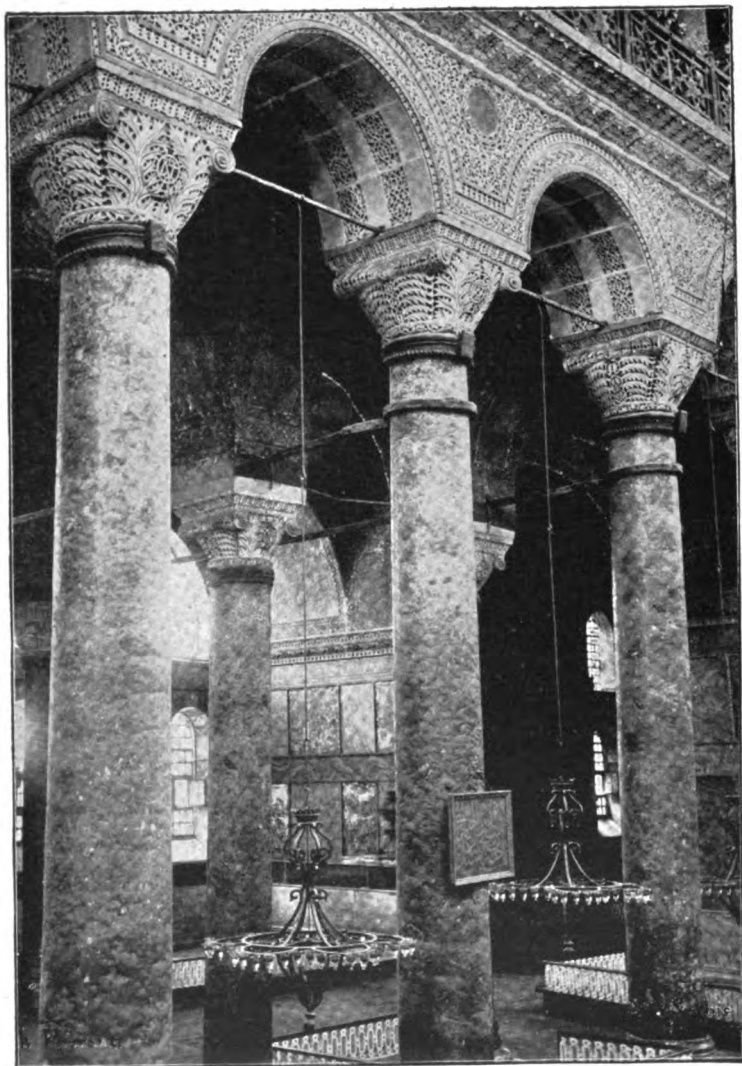
The distance between the first blind and helpless groping after God, with its characteristic griefs, failures and fallings, and the intelligent comprehension of God and man and religion and duty, and the fellowship of to-day, is almost immeasurable, and yet in all the tragic though ever brightening way there is no point where the line of succession breaks off. There has never been a revolution in the world violent enough to utterly sever any age from its antecedent thought, life or custom, nor is there any great interest in the world appearing to-day so fair and so efficient; no science, no discovery, no art, whose devotees can say of it that it has no such uncouth ancestry. Even the Great Worker in this insensate world around us, does not disdain this method or law by which the fairest things are developed from the most forbidding, and to our ignorance, the most unpromising. That seeming fairest of all fair things—the lotus lily—springs from, and is nourished by, the offensive ooze at the bottom of the lake. The offense is converted into the most exquisite loveliness of color and fragrance. God does not refuse to make diamonds out of soot. He has nothing else to make them of. These in one substance are defilement and beauty. The crown jewels of Victoria are created of the same substance that blackens and begrimes the faces of her subjects in the thousand forges and smithies of industrial England. One final purpose dominates in all the black masses. They are shot through and through in every line of crystallization with the purpose of God that the soot, when all its particles shall come into the closest possible relation, shall glow with all the combined lights of the sun. There is not a great similarity between opals and sand, but they are one and the same substance. Sapphires and clay do not seem as similar, but they are not only similar but identical, and so it is discovered that one brilliant possibility makes the entire life of the soot, the sand and the clay, one with the diamond, the opal and the sapphire.

A thousand years may pass before a single line of the crystallizing forces may appear, and yet it may be that if God should commence making diamonds of soot at the same time a human being should commence making himself or herself a king or queen such as God would have, the diamonds would be ready for the coronation when the kingship or the queenship should be fully prepared for its crown. In our estimates we ought certainly to allow as much time for the bejewelling of a soul through the development of its powers, as we allow for the diamondizing of soot that royal crowns may be made.

God's working is by development, and we have only to look into this magic White City to see that man's work follows the same law and method. Not a single excellence is there that has not had its imperfection, that it might be even as perfect as it is. Not a science exists to-day, in all its beautiful adaptations, that was not an offensive vulgarism at an earlier day. Astronomy has its chapters of Astrology; Chemistry has its chronicles of Alchemy, while the ideal perfection of Geometry had its inception in the homely business of measuring ground. But a persistent purpose, a growing thought-life, traverses the entire history. One purpose always insists, from the tom-tom of the Hindu to the completest organ in the great cathedral; from the flint arrow-head of the primitive Indian to the one hundred and twenty ton gun of Herr Krupp; from the kite of Franklin to the dynamo of Edison, that is moving and illuminating half the world.

And Religion—shall we say of it that here is a fact in human life that reverses in its movement and method all the human and divine ways with everything else? Does this sweep backward or remain stationary, while everything else in life, every fact in nature, and art and industry has its history of growth? There is certainly no history of religion that warrants such a claim. If there be one preëminent fact in the history of religion, that fact is the growth of religion. There is no religion in the world, if it be a living religion, that is to-day what it was one, two, or ten centuries ago. The Christian Religion is not to-day what it was five centuries ago in the thought of the people; and what a religion or anything else is in the actual thought of the people, that ~~the~~ thing practically is. Its ideal may be higher, but the actual is determined by the people's judgment.

And if this great Exposition is wanting in one of the most significant exhibits conceivable, it is a hall that should contain a historic illustration of religion. What an avenue would that be through which to walk—an avenue bordered on either side with the successive altars, forms and customs of religion, beginning with its primitive forms, continuing through the long ages of sacrifice, and blossoming out at last into the multiplied philanthropies of the world—its schools and colleges, its laws, its governments, its homes, its hospitals, its industries, its manifold civilizations, with the eternal undertone or overtone of *worship* of the Great Spirit who is the life and inspiration of every good. Max Müller would be one of the few men who



INTERIOR OF THE MOSQUE OF ST. SOPHIA.

could arrange the order of such a hall. And who could visit it without feeling a great uplift of faith and love and joy that we have been what we have, and have become what we are? I repeat that this suggestion of an evolutionary unity of Religion may disturb some classes of men, but you shall see no man in all the retreating centuries performing his devotions with whatever of tragic or forbidding accompaniment, without saying, and being compelled to say, "That man might have been myself, or I might have been as he, and should have been had I lived in his country and been educated as he." I remember when I was a mere lad that I studied my geography in a book that had various illustrations of the customs of people in different countries. I remember the picture of a man prostrating himself before the image of a huge serpent. I remember how I shrank from him with a mingled feeling of pity and contempt. The pity remains, but the contempt is gone. Instead of scorning him I have taken him into my most religious fellowship, and that transfer has been made easy by the memory again that if I had lived in his country in his age, and had I been trained to think as he was trained to think, I should have done the same thing. And it is quite too superficial for us to suppose that the Great Spirit bestows his blessings on the score of the geography and the century. I think I would love to experience every Religion known to mankind, and by this I mean that I would like to look at the Religions successively just as they have appeared to every worshiper in all the centuries. And in so doing I know I should learn how to sympathize with men, and my sympathies would be increased by recalling that sense of weakness and imperfection that still trembles in my life to-day, and the shadow that still rests upon many a problem, notwithstanding the multiplied lights of this great assembly. Who indeed has so completely emerged from all shadows that he can dismiss the dying prayer of Goethe, "More light! More light!"

Personal infallibility is not yet attained by any one, inasmuch as personal fortunes are related to the Infinite, and that sense of a lingering weakness which must be felt by all men must ally them with the world-wide necessity of a rugged and persistent sympathy. The lines do not break off, and we shall do well if we do not convert our religion into an instrument for breaking humanity in pieces, as has too often been done. The world has been wounded by the fragments of truth, whereas no man can ever be wounded by an entire truth. We have seen students come from chemical laboratories with their hands bleeding, and we know at once what has occurred; some tube or pipe has been broken and the wound has been made by the severed parts. If the instruments had been preserved as wholes, the blood would have been saved. Analogous misfortunes have been observed at the doors of great religious council chambers where the world of humanity has been made to bleed by the flying fragments of God's truth. We may not trace any living truth to its terminal point. It never terminates indeed, but it is far better to let the unknown sections remain covered with mys-

tery than to sever the line in our own thinking and then say "It cannot reach beyond our knowledge." A mere fragment of truth gives but meagre report. A severed fathom's length of the Atlantic cable will tremble with no message from afar. It is a silent and lifeless thing; but connect it with the living economy of the great world and it will speak to us. Through storm and tempest, unheeding all their fury, it brings its message. It will sing and sigh; it will pray and praise; it will bring us the story of all the children—a story which every child of the Infinite ought to hear, and ought to be willing to hear, nay, eager to hear. A detached truth fallen even from heaven would be voiceless, but relate it to the economy of God's purposes and immediately it becomes vital and vocal. It bears in its joyous or its tremulous tone the varying fortunes of every soul that God has made, and tells the story of the Divine Spirit working in and for all. There are no alien provinces in God's kingdom. There are no alien facts. There are no alien fortunes in the wide-reaching Commonwealth of Heaven, and if Religion shall win the sympathies of the enlightened world, its supreme and abiding genius must see in every sincere worshiper, before whatever altar, an eternal child of God. And if the various and multiplied systems of Theology had been written while the theologians were looking in the faces of their human brothers, many a judgment and conclusion would have been greatly modified. If one hand had written while the other clasped a human hand, the verdict would have been changed. Words that will wither like the lightning's stroke will dart from a theologian's pen easily enough while he is surrounded by dusty volumes whose leaves will give no cry even if they are mutilated, but they will be arrested on a man's tongue as he walks among his fellows and realizes that every word-thrust is followed by blood. The Word made flesh, or the Divine Spirit set forth in human form and fashion, gleaming out from human faces and palpitating in human sympathies, becomes very tender and very considerate, while the mere theories of men lay no check upon those severities of judgment which have shattered this human world and rent it asunder in the name of Religion.

Back to the primal unity where man appears as a child of God before he is Christian or Jew, Brahman or Buddhist, Mohammedan or Parsee, Confucian, Taoist or aught beside—back to this must we go if we will be loyal to our kind and loyal to that imperishable Religion that is born of human souls in contact with the Spirit. Back to this, and thence we must follow the struggle of the Infinite Child upward along his perilous ascent through the sometimes weary centuries, the ineffable light and glory that await him, led by the patient hand of God.

I am perfectly well aware that this idea of religious unity, and at the base, religious identity, must fight its way through the great fields of religious traditions if it will gain recognition—fields preoccupied and bristling with inveterate hostility. It must meet the warlike array of "Special Providences" and "Divine Elections" and "Sacred Books" and "Revelations" and

"Inspirations" and "The Chosen People" and "Sacraments" and "Infallibilities" and institutionalisms of nameless and numberless kinds, but it is not timid and it has resources of great endurance. Who will say that any man ever sincerely chose any religion for any other than a good purpose? It is incredible. And before the spectacle of an immortal soul seeking for and communing with its God, all hostilities must pause. No missile must be discharged. All the angers and furies must wait on that mood and fact of worship, for an immortal soul talking with God is greater than a King. And while we wait in this divine silence let us read the profound and befitting word which Heaven has vouchsafed to the people of the Orient, and which has been preserved to us through the ages in one of the "Sacred Books of the East." The great Deity said to the inquiring Arguna concerning the many forms of worship: "Whichever form of deity any worshiper desires to worship with faith, to that form I render his faith steady. Possessed of that faith he seeks to propitiate the deity in that form, and he obtains from it those beneficial things which he desires, though they are really given by me." (Bhagavad Gita, Chap. VII.) If we could duly regard the charitable philosophy of such a word, the hostilities would never be resumed. No ruthless hand shall justly destroy any form of deity while yet it arrests the reverent mind and heart of man. There is only one being in the world who may legitimately destroy an idol, and that being is the one who has worshiped it. He alone can tell when it has ceased to be of service. And assuredly the Great Spirit who works through all forms and who makes all things his ministers, can make the rudest image a medium through which he will approach his child.

There is no plea of "Revelation" or "Providence" or the "Sacred Book" that may not be interpreted in perfect accord with this greater plea of the religious unity of mankind. Nothing is a revelation until its meaning is discovered. God's revelations are made to the world by man's discovery of God's meaning to the world. Revelation by discovery is the eternal law. Were the Almighty to speak audibly to the world it would be no revelation until man discovered what God meant. Nothing that God has ever done has been a revelation till man has discovered its meaning; and the "Sacred Books" of the world, instead of being a revelation from God, are the records of a revelation, or the report of the human understanding of what God has done. Not a truth of life in any or all the holy books was ever written until it had been experienced. Somebody has lived it before anybody ever wrote it. It was and is the report of an antecedent fact, but not a complete report; for what word, though spoken by an angel, ever conveyed the entire meaning and depth and height and tenderness of a living experience? Not all the meaning of any great soul-life has ever been set down in words. The divine "Word" was made flesh; it was not made a book. And all the holy books of the world must fall short of that holiest experience of the soul in communion with God. They are at best

but hints of the holiest. Max Müller says that what the world needs is "a bookless religion." It is precisely this bookless religion that the world already has, but does not realize it as it should. There is, I repeat, an experience in human souls that lies deeper than the province of any book — a religious sense, a holy ecstasy that no book can create or describe. The book doesn't create the religion — the religion creates the book. And hence, to the altar of that "bookless religion" all sacred books should be brought as so many tokens or signs of a spirit and a life vaster and deeper and more lasting than any book can ever be. We should have religion left if all the books should perish. The eternal emphasis must be placed upon that living spirit that lies back of all bibles, back of all institutions, and is the eternal reality, forever discoverable but never completely discovered. Man in every field of research has been receiving revelations through his discoveries, and if his life and his industries have been rendered more efficient by his achievements, that efficiency has been secured by his nearer approach to, and his larger use of, the thought of God that was long concealed in the economy and law of things. There is not a piece of mechanism in all this Columbian Exposition that does not owe its effectiveness to a nearer approach to the idea which God concealed in the mechanical laws of the universe. The revelation came through somebody's discovery of it, and the same law holds good from the dust beneath our feet to the star-dust of all the heavens; from the trembling of a forest leaf to the trembling ecstasies of the immortal soul.

The "Special Providences" that are pleaded by those who are unwilling to take their places in the common ranks of men are wholly admissible if it be meant that the specialties are created from the human side. A florist uses the sunlight for his flowers; the photographer uses it to paint his pictures; the world uses the light for a thousand purposes, but the light is one and the specialty is on the human side. The "Divine Election" is on the human side, and to-day it largely means the right of any man to elect himself to the highest offices in the kingdom of God. This is a noble doctrine of election; but to place the electing mind on the divine side, and to say that the common Father elects some and rejects others, forgets some and remembers others in the sense of finality, is to proclaim a fatherhood little needed on this earth. Because I am a Christian and my brother is a Buddhist is not construed by me as a proof that God loves me better than he does him. I am not willing to be so victimized by love. He is no more cursed by such divine forgetfulness than I am by such capricious remembrance. Let the specialties be human and let love be one, and our faith remains in the eternal benignity.

And the great religious teachers and founders of the world—have they not secured their immortal places in the love and veneration of mankind by teaching the people how to find and use this large beneficence of heaven? They have not created: they have discovered what existed before. Some

have revealed more, others less, but all have revealed some truth of God by helping the world to see. They have asked nothing for themselves as finalities. They have lived and taught and suffered and died and risen again, that they might bring us to themselves? No; but that they might bring us to God. "God-Consciousness," to borrow a noble word from Calcutta, has been the goal of them all. It is still before all nations. There in the distance—is it so great?—is the mountain of the Lord, rising before us into the serene and cloudless heaven. Let all the kingdoms and nations and religions of the world vie with each other in the rapidity of the divine ascent. Let them cast off the burdens, and break the chains which retard their progress. Our fellowship will be closer as we approach the radiant summits, and there on the heights we shall be one in love and one in life, for God, the Infinite Life is there, "of whom, and through whom and to whom are all things, and to whom be the glory forever."

SPIRITUAL FORCES IN HUMAN PROGRESS.

BY REV. EDWARD EVERETT HALE, D.D.

All that the world owes to America it owes to the spiritual forces which have been at work in the United States in the last 100 years.

I do not think you will expect me, in the brief time at my disposal, to state exhaustively what these spiritual forces are. I had rather allude in more detail to one alone and let the others speak for themselves at the lips of other speakers here. I do not believe that Americans of to-day sufficiently appreciate the strength which was given to this country when every man in it went about his own business and was told that he must "paddle his own canoe," that he must "play the game alone," that he must get the best, and that he must not trust to anybody about him to work out these miracles and mysteries. And the statement of these duties, these necessities to each man and to every man in the Declaration of Independence, gave an amount of power to the United States of America which the United States of America does not enough realize to-day. It is power given to America that the European writers never could conceive of, and, with one or two exceptions, do not conceive of to this hour.

When you send a man off into the desert and tell him he is to build his own cottage and break up his own farm, make his own road, and that he is not to depend for these things on any priest or bishop or on any prefect or mayor or council, that he is not to write home to any central board for an order for proceeding, but that he is to work out his own salvation and that he himself, by the great law of promotion, is to ascend to the summit to add incalculably to your national power, it is a thing which the earlier travelers in this country never could understand.

The man who speaks the word which some miner in his humble cabin read last night when he took down from his bookshelf Emerson's Essays; the man who wrote the poem which some poor artist read in Paris last night, to his comfort; the man whose works were read last Sunday as the Scriptures are read in some rude log-house in the mountain, is Ralph Waldo Emerson—he of the country which is said to know nothing of ideals. His philosophy was not German in its origin. He did not study the English masters in style. He is not troubled by the traditions of the classics of the Greeks and the Romans. Our friends in Oxford, as they put back the Plato which they have been reading for a little refreshment in their idealism, resort to the Yankee Plato of this clime, Ralph Waldo Emerson.

The lessons which America has learned, if she will only learn them well and remember them, are lessons which may well carry her through this

twentieth century which is before us. We have built up all our strength, all our success on the triumph of ideas and those ideas for the twentieth century are very simple.

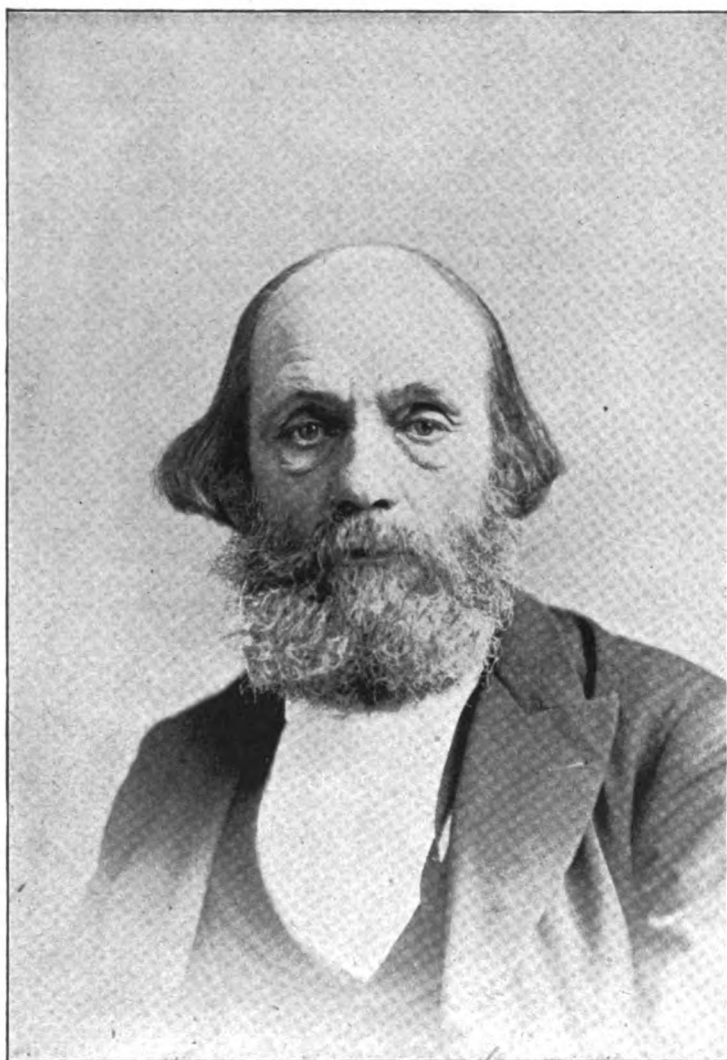
God is nearer to man than he ever was before, and man knows that, and knows that because men are God's children, they are nearer to each other than they ever were before. And so is life on a higher plane than it was. Men live in higher altitudes because they are children of God, living for their brothers and sisters in the world, a life with God for man in Heaven. At the end of the nineteenth century we can state all our creeds as briefly as this. It is the statement of the Pope's encyclical, as he writes another of his noble letters. It is the statement on which is based the action of some poor come-outer, who is so afraid of images that he won't use words in his prayers.

Life with God for man in Heaven—that is the religion on which the light of the twentieth century is to be formed. The twentieth century, for instance, is going to establish peace among all the nations of the world. Instead of these temporary arbitration boards, such as we have now occasionally, we are going to have a permanent tribunal, always in session, to discuss and settle the grievances of the nations of the world. The establishment of this permanent tribunal is one of the illustrations of life with God for man in a present Heaven. Education is to be universal. That does not mean that every boy and girl in the United States is to be taught how to read very badly and how to write very badly. We are not going to be satisfied with any such thing as that. It means that every man and woman in the United States shall be able to study wisely and well all the works of God, and shall work side by side with those who go the farthest and study the deepest. Universal education will be best for everyone—that is what is coming. That is life with God for man in Heaven.

And the twentieth century is going to care for everybody's health; going to see that the conditions of health are such that the child born in the midst of the most crowded parts of the most crowded cities has the same exquisite delicacy of care as the babe born to some President of the United States in the White House. We shall take that care of the health of every man, as our Religion is founded on life with God for man in heaven.

As for social rights, the statement is very simple. It has been made already. The twentieth century will give to every man according to his necessities. It will receive from every man according to his opportunity. And that will come from the religious life of that century, a life with God for man in heaven. As for purity, the twentieth century will keep the body pure—men as chaste as women. Nobody drunk, nobody stifled by this or that poison, given with this or that pretense, with everybody free to be the engine of the almighty soul.

All this is to say that the twentieth century is to build up its civilization



REV. EDWARD EVERETT HALE, D.D., BOSTON.

"THE WORLD NEEDS TO KNOW WHEN IT SPEAKS OF PHYSICAL DISCOVERY AND MATERIAL PROGRESS, THAT DISCOVERY ITSELF IS NEVER PHYSICAL, AND THAT PROGRESS ITSELF IS ALWAYS SPIRITUAL."

on ideas, not on things that perish; build them on spiritual truths which endure and are the same forever; build them on faith, on hope, on love, which are the only elements of eternal life. The twentieth century is to build a civilization which is to last forever, because it is a civilization founded on an idea.

ORTHODOX OR HISTORICAL JUDAISM.

BY REV. DR. H. PEREIRA MENDES.

Our history may be divided into three eras,—1st, the Biblical era; 2d, the era from the close of the Bible record to the present day, 3d, the Future.

The first is the era of the announcement of those ideals which are essential for mankind's happiness and progress. The Bible contains for us and for humanity all ideals worthy of human effort to attain. I make no exception.

The attitude of Historical Judaism is to hold up these ideals for mankind's inspiration and for all men to pattern life accordingly.

The first divine message to Abraham contains the ideal of righteous Altruism,—“Be a source of blessing.” And in the message announcing the Covenant is the ideal of righteous ego-ism. “Walk before me and be perfect.” “Recognize me, God, be a blessing to thy fellow-man, be perfect thyself!” Could religion ever be more strikingly summed up?

The life of Abraham, as we have it recorded, is a logical response, despite any human failing. Thus he refused booty he had captured. It was an ideal of warfare not yet realized,—that to the victor the spoils do *not* necessarily belong. Childless and old, he believed God's promise that his descendants should be numerous as the stars. It was an ideal faith! That also, and more, was his readiness to sacrifice Isaac,—a sacrifice ordered to make more public his God's condemnation of Canaanite child-sacrifice. It revealed an ideal God, who would not allow Religion to cloak outrage upon holy sentiments of humanity.

To Moses next were high ideals imparted for mankind to aim at. On the very threshold of his mission the ideal of “the fatherhood of God” was announced,—“Israel is my son, my first born,” implying that other nations are also his children. Then at Sinai were given him those ten ideals of human conduct, which, called the “Ten Commandments,” receive the allegiance of the great nations of to-day. Magnificent ideals! Yes, but not as magnificent as the three ideals of God revealed to him,—1st, God is Mercy! 2d, God is Love! 3d, God is Holiness!

“The Lord thy God loveth thee.” The echoes of this are the commands to the Hebrews and to the world. “Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy might.” “Thou shalt love thy neighbor as thyself.” “Thou shalt not hate thy brother in thy heart; ye shall love the stranger.”

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God is Holiness! "Be holy! for I am holy;" "it is God calling to man to participate in His Divine nature."

To the essayist on Moses belongs the setting forth of other ideals associated with him. The historian may dwell upon his "Proclaim freedom throughout the land to its inhabitants." It is written on that Liberty Bell, which announced "Free America!" The politician may ponder upon his land-tenure system, his declaration that the poor have rights; his limitation of priestly wealth; his separation of church and state. The preacher may dilate upon that Mosaic ideal, so bright with hope and faith, wings of the human soul as it flies forth to find God,—that God is the God of the *spirits* of all flesh! It is a flash-light of Immortality upon the storm-tossed waters of human life. The physician may elaborate his dietary and health laws, designed to prolong life and render man more able to do his full duty to society,

The moralist may point to the ideal of personal responsibility—not even a Moses can offer himself to die to save sinners! The exponent of Natural Law in the spiritual world is anticipated by his "Not by bread alone does man live, but by obedience to Divine Law." The lecturer on ethics may enlarge upon moral impulses, their correlation, free-will and such like ideas; it is Moses who teaches the quickening cause of all is God's revelation—"our wisdom and our understanding," and who sets before us "Life and death, blessing and blighting," to choose either, though he advises "choose the life." Tenderness to brute creation, equality of aliens, kindness to servants, justice to the employed! What code of ethics has brighter gems of ideals than those which make glorious the Law of Moses?

As for our other prophets, we can only glance at their ideals of purity in social life, in business life, in personal life, in political life, and in religious life. We need no Bryce to tell us how much, or how little, they obtain in our commonwealth to-day.

So, also, if we only mention the ideal relation which they hold up for ruler and people, that the former "should be servant to the latter," it is only in view of its tremendous results in history.

For these very words licensed the English revolution. From that very chapter of the Bible the cry, "To your tents, O Israel," was taken by the Puritans who fought with the Bible in one hand. Child of that English revolt, which soon consummated English liberty, America was born, herself the parent of the French Revolution, which has made so many kings the servants of their peoples. English Liberty! America's birth! French Revolution! Three tremendous results truly! Let us, however, set even these aside, great as they are, and mark those three grand ideals which our prophets were the first to preach.

1st. Universal Peace, or settlement of National disputes by arbitration.

When Micah and Isaiah announced this ideal of Universal Peace, it

was the age of war, of despotism. They may have been regarded as lunatics. Now all true men desire it, all good men pray for it. And bright among the jewels of Chicago's coronet this year, is her recent Universal Peace Convention.

2d. Universal Brotherhood. If Israel is God's first-born, and other nations are therefore his children, Malachi's "Have we not all one Father," does not surprise us. The ideal is recognized to-day. It is prayed for by the Catholics, by Protestants, by Hebrews, by all men.

3d. Universal Happiness. This is the greatest. For the ideal of Universal Happiness includes both Universal Peace and Universal Brotherhood. It adds being at peace with God, for without that, happiness is impossible. Hence the prophet's bright ideal that one day "All shall know the Lord, from the greatest to the least," "Earth shall be full of the knowledge of the Lord as the waters cover the sea," and "All nations shall come and bow down before God and honor his name."

Add to these prophet ideals, those of our *Kitubim*. The "Seek wisdom" of Solomon, of which the "Know thyself" of Socrates is but a partial echo; Job's "Let not the finite creature attempt to fathom the infinite Creator;" David's reachings after God! And then let it be clearly understood that these and all ideals of the Bible era, are but a prelude, an overture. How grand, then, must be the music of the next era which now claims our attention:

The era from Bible days to these.

This is the era of the formation of religious and philosophic systems throughout the Orient and the classic world.

What grand harmonies, but what crashing discords, sound through these ages! Melting and swelling in mighty diapason they come to us to-day as the music which once swayed men's souls, now lifting them with holy emotion, now mocking, now soothing, now exciting. For those religions, those philosophies were mighty plectra in their day to wake the human heart-strings!

Above them all rang the voice of historical Judaism, clear and lasting, while other sounds blended or were lost. Sometimes the voice was in harmony; most often it was discordant, as it clashed with the dominant note of the day. For it sometimes met sweet and elevating strains of morality, of beauty, but more often it met the debasing sounds of immorality and error.

Thus if Kuenen speaks of "the affinity of Judaism and Zoroastrianism in Persia, as the affinity of a common atmosphere of lofty truth, of a simultaneous sympathy in their view of earthly and heavenly things;" if Max Müller declares Zoroastrianism originally was monotheistic, so far Historic Judaism could harmonize. But it would raise a voice of protest when Zoroastrianism became a dualism of *Ormuzd*, light or good, and *Ahriman*, darkness or evil. Hence the anticipatory protest proclaimed by Isaiah in God's very message to Cyrus, King of Persia, "I am the Lord and there is

none else." "*I* form the light and create darkness." "*I* make peace and create evil." "*I* am the Lord and there is none else," that is, "*I* do these things, not *Ormuzd* or *Ahriman*."

Interesting as would be a consideration of the mutual debt between Judaism and Zoroastrianism, with the borrowed angelology and demonology of the former compared with the "*ahmi yat ahmi Mazdan nama*" of the latter manifestly borrowed from the "*I am that I am*" of the former, we cannot pause here for it.

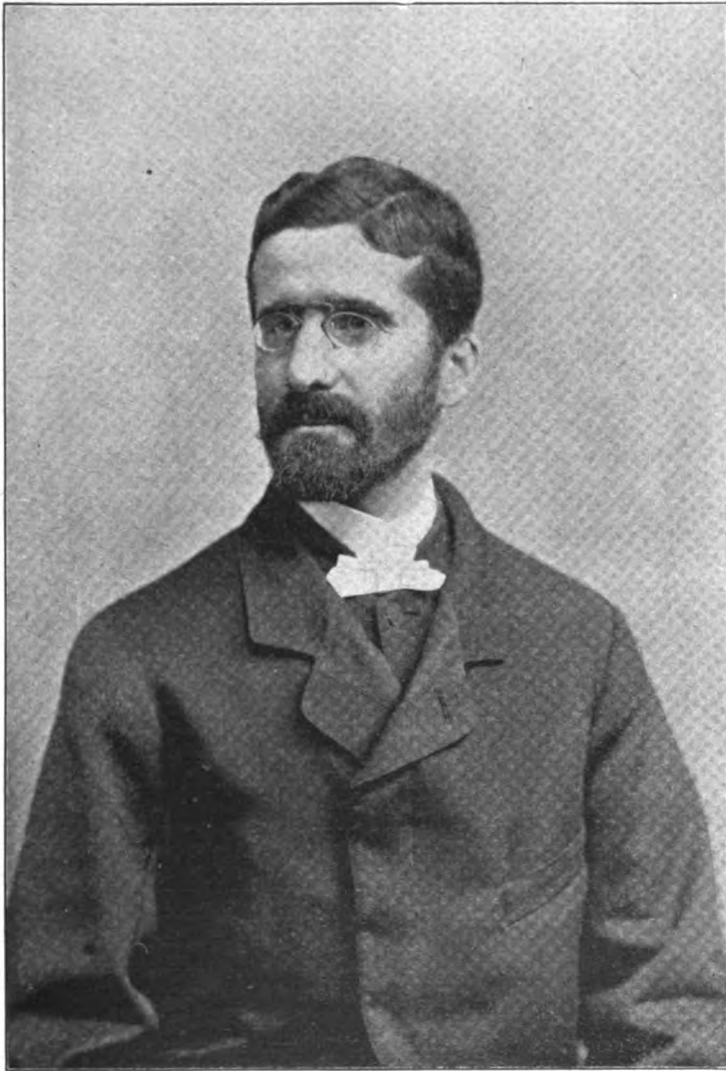
Similarly, Historical Judaism would harmonize with Confucius' insistence of belief in a Supreme Being, filial duty, his famous "What you do not like when done to you, do not unto others," and with the Buddhistic teachings of universal peace. But against what is contrary to Bible ideal, it would protest, and from it, it would hold separate.

In 521 B.C., Zoroastrianism was revived. Confucius was then actually living. Gautama Buddha died in 543. Is the closeness of the dates mere chance? The Jews had long been in Babylon. As Gesenius and Movers observe, there was traffic of merchants between China and India via Babylonia with Phœnicia; and not unworthy of mark is Ernest Renan's observation, that Babylon had long been a focus of Buddhism and that *Boudasp* was a Chaldean sage. If future research should ever reveal an influence of Jewish thought on these three great Oriental faiths, all originally holding beautiful thoughts, however later ages have obscured them, would it not be partial fulfilment of the prophecy, so far as concerns the Orient—"that Israel shall blossom and bud, and fill the face of the earth with fruit?"

In the West as in the East, Historical Judaism was in harmony with any ideals of classic philosophy which echoed those of the Bible. It protested where they failed to do so, and because it failed most often, Historical Judaism remained separate.

Thus, as Dr. Drummond remarks, Socrates was "In a certain sense monotheistic, and in distinction from the other gods, mentions Him who orders and holds together the entire Kosmos;" "in whom are all things beautiful and good," "who from the beginning makes men." Historical Judaism commends.

Again, Plato, his disciple, taught that God was good, or that the planets rose from the reason and understanding of God. Historical Judaism is in accord with its ideal "God is good," so oft repeated, and its thought hymned in the almost identical words—"Good are the luminaries which our God created, he formed them with knowledge, understanding and skill." But when Plato condemns studies except as mental training and desires no practical results; when he even rebukes *Arytas* for inventing machines on mathematical principles, declaring it was worthy only of carpenters and wheelwrights; and when his master Socrates says to *Glaucon*, "It amuses me to see how afraid you are lest the common herd accuse you of recommending useless studies"—the useless study in question being



REV. DR. H. PEREIRA MENDES, NEW YORK.

"IF ISRAEL IS GOD'S FIRST-BORN, OTHER NATIONS ARE THEREFORE HIS CHILDREN. MALACHI'S 'HAVE WE NOT ALL ONE FATHER?' DOES NOT SURPRISE US. THE IDEAL IS RECOGNIZED TO-DAY. IT IS PRAYED FOR BY CATHOLICS, BY PROTESTANTS, BY HEBREWS, BY ALL MEN."

astronomy—Historical Judaism is opposed and protests. For it holds that every *Bezaleel* and *Aholiab* is filled with the spirit of God. It bids us study astronomy to learn of God thereby. "Lift up your eyes on high and see who hath created these things, who bringeth out their host by number. He calleth them all by name, by the greatness of his might, for he is strong in power, not one faileth;" even as later sages practically teach the dignity of labor by themselves engaging in it. And when Macaulay remarks, "From the testimony of friends as well as of foes, from the confessions of Epictetus and Seneca as well as from the sneers of Lucian and the invectives of Juvenal, it is plain that these teachers of virtue had all the vices of their neighbors with the additional one of hypocrisy," it is easy to understand the relation of Historical Judaism to these, with its ideal "Be perfect."

Similarly the sophist school declared "There is no truth, no virtue, no justice, no blasphemy, for there are no gods; right and wrong are conventional terms;" the sceptic school proclaimed "We have no criterion of action, or judgment, we cannot know the truth of anything, we assert nothing, not even that we assert nothing; if religion is belief we have none;" the Epicurean school taught pleasure's pursuit. But Historical Judaism solemnly protested. What are those teachings of our *Pirke Avoth* but protests, formally formulated by our religious heads? Said they, "The Torah is the criterion of conduct. Worship instead of doubting. Do philanthropic acts instead of seeking only pleasure,—Society's safeguards are Law, Worship and Philanthropy." So preached Simon Hatzadik. "Love labor," preached Shemangia to the votary of Epicurean ease. "Procure thyself an instructor," was Gamaliel's advice to any one in doubt. "The practical application, not the theory is the essential," was the cry of Simon, to Platonist or Pyrrhic. "Deed first, then Creed." Yes, added Abtalion—"Deed first, then Creed, never Greed." "Be not like servants who serve their master for price, be like servants who serve without thought of price and let the fear of God be upon you." "Separation and protest" was thus the cry against these thought-vagaries.

Brilliant instance of the policy of separation and protest was the glorious Maccabean effort to combat Hellenist philosophy.

If but for Charles Martel and Poitiers, Europe would long have been Mohammedan, then but for Judas Maccabeus and Bethoron or Emmaus, Judaism would have been strangled. But no Judaism, no Christianity! Take either faith out of the world and what would our civilization be?

Christianity was born,—originally and as designed and declared by its founder, not to change or alter one title of the law of Moses.

If the Nazarean teacher claimed, tacitly or not, the title, "Son of God" in any sense save that which Moses meant when he said: "Ye are children of your God" (Deut.) can we wonder that there was a Hebrew protest?

Presently the Crescent of Islâm rose. From Bagdad to Granada Hebrews

prepared protests which their Christian students carried to ferment in their distant homes.

For through the Arabs and Jews the old classics were revived and experimental science was fostered. The misuse of the former made the methods of the Academicians the methods of Scholastic Fathers. But it made Aristotelian philosophy dominant. Experiment widened men's views. The sentiment of protest was imbibed; sentiment against scholastic argument, against bridling research for practical ends; against the supposition "that syllogistic reasoning could never conduct men to the discovery of any new principle," or that such discoveries could be made except by induction, as Aristotle held; against official denial of ascertained truth, as, for example, earth's rotundity. This protest sentiment in time produced the Reformation. Later it gave that wonderful impulse to thought and effort which has substituted modern civilization with its glorious conquests, for mediæval semi-darkness.

Here the era of the past is becoming the era of the present. Still Historical Judaism maintained its attitude.

We march in the van of progress, but our hand is always raised, pointing to God. That is the attitude of Historical Judaism. And now to sum up. For the future opens before us.

1. The "separatist" thought. Genesis tells us how Abraham obeyed it. Exodus elaborates it. We are "separated from all the people upon the face of the earth" (xxxiii. 16.), Leviticus proclaims it: "I have separated you from the peoples" (xx. 25). "I have severed you from the peoples" (26). Numbers illustrates it: "Behold the people shall dwell alone" (xxiii. 9). And Deuteronomy declares it: "He hath avouched thee to be His special people" (xxiv. 18).

And who are the Hebrews of to-day here and in Europe? The descendants of those who preferred to keep separate, and who therefore chose exile or death, or those who yielded and were baptized? The course for Historic Judaism is clear. It is to keep separate.

2d. The protest thought.

We must continue to protest against social, religious or political error with the eloquence of reason. Never by the force of violence. No error is too insignificant, none can be too stupendous for us to notice. The cruelty which shoots innocent doves for sport—the crime of duelists who risk life which is not theirs to risk—for it belongs to country, wife or mother, to child or to society; the militarism of modern nations; the transformation of patriotism, politics, or service of one's country into a business for personal profit;—until these and all wrongs be rectified, we Hebrews must keep separate, and we must protest.

And keep separate and protest we will, until all error shall be cast to the moles and bats. We are told that Europe's armies amount to 22,000,000 of men. Imagine it! Are we not right to protest that arbitration, and not the rule of might should decide? Yet, let me not cite instances which

render protest necessary. "Time would fail, and the tale would not be told," to quote a Rabbi.

How far separation and protest constitute our Historical Jewish policy is evident from what I have said. Apart from this, socially, we unite whole-heartedly and without reservation with our non-Jewish fellow citizens; we recognize no difference between Hebrew and non-Hebrew.

We declare that the attitude of Historical Judaism, and, for that matter, of the Reformed School also, is to serve our country as good citizens, to be on the side of law and order and fight anarchy. We are bound to forward every humanitarian movement; where want or pain calls, there must we answer; and condemned by all true men be the Jew who refuses aid because he who needs it is not a Jew. In the intricacies of science, in the pursuit of all that widens human knowledge, in the path of all that benefits humanity the Jew must walk abreast with non-Jew, except he pass him in generous rivalry. With the non-Jew we must press onward, but for all men and for ourselves, we must ever point upward to the Common Father of all. Marching forward as I have said, but pointing upward, this is the attitude of Historical Judaism.

Religiously, the attitude of Historical Judaism is expressed in the creeds formulated by Maimonides, as follows:

We believe in God the Creator of all, a unity, a Spirit who never assumed corporeal form, Eternal, and He alone ought to be worshiped.

We unite with Christians in the belief that Revelation is inspired. We unite with the founder of Christianity that not one jot or tittle of the Law should be changed. Hence we do not accept a First-Day-Sabbath, etc.

We unite in believing that God is omniscient and just, good, loving and merciful.

We unite in the belief in a coming Messiah.

We unite in our belief in immortality. In these Judaism and Christianity agree.

As for the development of Judaism, we believe in change in religious custom or idea only when effected in accordance with the spirit of God's Law, and the highest authority attainable. But no change without. Hence we cannot, and may not, recognize the authority of any conference of Jewish Rabbis or ministers, unless those attending are formally empowered by their communities or congregations to represent them.

Needless to add they must be sufficiently versed in Hebrew law and lore; they must lead lives consistent with Bible teachings and they must be sufficiently advanced in age, so as not to be immature in thought.

And we believe heart, soul and might, in the restoration to Palestine, a Hebrew state, from the Nile to the Euphrates,—even though, as Isaiah intimates in his very song of restoration, some Hebrews remain among the Gentiles.

We believe in the future establishment of a court of arbitration above

suspicion, for settlement of nations' disputes, such as could well be in the shadow of that temple which we believe shall one day arise, to be a "house of prayer for all peoples," united at last in the service of the one Father.

How far the restoration will solve present pressing Jewish problems, how far such spiritual organization will guarantee man against falling into error, we cannot here discuss. What if doctrines, customs and aims separate us now?

There is a legend that when Adam and Eve were turned out of Eden or earthly Paradise, an angel smashed the gates, and the fragments flying all over earth, are the precious stones. We can carry the legend further.

The precious stones were picked up by the various religions and philosophers of the world. Each claimed and claims that its own fragment alone reflects the light of Heaven, forgetting the settings and the incrustations which time has added. Patience, my brothers. In God's own time we shall, all of us, fit our fragments together and reconstruct the gates of Paradise. There will be an era of reconciliation of all living faiths and systems, the era of all being in At-one-ment, or atonement with God. Through the gates shall all people pass to the foot of God's throne. The throne is called by us the mercy-seat. Name of happy augury, for God's mercy shall wipe out the record of mankind's errors and strayings, the sad story of our unbrotherly actions. Then shall we better know God's ways and behold his glory more clearly, as it is written, "They shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sins no more." (Jer. xxxi. 34.)

What if the deathless Jew be present then among earth's peoples? Would ye begrudge his presence? His work in the world, the Bible he gave it, shall plead for him. And Israel, God's first-born, who, as his prophet foretold, was for centuries despised and rejected of men, knowing sorrows, acquainted with grief, and esteemed stricken by God for his own backslidings, wounded besides through others' transgressions, bruised through others' injuries, shall be but fulfilling his destiny to lead back his brothers to their Father. For that were we chosen; for that we are God's servants or ministers. Yes, the attitude of historical Judaism to the world will be in the future, as in the past, helping mankind with his Bible, until the gates of earthly paradise shall be reconstructed by mankind's joint efforts, and all nations whom thou, God, hast made shall go through and worship before thee, O Lord, and shall glorify thy name.

STRATEGIC CERTAINTIES OF COMPARATIVE RELIGION.

BY THE REV. JOSEPH COOK.

It is no more wonderful that we should live again than that we should live at all. It is less wonderful that we should continue to live than that we have begun to live. And even the most determined and superficial skeptic knows that we have begun.

On the faces of this polyglot, international audience I seem to see written, as I once saw chiseled on the marble above the tomb of the great Emperor Akbar, in the land of the Ganges, the hundred names of God. Let us beware how we lightly assert that we are glad that those names are one. How many of us are ready for immediate, total, irreversible self-surrender to God as both Saviour and Lord? Only such of us as are thus ready can call ourselves in any deep sense religious. I care not what name you give to God if you mean by him a Spirit omnipresent, eternal, omnipotent, infinite in holiness and every other attribute of perfection. Who is ready for coöperation with such a God in life and death and beyond death? Only he who is thus ready is religious.

William Shakespeare is supposed to have known something of human nature and certainly was not a theological partisan. Now Shakespeare, you will remember, tells us in "The Tempest" of two characters who conceived for each other a supreme affection as soon as they met. "At the first glance they have changed eyes," he says. The truly religious man is one who has "changed eyes" with God. It follows from this definition and as a certainty dependent on the unalterable nature of things that only he who has changed eyes with God can look into his face with peace. A religion of delight in God, not merely as Saviour but as Lord also, is scientifically known to be a necessity to the peace of the soul whether we call God by this name or the other, whether we speak of him in the dialect of this or that of the four continents, or this or that of the ten thousand isles of the sea. It is a certainty, and a strategic certainty, in all religion that we must love what God loves and hate what God hates, or we can have no peace in his presence. If we love what God hates and hate what he loves, it is ill with us and will continue to be ill until the dissonance ceases.

What is the distinction between morality and religion, and how can the latter be shown by the scientific method to be a necessity to the peace of the soul? I do not undervalue morality and the philanthropies, but this is a Parliament of Religions strictly so called, and I purpose to speak of the strategic certainties of comparative religion.

From the very center of the human heart and in the presence of all the hundred names of God, conscience demands that what ought to be should be chosen by the will, and it demands this universally. Conscience is that faculty within us which tastes intentions. A man does unquestionably know whether he means to be mean, and he inevitably feels mean when he knows that he means to be mean. If we say "I will not" to that still, small voice which we call conscience, and that whispers "Thou oughtest," there is a lack of peace in us. Until we say "I will," and delight to say it, there is no harmony within our souls. Delight in saying "I will," whenever the still, small voice whispers "Thou oughtest," is a correct general definition of religion. Merely calculating, selfish obedience to that still, small voice saves no man. This is the first commandment of absolute science: "Thou shalt LOVE the Lord thy God with all thy mind and might and heart and strength."

When Shakespeare's two characters met, curiosity as to each other's qualities did not constitute the changing of eyes. That mighty capacity which exists in human nature to give forth a supreme affection was not the changing of eyes. Let us not mistake a capacity for religion, which every man has, for religion itself. Natural sonship and moral sonship of man are often confused with each other in our careless speech. We must not only have a capacity to love God; we must adore and obey God. Half the loose, limp, lavender liberalism of the world mistake mere admiration of God for adoration of God. It is narrowness to refuse mental hospitality to any scientific truth. Assembled in the name of science, and of every grave purpose, we ought to be ready to promote such self-surrender to God as shall amount to delight in all known duty and in all his attributes, and make us affectionately and irreversibly choose God, not as Saviour only, but as Lord also, and not as Lord only, but as Saviour also.

But choice in relation to persons means love. What we choose we love. Conscience reveals a holy Person, the author of the moral law, and conscience demands that this Person should not only be obeyed but loved. This is the unalterable demand of an unalterable portion of our nature. As personalities, we must keep company with this part of our nature and its demands while we exist in this world and in the next. The love of God by man is inflexibly required by the very nature of things. Conscience draws an unalterable distinction between loyalty and disloyalty to the ineffable, holy Person whom the moral law reveals, and between the obedience of slavishness and that of delight. Only the latter is obedience to conscience. Religion is the obedience of affectionate gladness. Morality is the obedience of selfish slavishness. Only religion, therefore, and not mere morality, can harmonize the soul with the nature of things. A delight in obedience is not only a part of religion, but is necessary to peace in God's presence. A religion consisting in the obedience of gladness is, therefore, scientifically known to be indispensable to the peace of the soul with itself.

It will not be to-morrow or the day after that these propositions will

cease to be scientifically certain. Out of them multitudinous inferences flow, as Niagaras from the brink of God's palm.

Demosthenes once made the remark that every address should begin with an incontrovertible proposition. It is a certainty and no guess that a little while ago we were not in the world, and that a little while hence we shall be here no longer. Lincoln, Garfield, Seward, Grant, Beecher, Gough, Emerson, Longfellow, Tennyson, Lord Beaconsfield, George Eliot, Carlyle, Keshub Chunder Sen, Okubo, I know not how many Mohammeds—are gone, and we are going. Man's life means tender 'teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the sod, God. The self-evident truths in religion are certainties that will endure unchanged

"Till the heavens are old, and the stars are cold,
And the leaves of the judgment book unfold."

The world expects to hear from us in this Parliament no drivel, but something fit to be professed face to face with the crackling artillery of the science of our time. I know I am going hence, and I know I wish to go in peace. I hold that it is a certainty, and a certainty founded on truth absolutely self-evident, that there are three things from which I can never escape: my conscience, my God, and my record of sin in an irreversible past. How am I to be harmonized with that unescapable environment? Such harmonization is the condition of my place.

Here is Lady Macbeth.

"See how she rubs her hands."

"Out, damned spot! Will these hands ne'er be clean?"

All the perfumes of Arabia could not sweeten this little hand."

And her husband in a similar mood says:

"This red, right hand, it would
The multitudinous seas incarnadine,
Making the green, one red."

What religion can wash Lady Macbeth's right hand? That is a question I propose to the four continents and all the isles of the sea. Unless you can answer that inquiry you have not come hither with a sufficiently serious purpose to a Parliament of Religions.

I take Lady Macbeth on my right arm and her husband on my left and we three walk down here to the benches of the skeptics of our time who are not represented in this Parliament. Anti-Christian literature in our day is usually half-chaff and half-chaffing. But I put to infidels the question: "Can you wash our red, right hands?" All that skepticism or average liberalism says, or has ever said, in answer to this supreme inquiry is as insufficient to meet man's deepest spiritual necessities as a fishing rod would be to bridge this great lake or the Atlantic.

I turn to Mohammedanism. Can you wash our red, right hands? I turn to Confucianism and Buddhism and Brahmanism. Can you wash our



REV. JOSEPH COOK, BOSTON.

"WHAT RELIGION CAN WASH LADY MACBETH'S RED RIGHT HAND? THAT IS A QUESTION I PROPOSE TO THE FOUR CONTINENTS AND ALL THE ISLES OF THE SEA. UNLESS YOU CAN ANSWER THAT YOU HAVE NOT COME HERE WITH A SERIOUS PURPOSE TO A PARLIAMENT OF RELIGIONS."

red, right hands? So help me God, I mean to ask a question this afternoon that shall go in some hearts across the seas and to the antipodes, and I ask it in the name of what I hold to be an absolutely self-evident truth that unless a man is washed from the love of sin and the guilt of sin, he cannot be at peace in the presence of Infinite Holiness.

Old man and blind, Michael Angelo in the Vatican used to go to the Torso, so-called—a fragment of the art of antiquity—and he would feel along the marvelous lines chiseled in by-gone ages, and tell his pupils that thus and thus the outline should be completed. I turn to every faith on earth except Christianity, and I find every such faith a Torso. But if its lines were completed it would be a full statue corresponding in expression with Christianity.

The necessary truths recognized everywhere as self-evident, if carried out consistently in theory and practice by the non-Christian faiths, would inevitably enlarge those systems into an assertion of the indispensableness of man's deliverance from the love and the guilt of sin. The occasion is too grave for mere courtesy without candor. Some of the faiths of the world are marvelous as far as they go, but if they were completed along the lines of the certainties of the religions themselves they would go up and up to an assertion of the necessity of the new birth to deliver the soul from the love of sin, and of an atonement, made of God's grace, to deliver the soul from the guilt of sin.

There is no peace anywhere in the universe for a soul with bad intentions, and there ought not to be. We are all capable of changing eyes with God, but until we do change eyes with him, it is impossible for us to meet him in peace. Nothing can ever deliver us from the necessity of good intentions if we would attain the peace of the soul with its environments, nor from exposure to penalty for deliberately bad intentions.

It is clear that we cannot escape from conscience and God and our record of sin. It is a certainty and a strategic certainty that, except Christianity, there is no religion under heaven or among men that effectively provides for the peace of the soul by its harmonization with itself, its God, and its record of sin.

I am the servant of no clique or clan. For more than a quarter of a century, if you will allow me this personal reference, it has been my fortune to speak from an entirely independent platform, and I am quite as much at liberty to change my course as the wind its direction; but I maintain with a solemnity which I cannot express too strongly, that it is a certainty, and a strategic certainty, that the soul can have no intelligent peace until it is delivered from the love of sin and the guilt of it. It is a certainty, and a strategic certainty, that, except Christianity, there is no religion known to man that effectively provides for the soul this double deliverance. It is a certainty, and a strategic certainty, that unless a man be born of water, that is, delivered from the guilt of sin, and of the spirit, that is, delivered from

the love of sin, it is an impossibility in the very nature of things for him to enter into the kingdom of heaven.

Except a man be born again he cannot enter the kingdom of heaven. A man cannot serve God and mammon. God cannot deny himself. These cans and cannots are the crags of certainty underlying science as well as the Scriptures, and it is on these crags of absolutely self-evident truth that I would plant the basis of a universal religion, asserting the necessity of the new birth for our deliverance from the love of sin, and of an atonement for our deliverance from the guilt of it.

I am not teaching the sufficiency of natural religion, but only its efficiency. By mere reason we can ascertain the necessity of our deliverance from the guilt of sin, but by mere reason it is difficult to know how we are to be delivered. "Plato," said Aristotle once, when a student under the great master, "I see how God may forgive some sins of carelessness, but not how he can forgive sins of deliberately bad intention, for I do not see how he ought to."

The murderer, the ravisher, the thief, have bad intentions, but perhaps, according to their light, these have no more moral turpitude than some bad intentions you and I have cherished. But we must keep peace with our faculties, with our record, and with the God who cannot deny himself. I am afraid of the human faculties, for God is in them and behind them. He originated the plan of them. You must stay with yourself while you continue to exist, and harmonization with the plan of your soul is an unalterable condition of your peace.

Ours is a transitional age ; but no transition in life, or death, or beyond death, will ever free us from the necessity of harmonizing our religious faith and practice with self-evident truth and with the mind that was in Christ.

If I were called upon to select watchwords for a universal religion, they should be these two :

1. Self-Surrender to the Self-Evident in Science and Scripture.
2. Imitation of the Mind that was in Christ.

But these two are one. There are philosophical certainties in the self-evident truths of the nature of things and these certainties are a self-revelation of God. There are historical certainties in the whole field of man's prolonged and varied experience, but especially in the person, teaching and influence of Christ, and these certainties are a self-revelation of God. But there is but one God, so all self-revelations of the Eternal Reason and the Eternal Word are one.

Christ was man at his climax. He revealed God to man and also man to himself. In his human nature Christ was the perfect exemplar of what every man should be. Human nature can be understood only when studied in its one perfect example. There has appeared on earth once, and but once, a Being whose soul was in harmony with itself and God. The soul of

Christ must be taken as a lesson in the capacities of normal humanity. Our philosophy does not reach the proper height until it shows us how we can harmonize all the human faculties with conscience as they were harmonized in Christ's soul. The natural action of any piece of mechanism is the nearly or quite frictionless action. The natural action of the human faculties is their frictionless or harmonious interworking among themselves, each taken at its best and conscience taken with the strength it had in Christ. The natural or harmonious action of human nature, experience finds only in the imitation of Christ. The natural is the Christ-like.

In Berlin University I once heard Prof. Dörner call out to his class: "The scientific truth of advanced modern ethics is not so much that man has conscience as that conscience has man." Shakespeare said: "Conscience is a thousand swords." John Wesley said: "God is a thousand consciences." How am I to keep peace with myself, my God and my record of sin, except by looking on the Cross until it is no cross to bear the Cross; except by beholding God not merely as my Creator but also as my Saviour, and being melted by the vision and made glad to take him as Lord also?

As I came to this assembly I bought a book full of the songs of aggressive, evangelical religion (Gospel Hymns, No. 5), which now so profoundly moves this city, and I found in that little volume words which may be bitter indeed when eaten, but which, when fully assimilated, will be sweet as honey. I summarize my whole scheme of religion in these words, which you may put on my tombstone:

Choose I must, and soon must choose
Holiness, or heaven lose.
While what heaven loves I hate,
Shut for me is heaven's gate.

Endless sin means endless woe.
Into endless sin I go,
If my soul, from reason rent,
Takes from sin its final bent.

Balance lost, but not regained,
Final bent is soon attained.
Fate is choice in fullest flower.
Man is flexile — for an hour!

As the stream its channel grooves,
And within that channel moves,
So doth habit's deepest tide
Groove its bed, and there abide.

Light obeyed increaseth Light,
Light resisted bringeth night.
Who shall give me will to choose,
If the love of Light I lose?

Speed, my soul; this instant yield;
Let the Light its scepter wield.
While thy God prolongeth grace,
Haste thee toward his holy face!

BUDDHISM IN JAPAN.

By HORIN TOKI.

Bhagavat Setyammie taught three yanas or vehicles for the conveyance of the truth--the Preliminary yana, Hinayana or Small vehicle, and Mahayana or Great vehicle, teaching over fifty years of his life. Though the truth of the three yanas is the same, the difference in its appearance is in the minds of the disciples who receive it.

The grand intellect and great humanity of Bhagavat enabled him to teach according to the capacity of mankind; therefore, though the Tripitaka of Buddhism is vast and the distinction of Triyana is dense, it is not the distinction made by the different views of the disciples of a later age. These yanas are the streams benefiting mankind, flowing out from the whole Buddhist Sea. According to these channels the name of Triyana was temporarily given, and as these streams of Triyana finally empty again into their grand source, the ocean of Buddhism, the length and depth of them ought not to be discussed, adhering to the views of Triyana.

The Preliminary yana contains Deva-Sutra and others which were taught in the Deer Park of Benares by Bhagavat when he first attained his enlightenment, and by it five sitas or moral precepts were instructed.

They are, "Not to kill, not to steal, not to commit adultery, not to talk in immoral language, and not to drink intoxicating liquors." They were taught to the laymen of both sexes, and also the cause and effect were explained from the point of ethics.

The Himayana is the doctrine contained in Agama-Sutra with others. In it Bhagavat explained four satyas or truths which are grief, evolution, dissolution, and the path. He also admonished by two hundred and fifty moral precepts to the priests of both sexes, and ten to the novices. The core of the doctrine is to reach into the realm of pure, clean tranquillity out from the grievous appearing world of humanity. This is the point forcibly elucidated in the Southern Buddhism. The Mahayana is taught in Saddharma-Pundarika-Sutra, Surangam-Sutra, Mahavairokana-Bhisamphodi-Sutra, etc., in which Bhagavat explained that there is clear tranquillity in the very aspect of this world, that is, to equalize this present state of existence to the calm, clear condition of perfection. And though the precepts number from ten to two hundred and fifty, the law in the mind which corresponds to them is the guide. This is the Northern Buddhism, which is especially elucidated in Japan. If the different points of the systematic doctrines of Southern and Northern Buddhism are briefly explained,

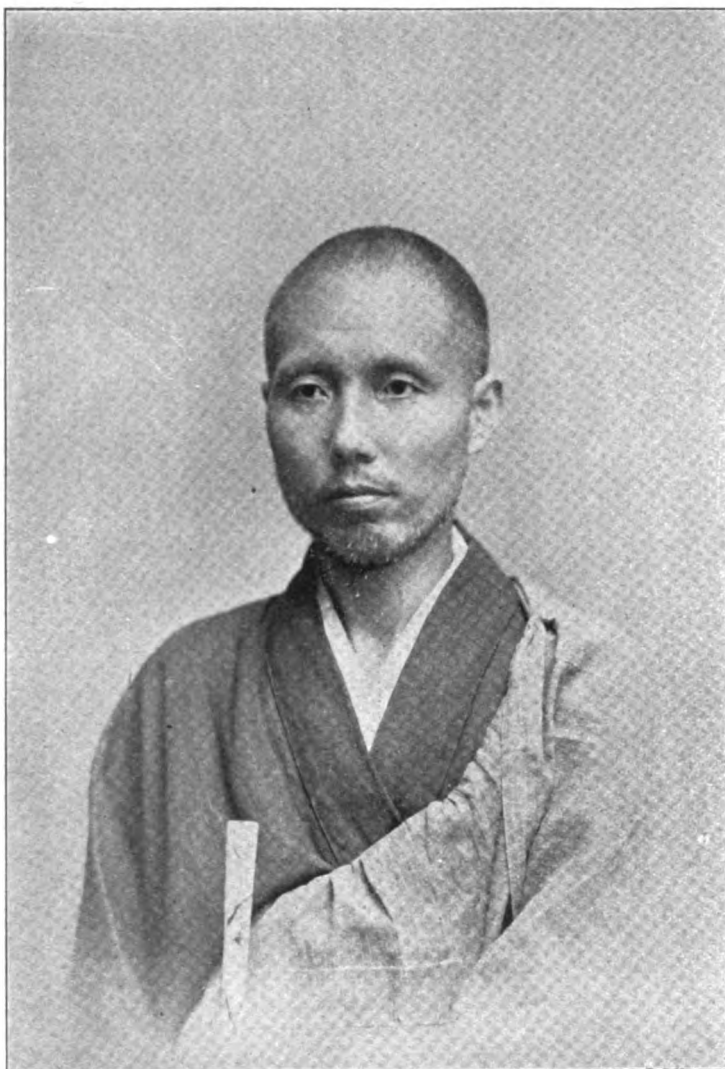
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it will be found that the basis of the former is to exact physical obedience and that of the latter is the mental harmony with the moral precepts.

Again, the believer in the former looks for his clear tranquil world outside of himself in some far distant place, while the perfection of the latter is in his own mind, right in this world. And still again the former looks at all things from the relative point, and the latter from the absolute. Although the temporary distinction is like the above, Mahayana does not exclude Hinayana, and together they are called Ekayana. These are the principal different points of Northern and Southern Buddhism, but both teach cause and effect, and their origin is one. We believe that finally these two views will come together without any contest according to the development of the human intellect and the progress of science. This is the reason why the Mahabodhi Society was organized in Calcutta, India, and there are in the land of Northern and Southern Buddhism those who want to combine these two systems.

Buddhism claims that there is no beginning and no end in all things, therefore the existence of one Creator (not by this expression meaning God) is not believed. But in the Mahavairokana-bhisambodhi-sutra, Bhagavat Vairokana explains himself. "I am the first origin of all, and am called the base of the Universe." This seems as if Buddhism claims that this Vairokana is the same as one Creator, but it is not so. For to show the cause of all phenomena, the idea of origin was temporarily introduced from the conception of time; in other words, all things are endless and without beginning, but they were only temporarily explained by assuming the idea of first and last. For illustration, take a large circle, which has in reality no beginning or end; mark some temporary place in it as a starting point, that explains the whole circle. Now all things are without beginning or end in their reality, therefore a Creator without beginning or end is superfluous. But comprehending that all things have two virtues, aspects of differentiability and uniformity, and then taking one aspect of the two, that is differentiability, there is no strong objection to the assumption in Buddhism of a Creator. But this is a one-sided view of differentiability discarding uniformity, therefore this idea is disapproved of because of its distortion. In Saddhanna-pundarika-Sutra it is said, "In all the directions of the world there is only one law of Ekayana." Therefore if we reflect the innumerable things of the Universe with the intellectual mirror of Unity, that very aspect of differentiability is itself the law of one. The doctrine which teaches more or less this uniform truth is of course the Ekayana, which we especially revere and love.

Buddhism claims that all beings, both sensible and senseless, have the nature of Buddha, therefore men, lower animals, plants, etc., are said to have the Buddhistic nature—that is, the essential Spirit in full completeness. But they seem entirely different from each other by their various forms of development on the physical plane, in spite of their having the same spirit.



RIGHT REV. HORIN TOKI, JAPAN.

"THE PAST EXPERIENCE POINTS OUT TO US THAT IT IS TIME TO REMODEL JAPANESE BUDDHISM,—THAT IS, THE HAPPY HERALD IS AT OUR GATES INFORMING US THAT THE BUDDHISM OF PERFECTED INTELLECT AND EMOTION, SYNTHESIZING THE ANCIENT AND MODERN SECTS, IS NOW COMING."

This is the reason why in Nirvana-Sutra it is said, "All beings have the nature of Buddha." If the nature of all things is explained by mental science, biology, etc., it will be ascertained that the idea taught in the Nirvana-Sutra of the uniform spirit in all things is true.

Buddhism enlightens all beings and makes them Buddha. The method to obtain that result is generally divided into two kinds: One is the Holy Path—that is, for beings to liberate themselves by their own exertion; the other is the Pure Path—that is, to be delivered by the external power. But in the long run, without regard to the above distinction, we enlighten ourselves and we become Buddha by the correspondence of our wisdom with the universal truth; therefore to become Buddha means to reach the stage of perfect development or the virtue and power of Buddha inherent in ourselves. As that nature of Buddha was already existent in all beings through eternity, to become Buddha does not mean that any virtue or power comes from without—that is, from an omnipotent being outside ourselves. Or it is not a weak emancipation, as it is taught that the spiritual nature of all beings approaches the nature of the Divine one, but it cannot become one with the one. To manifest the same virtue and power as that of Buddha, and finally to reach to the plane of principle, which is body of truth, and manifest fully the intellect, and its application of that one most divine in all the Universe, is to be Buddha.

The especial characteristics of Buddhism are humanity and patient forbearance, therefore the aim of it is to help all beings to develop the nature of Buddha, and to guide them to the plane of Buddha with the deepest sympathy and tenderest humanity; from age to age, and from life to life, and by patient forbearance, to pity those who believe in false doctrines, those who are enemies and those teachers of vicious doctrines, all being looked upon with impartial love, as the children of one mother, and they are guided into the true reason and right path with all patience. This is the especial characteristic of Buddhism and which we conduct with a deep reverence. To be called jealous even occasionally is the great shame of the Buddhist. In Amitayus-dhyana-sutra it is said, "The mind of Buddha is that of the greatest humanity;" and in the sutra of the Last Instruction it is said, "The virtue of patience cannot be superseded by keeping moral precepts and ethical conduct." These are the evidences that the characteristics of Buddhism are patience and humanity.

Buddhism teaches the right path of cause and effect, and nothing which can supersede the idea of cause and effect will be accepted and believed. Buddha himself cannot contradict this law, which is the Buddha of Buddha, and no omnipotent power except this law is believed to be existent in the universe. The action of the law of cause and effect is the operation of truth, and truth is the real substance of this law, therefore truth and the law of cause and effect are respectively the appellations of the substance and action of one thing, but not of two things. The truth is

the substance and absolute, and cause and effect is the action and relative. By the surface of the sea and the motion of its waves, the truth and the cause and effect can be understood.

Good and evil in Buddhism are divided into the characteristic and conventional. The first term is applied to the case of goodness or wickedness of the character, and the second to that good or evil produced by the social constitution and customs. Therefore in Buddhism the characteristic good and evil are ten virtues: that is, not to kill, not to steal, not to commit adultery, not to use immoral language, not to use scurrilous language, not to use double-tongued language, not to be brutal and covetous, not to be angry, not to be intolerant and uncharitable; and ten evils which are the opposite of the above. All other evil and good belong to the second kind or conventional.

As to the feeling of pain and pleasure, it is experienced by the cause of good or evil, and there is no Buddha or Divinity who administers it. The relative revolution of pain into pleasure and *vice versa*, and good into bad and *vice versa*, is dependent upon the mental disturbance; therefore the good and evil and pain and pleasure are only phantoms floating upon the ruffled surface of the mind, and are produced and felt by ourselves, as, for instance, the silkworm produces the thread from within and surrounds itself by the cocoon. No pain and pleasure will come from without, but they are only the effect felt like the sound or shadow of good or bad action produced by the mind of ourselves.

The meditation in Buddhism is to call out the mysterious and tremendous force from the pure and absolute truth in the universe, and to correspond it with the mental power of ourselves. At this point of correspondence there is again the mysterious function or action which will cause the union of our mental power with that great force of the absolute truth in clear, pure and active manner. This instant of harmony is the instant when our nature of Buddha and that pure truth together become one absolute body; this is called enlightenment, and it is the effect of meditation. As to those matters above the effect we will speak at another opportunity.

The prayer, the worship, and the truth of Buddhism fill the universe; therefore to pray and to worship a symbol is not the idea; but in the case where a symbol is used it is only the means to make clear and pure the minds of those who are not yet fully enlightened. In other words, prayer and worship are only the means to generalize and enlighten the mental horizon which dwells on the view of the clouded distinction, thou and I, regarding the symbol as an example representing the grand, uniform and absolute truth. Therefore, if we arrive to the understanding of the same equalization of the truth with ourselves, of course there is no need of worship or prayer. Prayer or worship is like a finger which points to the moon; when the round face of the moon is once seen there is no need of the finger. However, the erroneous mind of the mass of mankind is not on the plane.

They are always against this uniformity, and consequently the contention of different views is aroused, and the prayer or the worship of a symbol of the truth is constantly introduced before them to reflect themselves to their own minds. If our mind agrees to the substance of this uniformity under all circumstances, our actions will have the virtue which will fill the universe, and happiness and tranquillity will always be there. This is the reason why Kobo Daishi, the founder of Shingon or true-word sect in Japan, adored the relation of the phenomena with their true reason, saying, "The parts and the whole are not two, therefore, whether they are looked upon as one, or whether they are viewed in two ways as the whole or parts, either is correct." Consequently in the plane of lower intellect the prayer and worship are relied upon from necessity. As to the symbol, whether it is corporeal or incorporeal, we do not discuss, because if it has the form of certain length and breadth, or if it is square or round, or of whatever color it may be, and whether it is seen internally as the subjective image, or whether it is the material objective one seen externally, we think of it as the same symbol. Therefore the prayer and worship of the symbol in Buddhism is very different from the so-called idol worship.

In Buddhism it is believed that the soul or spirit of all beings is without beginning or end, and also that the soul transmigrates through three ages, that is, past, present and future. But this migration is not caused or controlled by any external power. It is the floating and sinking of our mind which we feel in revolving succession according to our bad or good conduct. And though the effect of transmigration depends upon the body and mind, in the case when it is felt in the future, it is experienced in the soul also. This soul is not an incorporeal substance of reason. Of course it has no form like the rough, material body of man, or other tangible things, but it has fine phantasmal form and its function is contained within itself.

Consequently, in comparison with the ordinary physical body, it is said to be incorporeal; while if it is compared with the abstract reason, it is said to have a form, this is called invisible form. In spite of its invisibility it has already a form, which in the future will assume visibility, and experience pain and pleasure. This is the reason why it is said that the action done and the cause planted in the mind and body of the present physical life will be felt in the soul in the future. This is our view of transmigration, which is not the same with absorption.

Buddhism demonstrates Nirvana; this is a great source of truth, and may be called the pinnacle of the unknowable. In the Hinayana doctrine, the uniting with the law of passive uniformity to sink in the realm of the calm extinction of mind and body, separating from the delirious condition of a one-sided or crude idea, is looked upon as the complete attainment of the Nirvana. But this is only the beginning of the Nirvanic understanding, because there is another and still higher point, which is called the

"undwelling" or free attainment of Nirvana. This is to go out from the limit of the calmness of the body and mind, entertaining the grand aspiration to develop everything and benefit mankind and to engage in active exertion for humanity from the circle of Buddhas down to the Sravakas, from heaven to men, from the higher class to the lower class of human society, from the animals to the devils, from paradise to hell, without leaving any vacant place, this is the free attainment of Nirvana in Mahayana. Those who go along the Mahayana road have this free understanding as their ultimate aim from the beginning, whether by self-exertion or external power. Consequently their vows and conduct correspond and they do the greatest humanity always. The point where this active engagement culminates is the point where this vow and conduct exactly correspond, and also it is the point of the most developed state of freest attainment of Nirvana. This is called the doctrine of absorption.

The above is the abbreviated conception of Japanese Buddhism from the general point of its doctrine. As thirteen centuries have passed since its introduction, some erroneous ideas have developed in certain circles, and for that reason it is very desirable that the true conception be generally understood.

SUPPLEMENT TO HORIN TOKI'S PAPER.

LADIES AND GENTLEMEN,—Is it not a mysterious condition of things that you and I, who apparently belong to different creeds and faith, are come together, and I had the pleasure of speaking something about Buddhism? I say I was very fortunate to have the chance of seeing you, and, excuse me, to say that you were not altogether without interest to listen to my paper, which you accepted with clap and applause. I now again take the liberty of speaking something further about Buddhism, so that you might understand that religion, as well as its relation to our sun-rising land of Japan, much better. In "Chidōron," which means, translated into English, "degrees of wisdom," it is said that all Buddhas teach in two ways. What are those two ways? One is to teach the truth of doctrine; the other is to guide the goodness and righteousness of mankind. The former teaches us that our body and spirit are always in constant contact with the outside world, and regulated by the absolute truth, which, having no beginning or no end, and yet performing the endless action of cause and effect as in a circle, fills the universe. For instance, God in Christianity, the absolute extremity in Confucianism, Ameno-Minaka-nushi-no-mikoto in Shintoism, Borakamma, in Brahmanism, are established in order to show the truth of the universe. The latter—that is to guide the goodness and righteousness of mankind—inspires us with purity and righteousness into body and mind as well as the surrounding conditions. In other words, I should say that it teaches that absolute truth is constantly acting to make a man on the surface of the earth complete this purity and goodness. Therefore, should I speak from the side of goodness, I should say that Buddhism, as in Christianity, teaches Ten Command-

ments, such as, "not to kill; not to steal; not to commit adultery; not to tell a falsehood; not to joke; not to speak evil of others; not to use double tongue; not to be greedy, neither be stingy; not to be cruel." Such commandments guide us into morality and goodness, kindly and minutely, by regulating our every-day personal action. Such commandments by pacifying, purifying and enlightening our passions, as well as our wisdom, shall in the ruin, of course, make the present society, which is full of vice, hatred and struggles of race, just like hungry dogs or wolves, a holy paradise of purity, peace and love. The regulating power of such commandments shall turn this troublesome world into the spiritual kingdom of fraternity and humanity. This is only one illustration of Buddhist preaching, and you see that Buddhism does not quarrel with other religions about the truth. If there were a religion which teaches the truth in the same way, Buddhism regards it as the truth of Buddhism disguised under the garment of other religion. Buddhism never cares what the outside garment might be. It only aims to promote the purity and morality of mankind. It never asks, Who discovered it? Who taught them? It only appreciates the goodness and righteousness. It helps the others to succeed in the purification of mankind. Buddha himself called Buddhism "a round circulating religion," which means that Buddhism is truth common to every religion, regardless of the outside garment. The absolute truth must not be regarded as the monopolization of one religion or other. The truth is the broadest and widest. In short, Buddhism teaches us that the Buddhism is the goddess of truth, who is common to every religion, but who showed her true phase to us through the Buddhism.

What I have just said is a brief account of Buddhism. And now let me tell you that this Buddhism has been a living spirit and nationality of our beloved Japan for so many years, and will be forever. Consequently, the Japanese people, who have been constantly guided by this beautiful star of truth of Buddhism, are very hospitable toward other religions and countries, and are entirely different from some other obstinate nations. I say this without least boast. Nay, I say this from simplicity and purity of my mind. The Japanese history of thirty years—that is, the history since we opened our country for foreigners—will prove to you that our country is quite unequalled on the way of picking up what is good and right, even done by others. We never said, Who invented this? Which country brought that? The things of good nature have been most heartily accepted by us, regardless of race and nationality. Is this not the precious gift of the truth of Buddhism, the spirit of our country? But don't too hastily conclude that we are only blinded in imitating others. We have our own nationality; let me assure you that we have our own spirit. But we are not so obstinate to deny even what is good. So, we trust in the unity of truth, but do not believe the Creator fancied out by imperfect brain of human beings. We also firmly preserve our own nationality as to manner, customs, arts, literature, benevolence, architecture, and language. We have very charming and lovely nationality

which characterizes all customs and relation between the sexes, between old and young, and so on, with peace and gentleness. You may think me too boastful, but allow me to warrant you that in traveling into the interior of Japan you will never be received with the compliment of "Hello, John!" You will never be received with the compliment, "Hello, Jack!" Nay, our people are not so impolite. None of them. Everywhere you go you will receive the hearty welcome and kind hospitality. Not only this, you are well aware of the fact that Japan has her own originality in fine arts, sculpture, painting, architecture, etc. Should you doubt me please trouble yourself to come over to Japan, where the beautiful mountains and clear streams will welcome you with smiles and open heart. Japan, though small in area, with the glorious rising as well as the setting sun, which shines over the beautiful cherry tree flowers, will do her very best to please you. The Japanese fine arts production, which abounds in all the cities of Japan, will tell you their own history. Not only this, there the beautiful climate will tempt you to forget "the departure" from Japan. But I say, that you ladies and gentlemen are not so weak as to be tempted by climate or the other things so far as to forget your own country, but the respect, courtesy, kindness and hospitality you will constantly receive there might, perhaps, make it too hard for you to leave Japan without a shed of tears. You must not think that this is spoken by one mortal Horin Toki of Japan, but it is spoken to you by the truth, who borrowed my tongue. Truly it is. And let me ask you, who do you think originated such beautiful customs, fine arts of world-wide reputation in Japan? Allow me to assure you that it was Buddhism. I have no time to count one by one what Buddhism has wrought out in Japan during the past eleven hundred years. But one word is enough; Buddhism is the spirit of Japan; her nationality is Buddhism.

This is the true state of Japan. But is it not a pity that we see some false and obstinate religionists, who, comparing this promising Japanese with the South Islanders, have been so carelessly trying to introduce some false religion into our country? As I said before, we Buddhists welcome any who are earnest after the truth, but can we keep silent to see the falsehood disturbing the peace and nationality of our country? The hateful rumors of the collision taking place between the two parties are sometimes spread out. We, from the standpoint of love to our country, cannot overlook this falsehood and violation of peace and fraternity. Do you think it is right for one to urge upon a stranger to believe what he does not like, and call that stranger foolish, barbarous, ignorant and obstinate, on account of the latter's denying the proposal made by the former? Do you think it is right for the former to excite the latter by calling so many names and consequently resulting in a social disorder? I should say that such an one as that is against peace, love and order, fraternity and humanity. I should say that such an one as that is against the truth. He who is against the truth had better die. Justice does conquer the injustice, and we are glad to see

that the cloud of falsehood is gradually disappearing before the light of truth. Also you, ladies and gentlemen, who are assembled now here, are the friends of truth. Nay, you are amidst the truth. You breathe the truth as you do the air. And you surely endorse my opinion, because it is nothing but the truth. I think that this Parliament of Religious Congresses is nothing but the beginning of making the family of universal brotherhood under the same roof of truth, and I hope that the Parliament of the kind will be held hereafter very often, and at last we, all the nations of the world, shall be true sisters and brothers of love and truth.



BUDDHIST PRIEST CARRYING A PORTABLE IDOL SHRINE.

THE FIFTH DAY.

WHAT THE DEAD RELIGIONS HAVE BEQUEATHED. TO THE LIVING.

BY PROF. GEORGE S. GOODSPEED, THE UNIVERSITY OF CHICAGO.

The form in which the theme assigned to me is stated is suggestive. It implies that the religions of the world are not isolated or independent. They are related to one another, and so related that their attitude is not one of hostility. They are forces which contribute to one another. Even the dead religions have left bequests to the living.

The subject also implies that these bequests are positive. It is not worth our while to consider the topic if we are convinced beforehand that the dead religions have left behind them only "bones and a bad odor." We are invited to recognize the fact that a knowledge of them serves a somewhat higher purpose than "to point a moral and adorn a tale;" to see in them stages in the religious history of humanity, and to acknowledge that a study of them is important, yes, indispensable, to adequate understanding of present systems. If they have sometimes seemed to show "what fools these mortals be" when they seek after God, they also indicate how he has made man for himself, and how human hearts are restless till they rest in him. Though dead, they yet speak, and among their words are some which form a part of our inheritance of truth.

These dead religions may be roughly summed up in seven groups:

1. Prehistoric cults, which remain only as they have been taken up into more developed systems, and the faiths of half-civilized people like those of Central America and Peru.
2. The dead religions of Semitic Antiquity—that is, those of Phœnicia and Syria, of Babylonia and Assyria.
3. The religion of Egypt.
4. The religions of Celtic Heathendom.
5. The religions of Teutonic Heathendom.
6. The religion of Greece
8. The religion of Rome.

It would be manifestly impossible in the brief limits of this paper adequately to present the material which these seven groups offer toward the discussion of this question. Even with a selection of the most important

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systems the material is too extensive. Our effort therefore will be directed not toward a presentation of the material exhaustively or otherwise, but merely toward a suggestion of the possible ways in which the achievements of these "dead" systems may contribute to a knowledge of the living religions, and of religious facts in general, with some illustrations from the immense field which the above groups cover.

There are three general lines along which the dead religions may be questioned as to their contributions to the living.

First. What are the leading religious ideas around which they have centered or which they have most fully illustrated?

Second. What are their actual material contributions of ideas or usages to other systems?

Third. In the history of their development, decay and death, how do they afford instruction, stimulus or warning?

I. All religious systems represent some fundamental truth or elements of truth. They center about some eternal idea. Otherwise they would have no claims upon humanity and gain no lasting acceptance with men. The religions of antiquity are no exception to this principle. They have emphasized certain phases of the religious sentiment, grasped certain elements of the Divine nature, elucidated certain sides of the problems of existence before which man cries out after God. It is not necessary to repeat that these truths and clear perceptions are often mingled with false views and pressed to extravagant and harmful lengths. But progress through the ages has been made, in spite of these errors, by means of the fundamental elements of truth to which the very errors bear witness. These are the bequests of the dead religions to the world. They enrich the sum total of right thoughts, noble aspirations, worthy purposes. When patient and analytic study of the facts of religious history has borne in upon one the validity of the principle of development in this field, these religions appear as parts of the complex whole, and the truths they embody enter into the sphere of religious knowledge as elements in its ever-increasing store.

And not merely as units in the whole are these truths part of the possession of living faiths, but since that whole is a development in a real sense they enter into the groundwork of existing religions. We do not deny that present life would not be what it is if Egypt and Assyria had not played their part in history—so correlated is all history. Can we then deny that present religion would not be what it is without their religions? An idea once wrought out and applied in social life, becomes not only a part of the world's truth, but also a basis for larger insight and wider application. Thus the great and fruitful principles which these dead faiths embodied and enunciated have been handed down by them to be absorbed into larger and higher faiths, whose superiority they themselves have had a share in making possible. How important and stimulating, therefore, is an investigation of them.

An illustration may be drawn from the religions of two ancient nations, Egypt and Babylonia, which gave two highly influential religious ideas to the world. There is the religion of Egypt, that land of contradiction and mystery, where men thought deep things, yet worshiped cats and cranes; were the most joyous of creatures, and yet seem to have devoted themselves to building tombs; explored many fields of natural science and practical arts, yet give us as the height of their achievements—a human mummy. One central religious notion of Egypt was the *nearness of the Divine*. It was closely connected with a fundamental social idea of the Egyptians. The man of Egypt never looked outside of his own land without disdain. It contained for him the fullness of all that heart could wish. He was a thoroughly contented and joyous creature, and the favorite picture which he formed of the future life was only that of another Egypt like the present. What caused him the most thought was how to maintain the conditions of the present in the passage through the veil of death. The body, for example, indispensable to the present was equally required in the future, and must be preserved. Thus it came to pass that the Egyptian, happiest and most contented of all men in this life, has left behind him tombs, mummies and the Book of the Dead. Now in this favored land the Egyptian must have his Gods. Deity must be near at hand. What was nearer than his presence and manifestation in the animal life most characteristic of each district? Thus was wrought into shape, founded on the idea of the Divine nearness, that bizarre worship of animals, the wonder and the contempt of the ancient world. This idea which underlay that animal worship, though so crudely conceived, was deeply significant and constituted a most important contribution to the world.

Another great religion of ancient times—the Babylonian-Assyrian—contributed quite a different truth. Living in a land open on every side to the assaults of nature and man, and having no occasion to glorify Babylonia, as the Egyptian exalted his native land, the Babylonian found his worthiest conception of the Divine in an exalted Deity who from the heights of heaven and the stars rained influence. He emphasized the *transcendence of the Divine*. Time does not permit me to give the fuller explanation of the origin of this idea or to trace its growth. Surrounded by a crowd of indifferent or malevolent spirits, who must be controlled by a debasing system of magic, these men looked above and found deliverance in the favor of the Divine beings who gave help from the skies. Their literature gives evidence of how they rose by slow degrees to this higher plane of thought in the constant appeal from the earth to the heaven, from the power of spirits to the grace of the gods.

Whatever was its origin, it is noticeable that the idea of the elevation, separateness, transcendence of Deity is a fruitful basis of morality. To put oneself under the protection of a Lord implies acknowledgment of a standard of obedience. At first purely ritual or even physical in its requirements,

this standard becomes gradually suffused with ethical elements. The process is traced in the so-called Babylonian Penitential Psalms, which indeed do not contain very clear traces, if any, of purely ethical ideas. But the fact remains that the Babylonian doctrine of the Transcendence of Deity, thus developed out of the antagonism of natural forces, is a starting point for the ethical reconstruction of religion. Egypt never could accomplish this with her religion. She has nothing corresponding to the Penitential Psalms.

These two primitive religious systems gave to the world these two fundamental ideas. These two earliest empires carried these ideas with their armies to all their scenes of conquest, and their merchants bore them to lands whither their warriors never went. The significance of this is not always grasped; nor is it easy to trace the results of the diffusion of these conceptions. Standing among the earliest religious thoughts which man systematically developed, they had a wonderful opportunity and we shall see that the opportunity was not neglected.

II. In considering the extent and character of the influence exercised by these religious ruling ideas of Egypt and Babylonia, we pass over to the second element in the bequest of the dead religions to the living—the direct contributions made by the former to the latter. The subject requires careful discrimination. Not a few scholars have gone far astray at this point, in their treatment of religious systems. Formerly it was customary to find little that was original in any religion. All was borrowed. The tendency to-day is reactionary, and the originality of the great systems is exaggerated. There is no question as to the fact of the dependence of religions upon one another. The danger is lest it be overlooked that similar conditions in two religions may produce independently the same results. It must be recognized also that ancient nations held themselves more aloof from one another, and especially that religion, as a matter of national tradition, was much more conservative both in revealing itself to strangers and in accepting contributions from without. Yet the student of religion knows how, in one sense, every faith of the world has absorbed the life of a multitude of other local and limited cults. This is true of the sectarian religions of India. Islām swallowed up the heathen worships of ancient Arabia. Many a shrine of Christianity is a transformation of a local altar of heathendom. There is no more important and no more intricate work lying in the sphere of Comparative Religion than an analysis of existing faiths with a view to the recovery of the bequests of preceding systems. While much has been done, the errors and extravagances of scholars in many instances should teach caution.

We must pass over a large portion of this great field. Attention should be called to the wide range of materials in the realm of Christianity alone. To her treasury bequests of usage and ritual have come from all the dead past. From Teutonic and Celtic faiths, from the cultus of Rome, and the

worship and thought of Greece, contributions can still be pointed out in the complex structure. Christian scholars have done splendid work in tracing out these remains. I need but refer to the labors of Dr. Hatch and Prof. Harnack upon the relations of Christianity to Greece, and those of the eminent French scholar, the late Ernest Renan, in the investigation of Christianity's debt to Rome, as instances of the richness of the field and the importance of the results.

A more limited illustration, which is also in continuation of the line of thought already followed, may be shown in the influence of the religions of Egypt and Assyria-Babylonia upon living faiths, or, more exactly, the connection of their leading ideas with the doctrines of Judaism and Christianity.

The religious ideas of Egypt seem to have spread westward and to have had their greatest influence upon Greece. It has been the fashion to deny utterly the dependence of Greece upon Egypt in respect to religion, but it cannot be denied that the trend of recent discoveries in archaeology leads to the opposite conclusion. We must emphasize the fact that every people contributes far more to its own system of religious belief than it borrows from without. Yet Greece herself acknowledged her debt in this matter to the land of the Nile, and there is no real reason to deny her own testimony. It is striking to observe how the fundamental Egyptian notions of the sufficiency of the present life and the nearness of the Divine reveal themselves in Hellas. The Greek conceived these ideas, indeed, in a far higher fashion.

Harmony and Beauty were the touchstones by which he tested the world and found it good.

The grotesqueness of the Egyptian forms yielded to the grace of the Athenian creations of art and religion, but beneath them was the same thought. In man and his works the Greek found the ideal of the Divine, and to him we owe the transformation of the doctrine of the Divine nearness into that of God's immanence.

Egypt's influence in the East was cut off early after her period of conquest, by the rise of the Hittite Empire. It is difficult to see any traces of her doctrines in the religions of Western Asia, unless it be in that of Phœnicia. But with one people, at a later period, it would seem probable that her religious ideas would find lodgment. Just what Egypt contributed to the religion of Israel is a subject of contention among scholars. For a number of years, if Israelitish traditions are to be trusted, the Hebrews were under Egyptian domination and the formation of their nation and their religious system dates from their deliverance from this bondage.

Did they not borrow from the well-organized and imposing religious system of their captors? Could they avoid doing so? The evidences of any such borrowing are not easy to discover. Either they have been carefully removed by later ages or another and more powerful influence has obliterated them. It is also to be remembered that the feeling excited in Israel by the rigors of Egyptian slavery was one of repulsion and abhor-



A HAWAIIAN WOODEN IDOL.

rence of everything Egyptian. It is more probable, therefore, that the influence of the religion of Egypt upon Israel was a negative one, and that the foundations of her social and religious institutions were laid in a spirit of separation from what was characteristic of her oppressor.

This negative influence, beginning thus in the birth of the nation and continuing through several centuries in the relations of the two peoples, was, in its formative power over Hebrew religion, second only to that which was positively exercised by another religious system, viz., that of Assyria-Babylonia, to which we now turn.

There were three great periods in which the Hebrews came into close relations with their neighbor on the Tigris and Euphrates. The first was that represented by the tradition respecting Abraham. He came from Ur of the Chaldees with the doctrine of the true God. The circumstances which moved him to depart from that center of the world's civilization are not clear to us, but the tradition gives no hint of hostile relations such as occasioned Israel's departure from Egypt. It was here, therefore, that he came in contact with those elevated ideas of the Divine transcendence which are characteristic alike of the religion of Babylonia and in a higher and purer degree of the religion of Israel. Can he have gained his first perception of this truth from the Babylonians? It is not improbable. It is certainly true that a mighty impetus was given to this doctrine in Israel by this earliest contact with Babylonian life.

The third of these periods was the Babylonian captivity. Many scholars are inclined to assign to this time a large number of acquisitions by Israel in the field of Babylonian religion, such as the early traditions of the Creation and the Deluge. But they forget that the same feeling which led Israel to reject all the attractions of Egypt, would be equally aroused against Babylon, in whose cruel grasp they found themselves held fast.

It is in the second period, that of the Assyrian Conquest of Western Asia, that Israel came most fully under the influence of the religion and the religious ideas of the Babylonians. Both Israel and Assyria had developed a religious system, though Assyria was far in advance of Israel in this respect. Heir of Babylon's civilization and religion, Assyria had advanced a step beyond her ancestral faith. In the god Asshur the nation worked out a conception of a national God before whom the other deities of the Pantheon took subordinate positions. Without denying the Divine transcendence, Assyria moved in the direction of monotheism. A god of majesty, he was, also, conceived in the Assyrian style as a god of justice whose law, though but slightly tinged with ethical ideas as we hold them, must be obeyed.

The Hebrew conception of Jahveh had also been fashioned in the struggle after nationality. It was a conception born out of the very heart of the nation divinely moved upon by the true God. It did not owe its origin to Egypt or Assyria-Babylonia. But we cannot fail to observe how

the note of Divine transcendence, the majesty of Jehovah, was ever kept clear in the minds of the Hebrew nation from the two opposite influences — the negative force of Egypt's contrary doctrine and the positive power of the Assyro-Babylonian religious system as conceived by the Assyrian Empire. They were ever present and impressive examples throughout the centuries of Israelitish history. Under this supporting influence Israel took the one higher step which remained to be taken. Moved forward by the irresistible impulse thus outwardly and inwardly felt, the prophets released Israel's God from the fetters of nationality and from the bonds of selfish morality, and preached the doctrine of a transcendent righteous God of all the earth.

Thus these two elemental truths about God have been conveyed from Egypt and from Babylonia to the nations of men. They have come to be together the possession of Christianity. The doctrine of the Divine transcendence is the gift of Judaism to the Christian Church, and Christian theology has wrought it out into complex and impressive systems of truth. The truth of the divine immanence early found its place in the hearts and minds of the believers. It is noticeable that the scene of its sway, if not of its Christian origin, was the city of Alexandria. The place where Greek and Egyptian met was the home of this Græco-Egyptian doctrine which the Alexandrian fathers wrought into the Christian system, and which is to-day beginning to claim that share in the system which its complementary truth has seemed to usurp.

The religions which flourished and passed away have in this way contributed to the fundamentals of Christian theism.

III. The preceding discussion has unavoidably encroached upon the ground of the third line of inquiry, namely: What have the dead religions afforded to the living in their history? What instruction do their life and death give as to the success or failure of religious systems?

Two *a priori* theories occupy the field as explanations of these religions. First, they are regarded as teaching the blindness of man in his search after God, and the falsity of humanly constructed systems apart from special Divine revelation. The dead religions perished because they were false, the production either of Satan or of deluded or designing men. The second theory holds these religions to be steps in the progressive evolution of the religious life of humanity, passing through well defined and philosophically arranged stages, each justifiable in its own circumstances, each a preparation for something higher.

Both views are inadequate because they do not include all the facts. What is needed in the study of religion to-day, more than anything else, is a study of the manifold facts which religions present, and a rigid abstinence from philosophical theories which find facts to suit themselves.

One great excellence of this Parliament is that it brings us face to face with these facts. These brief sessions will do more for the study of relig-

ion than the philosophizing of a score of years. No religion in the totality and complexity of its phenomena is wholly false or wholly true. The death of a religion is not always an evidence of its decay and corruption, its inadequacy to meet the wants of man. There are certain phases of living religious life which every sane man would prefer to see removed and their place supplied by the doctrines and practice of some dead religions. In the search for the laws of religious life and the results of religious activity the dead religions are particularly valuable because these laws and forces have in them worked out to the end. They have formed a completed structure or produced a ruin, both of which disclose with equal fidelity and equal adequacy the workings of invariable and irresistible law.

Generalizations on these phenomena, if correctly made, have a satisfying quality and a validity which afford a basis for instruction and guidance. Thus these religions themselves constitute what may be after all their most valuable bequest, and as such, they have a peculiar interest for the student of religion.

The proofs of this statement throng in upon us and we can select but a few. Among the problems of present religious life that of the relations of church and state receive light from these dead religions. In antiquity these relations consisted in almost complete identification of the two organisms. Most frequently the church existed for the state, its servant, its slave. The results were most disastrous to both parties, but religion especially suffered. Its priesthoods either became filled with ambitious designs upon the state, as in Egypt, or fell into the position of subserviency and weakness, as in Babylonia and Assyria, Rome and Greece. The aims and ends of truth were narrowed and trimmed to fit imperfect social conditions, and the fate of religion was bound up with the success or failure of a political policy. The destruction of the nation meant the disappearance of the religion. Assyria dragged into her grave the religion which she professed. A similar fate attended many of the cults of Semitic antiquity through the conquest of the great world-empires which successively dominated Western Asia. The finished experience of these dead faiths, therefore, speaks clearly in favor of the separation of religion from the state.

Another problem which they enlighten is that of religious unity and the consequent future of religious systems, the ultimate religion. Where these systems survived the ruin of the nationality on which they depended, they met their death through a mightier religious force. The most brilliant example of this phenomenon is the conflict of Christianity with the religions of the ancient world. Christianity's victory was achieved without force of arms. Was it merely that its foes were moribund, that the religious forces of antiquity had all but lost their power? This is not by any means all the truth. I cannot glory in the victory of a Christianity over decaying religions that would have died of themselves if only left alone, but I am proud of her power in that, when "the fullness of the times" was come, when Egypt and Syria,

Judea, Greece and Rome offered to the world their best, she was able to take all their truths into her genial grasp, and incarnating them in Jesus Christ make them *in Him* the beginning of a new age, the starting point of a higher evolution.

These religions were crippled by their essential character. They had no real unity of thought. Their principle of organization was the inclusion of local cults, not the establishment of a great idea. There was broad toleration in the ancient religious world, both of forms and ideas, but the toleration of ideas existed because of the want of a clear thought-basis of religion or, to speak more precisely, the want of a theology. With the absence of this the multiplicity of forms produced a meaningless confusion. Even where each of these systems reveals to us the presence of a common idea traceable through all its forms, this one idea is only a phase of the truth. Assyria's doctrine of the Divine transcendence, and Egypt's view of the divine nearness, and Greece's tenet of the divineness of man or the humanness of God, were valid religious ideas, but each was partial. These religions so inclusive of forms could not include or comprehend more than their own favorite idea. But when Christianity came against them with a well-rounded theology, a central truth like that of the incarnation, a truth and a life which not merely included but reconciled all elements of the world's religious progress, none of these ancient systems could stand before it.

They seem to tell us that the true test of a religious system is the measure in which it is filled with God. So far as they saw him they led men to find help and peace in him. They proclaimed his laws, they sought to assure to men his favor. So far as they accomplished this, so far as they were filled with God, both as a doctrine and as a life, they fulfilled their part in the education and salvation of the human race. By that test they rose and fell; by that measure they take their place in the complex evolution of the world. And it was because they failed to rise to the height of Christianity's comprehension and absorption of God that they perished.

We are sometimes inclined, amid the din of opposing creeds, to long for a religion without theology. These dead faiths warn us of the folly of any such dream. In the presence of a multitude of religions, such as are represented in this Parliament, we are tempted to believe that the ultimate religion will consist in a bouquet of the sweetest and choicest flowers of them all. The graves of the dead religions declare that not selection but incorporation makes a religion strong; not incorporation but reconciliation, not reconciliation but the fulfillment of all these aspirations, these partial truths in a higher thought, in a transcendent life. The system of religion here represented, or to come, which will not merely elect but incorporate, not merely incorporate but reconcile, not merely reconcile but fulfill, holds the religious future of humanity.

Apart from particular problems these dead religions in clear tones give two precious testimonies. They bear witness to man's need of God and

man's capacity to know him. Looking back to-day upon the dead past, we behold men in the jungle and on the mountain, in the Roman temple and before the Celtic altar, lifting up holy hands of aspiration and petition to the Divine. Sounding through Greek hymns and Babylonian psalms alike, are heard human voices crying out after the Eternal.

But there is a nobler heritage of ours in these oldest of religions. The capacity to know God is not the knowledge of him. They tell us with one voice that the human heart, the universal human heart that needs God and can know him was not left to search for him in blindness and ignorance. He gave them of himself. They received the light which lighteth every man. That light has come down the ages unto us, shining as it comes with ever brighter beams of Divine Revelation. "For God, who at sundry times and in divers manners, spake unto the fathers,"—and we are beginning to realize to-day, as never before, how many are our spiritual fathers in the past—"hath in these last days spoken unto us in the Son."

THE POINTS OF CONTACT AND CONTRAST BETWEEN CHRISTIANITY AND MOHAMMEDANISM.

BY PRESIDENT GEORGE WASHBURN, D.D., ROBERT COLLEGE, CONSTANTINOPLE.

I. It is not my purpose to enter upon any defense or criticism of Mohammedanism, but simply to state, as impartially as possible, its points of contact and contrast with Christianity.

The chief difficulty in such a statement arises from the fact that there are as many different opinions on theological questions among Moslems as among Christians, and that it is impossible to present any summary of Mohammedan doctrine which will be accepted by all.

The faith of Islâm is based primarily upon the Koran, which is believed to have been delivered to the Prophet at sundry times by the angel Gabriel, and upon the traditions reporting the life and words of the prophet; and, secondarily, upon the opinions of certain distinguished theologians of the second century of the Hegira, especially for the Sunnis, of the four *Imams*, Hanifè, Shafi, Malik, and Hannbel.

The Shiites, or followers of Aali, reject these last with many of the received traditions, and hold opinions which the great body of Moslems regard as heretical. In addition to the two-fold divisions of Sunnis and Shiites and of the sects of the four *Imams*, there are said to be several hundred minor sects.

It is, in fact, very difficult for an honest inquirer to determine what is really essential to the faith. A distinguished Moslem statesman and scholar once assured me that nothing was essential beyond a belief in the existence and unity of God. And several years ago the *Sheik-ul-Islâm*, the highest authority in Constantinople, in a letter to a German inquirer, stated that whoever confessed that there is but one God, and that Mohammed is his prophet, is a *true* Moslem, although to be a good one it is necessary to observe the five points of confession, prayer, fasting, almsgiving, and pilgrimage; but the difficulty about this apparently simple definition is that belief in Mohammed as the prophet of God involves a belief in all his teaching, and we come back at once to the question what that teaching was.

The great majority of Mohammedans believe in the Koran, the traditions and the teaching of the school of Hanifè, and we cannot do better than to

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take these doctrines and compare them with what are generally regarded as the essential principles of Christianity.

With this explanation we may discuss the relations of Christianity and Mohammedanism as Historical, Dogmatic, and Practical.

It would hardly be necessary to speak in this connection of the historical relations of Christianity and Islâm if they had not seemed, to some distinguished writers, so important as to justify the statement that Mohammedanism is a form and outgrowth of Christianity, — in fact essentially a Christian sect.

Carlyle, for example, says, "Islâm is definable as a confused form of Christianity." And Draper calls it "the Southern Reformation, akin to that in the North under Luther." Dean Stanley and Dr. Dollinger make similar statements.

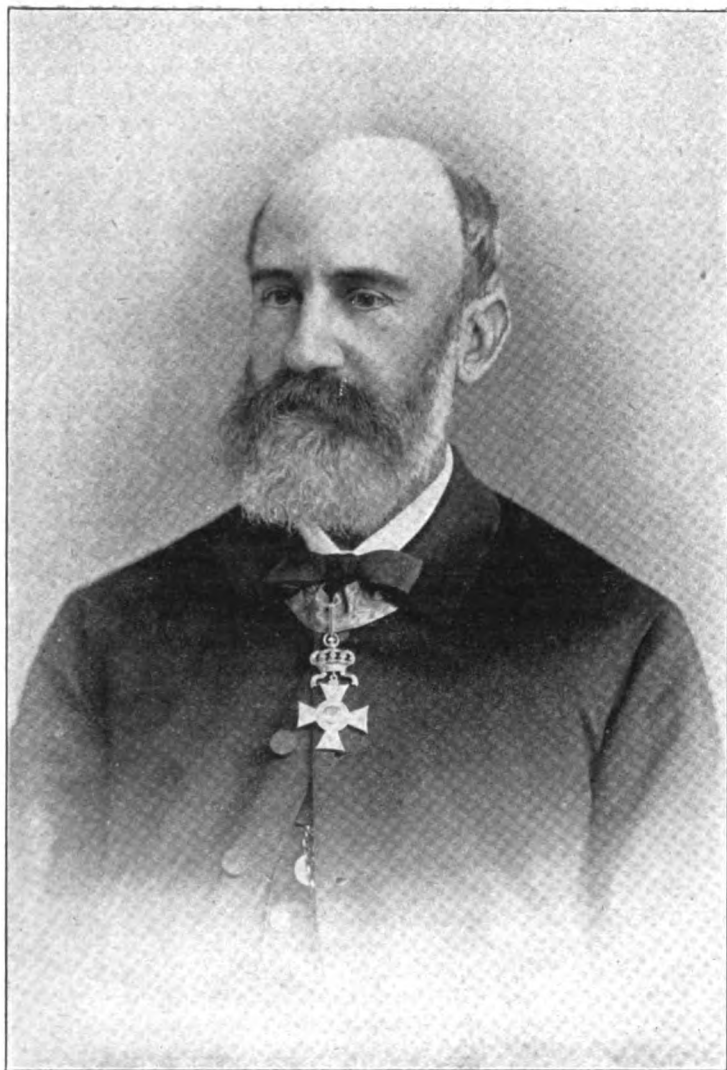
While there is a certain semblance of truth in their view, it seems to me not only misleading, but essentially false.

Neither Mohammed nor any of his earlier followers had ever been Christians, and there is no satisfactory evidence that up to the time of his announcing his prophetic mission he had interested himself at all in Christianity. No such theory is necessary to account for his monotheism. The citizens of Mecca were mostly idolaters, but a few, known as *Hanifs*, were pure deists, and the doctrine of the unity of God was not unknown theoretically even by those who, in their idolatry, had practically abandoned it. The temple at Mecca was known as *Beit ullah*, the house of God. The name of the Prophet's father was *Abdallah*, the servant of God; and *by Allah* was a common oath among the people.

The one God was nominally recognized, but in fact forgotten in the worship of the stars, of *Lat* and *Ozza* and *Manah*, and of the 360 idols in the temple at Mecca. It was against this prevalent idolatry that Mohammed revolted, and he claimed that in so doing he had returned to the pure religion of Abraham. Still, Mohammedanism is no more a reformed Judaism than it is a form of Christianity. It was essentially a new religion.

The Koran claimed to be a new and perfect revelation of the will of God, and from the time of the Prophet's death to this day no Moslem has appealed to the ancient traditions of Arabia or to the Jewish or Christian Scriptures as the ground of his faith. The Koran and the traditions are sufficient and final. I believe that every orthodox Moslem regards Islâm as a separate, distinct, and absolutely exclusive religion; and there is nothing to be gained by calling it a form of Christianity. But after having set aside this unfounded statement, and fully acknowledged the independent origin of Islâm, there is still a historical relationship between it and Christianity which demands our attention.

The Prophet recognized the Christian and Jewish Scriptures as the Word of God, although it cannot be proved that he had ever read them. They are mentioned one hundred and thirty-one times in the Koran, but there is only



REV. GEO. WASHBURN, D.D., CONSTANTINOPLE, TURKEY.

"THE TRUTH SPOKEN IN LOVE IS THE ONLY POSSIBLE BASIS UPON WHICH THIS CONGRESS CAN STAND. WE HAVE A COMMON FATHER; WE ARE BRETHREN; WE DESIRE TO LIVE TOGETHER IN PEACE, OR WE SHOULD NOT BE HERE: BUT OF ALL THINGS WE DESIRE TO KNOW WHAT IS TRUTH, FOR TRUTH ALONE CAN MAKE US FREE."

one quotation from the Old Testament, and one from the New. The historical parts of the Koran correspond with the Talmud, and the writing current among the heretical Christian sects, such as the Protevangelium of James, the pseudo Matthew, and the gospel of the nativity of Mary, rather than with the Bible. His information was probably obtained verbally from his Jewish and Christian friends, who seem, in some cases, to have deceived him intentionally. He seems to have believed their statements that his coming was foretold in the Scriptures, and to have hoped for some years that they would accept him as their promised leader.

His confidence in the Christians was proved by his sending his persecuted followers to take refuge with the Christian King of Abyssinia. He had visited Christian Syria, and, if tradition can be trusted, he had some intimate Christian friends. With the Jews he was on still more intimate terms during his last years at Mecca and the first at Medina.

But in the end he attacked and destroyed the Jews, and declared war against the Christians; making a distinction, however, in his treatment of idolaters and "the people of the Book," allowing the latter, if they quietly submitted to his authority, to retain their religion on the condition of an annual payment of a tribute or ransom for their lives. If, however, they resisted, the men were to be killed and the women and children sold as slaves (Koran, sura ix.). In the next world Jews, Christians and idolaters are alike consigned to eternal punishment in hell.

Some have supposed that a verse in the second sura of the Koran was intended to teach a more charitable doctrine. It reads: "Surely those who believe, whether Jews, Christians, or Sabians, whoever believeth in God and the last day, and doth that which is right, they shall have their reward with the Lord. No fear shall come upon them, neither shall they be grieved." But Moslem commentators rightly understand this as only teaching that if Jews, Christians, or Sabians become Moslems they will be saved, the phrase used being the common one to express faith in Islâm.

In the third sura it is stated in so many words: "Whoever followeth any other religion than Islâm it shall not be accepted of him, and at the last day he shall be of those that perish."

This is the orthodox doctrine; but it should be said that one meets with Moslems who take a more hopeful view of the ultimate fate of those who are sincere and honest followers of Christ.

The question whether Mohammedanism has been in any way modified since the time of the Prophet by its contact with Christianity, I think every Moslem would answer in the negative. There is much to be said on the other side, as, for example, it must seem to a Christian student that the offices and qualities assigned to the Prophet by the traditions, which are not claimed for him in the Koran, must have been borrowed from the Christian teaching in regard to Christ; but we have not time to enter upon the discussion of this question.

II. *Dogmatic Relations.*—In comparing the dogmatic statements of Islâm and Christianity, we must confine ourselves, as strictly as possible, to what is generally acknowledged to be essential in each faith. To go beyond this would be to enter upon a sea of speculation almost without limits, from which we could hope to bring back but little of any value to our present discussion.

It has been formally decided by various *fatwas* that the Koran requires belief in seven principal doctrines, and the confession of faith is this, "I believe on God, on the Angels, on the Books, on the Prophets, on the Judgment day, on the eternal Decrees of God Almighty concerning both good and evil, and on the Resurrection after death."

There are many other things which a good Moslem is expected to believe, but these points are fundamental.

Taking these essential dogmas one by one we shall find that they agree with Christian doctrine in their general statement, although in their development there is a wide divergence of faith between the Christian and the Moslem.

First, The Doctrine of God.—This is stated by Omer Nesefi (A. D. 1142) as follows: "God is one and eternal. He lives, and is almighty. He knows all things; hears all things; sees all things. He is endowed with will and action. He has neither form nor figure, neither bounds, limits or numbers, neither parts, multiplications, or divisions, because he is neither body nor matter. He has neither beginning nor end. He is self-existent, without generation, dwelling or habitation. He is outside the empire of time, unequaled in his nature as in his attributes, which without being foreign to his essence do not constitute it."

The Westminster Catechism says: "God is a spirit, infinite, eternal, unchangeable, in his being wisdom, power, holiness, justice, goodness and truth. There is but one only, the living and true God."

It will be seen that these statements differ chiefly in that the Christian gives special prominence to the moral attributes of God, and it has often been said that the God of Islâm is simply a God of almighty power, while the God of Christianity is a God of infinite love and perfect holiness; but this is not a fair statement of truth. The ninety-nine names of God which the good Moslem constantly repeats, assign these attributes to him. The fourth name is "The Most Holy;" the twenty-ninth "The Just;" the forty-sixth "The All Loving;" the first and most common is "The Merciful," and the moral attributes are often referred to in the Koran. In truth there is no conceivable perfection which the Moslem would neglect to attribute to God.

Their conception of him is that of an absolute Oriental monarch, and his unlimited power to do what he pleases makes entire submission to his will the first, most prominent duty. The name which they give to their religion implies this. It is *Islâm*, which means *submission* or *resignation*;

but a king may be good or bad, wise or foolish, and the Moslem takes as much pains as the Christian to attribute to God all wisdom and all goodness.

The essential difference in the Christian and Mohammedan conception of God lies in the fact that the Moslem does not think of this great King as having anything in common with his subjects, from whom he is infinitely removed. The idea of the incarnation of God in Christ is to them not only blasphemous but absurd and incomprehensible; and the idea of *fellowship* with God, which is expressed in calling him *our Father*, is altogether foreign to Mohammedan thought. God is not immanent in the world in the Christian sense, but apart from the world and infinitely removed from man.

Second, The Doctrine of Decrees, or of the Sovereignty of God, is a fundamental principle of both Christianity and Islâm.

The Koran says: "God has from all eternity foreordained by an immutable decree all things whatsoever come to pass, whether good or evil."

The Westminster Catechism says: "The decrees of God are his eternal purpose according to the counsel of his will, whereby for his own glory he hath foreordained whatsoever comes to pass."

It is plain that these two statements do not essentially differ, and the same controversies have arisen over this doctrine among Mohammedans as among Christians, with the same differences of opinion.

Omer Nessîfi says: "Predestination refers not to the temporal but to the spiritual state. Election and reprobation decide the final fate of the soul, but in temporal affairs man is free."

A Turkish confession of faith says: "Unbelief and wicked acts happen with the foreknowledge and will of God, by the effect of his predestination, written from eternity on the preserved tablets, by his operation but not with his satisfaction. God foresees, wills, produces, loves all that is good, and does not love unbelief and sin, though he wills and effects it. If it be asked why God wills and effects what is evil and gives the Devil power to tempt man, the answer is, he has his views of wisdom which it is not granted to us to know."

Many Christian theologians would accept this statement without criticism, but in general they have been careful to guard against the idea that God is in any way the efficient cause of sin, and they generally give to man a wider area of freedom than the orthodox Mohammedans.

It cannot be denied that this doctrine of the decrees of God has degenerated into fatalism more generally among Moslems than among Christians. I have never known a Mohammedan of any sect who was not more or less a fatalist, notwithstanding the fact that there have been Moslem theologians who have repudiated fatalism as vigorously as any Christians.

In Christianity this doctrine has been offset by a different conception of God, by a higher estimate of man, and by the whole scheme of redemp-

tion through faith in Christ. In Islâm there is no such counteracting influence.

Third, the other five doctrines we may pass over with a single remark in regard to each. Both Moslems and Christians believe in the existence of good and evil *angels*, and that God has revealed his will to man in certain *inspired books*, and both agree that the Hebrew and Christian Scriptures are such books. The Moslem, however, believes that they have been superseded by the Koran, which was brought down from God by the angel Gabriel. They believe that this is his eternal and uncreated word; that its divine character is proved by its poetic beauty; that it has a miraculous power over men apart from what it teaches, so that the mere hearing of it, without understanding it, may heal the sick or convert the infidel. Both Christians and Moslems believe that God has sent *prophets and apostles* into the world to teach men his will; both believe in the *judgment day* and the *resurrection of the dead*, the immortality of the soul, and rewards and punishments in the future life.

It will be seen that in simple statement the seven positive doctrines of Islâm are in harmony with Christian dogma; but in their exposition and development the New Testament and the Koran part company, and Christian and Moslem speculation evolve totally different conceptions, especially in regard to everything concerning the other world. It is in these expositions based upon the Koran (*e.g.*, suras lvi. and lxxviii.), and still more upon the traditions, that we find the most striking contrasts between Christianity and Mohammedanism; but it is not easy for a Christian to state them in a way to satisfy Moslems, and as we have no time to quote authorities we may pass them over.

Fourth, The essential dogmatic difference between Christianity and Islâm is in regard to the person, office, and work of Jesus Christ. The Koran expressly denies the Trinity, the Divinity of Christ, his death, and the whole doctrine of the Incarnation and the Atonement, and rejects the sacraments which he ordained.

It accepts his miraculous birth, his miracles, his moral perfection, and his mission as an inspired prophet or teacher. It declares that he did not die on the cross, but was taken up to heaven without death, while the Jews crucified one like him in his place. It consequently denies his resurrection from the dead, but claims that he will come again to rule the world before the day of judgment.

It says that he will himself testify before God that he never claimed to be divine: this heresy originated with Paul.

At the same time the faith exalts Mohammed to very nearly the same position which Christ occupies in the Christian scheme. He is not divine, and consequently not an object of worship, but he was the first created being, God's first and best beloved, the noblest of all creatures, the mediator between God and man, the great intercessor, the first to enter Paradise, and the high-

est there. Although the Koran in many places speaks of him as a sinner in need of pardon (*Lx.*, suras xxiii., xlviii., and xlviii.), his absolute sinlessness is also an article of faith.

The Holy Spirit, the third person in the Trinity, is not mentioned in the Koran, and the Christian doctrine of his work of regeneration and sanctification seems to have been unknown to the Prophet, who represents the Christian doctrine of the Trinity as teaching that it consists of God the Father, Mary the Mother, and Christ the Son. The promise of Christ in the Gospel of John to send the Paraclete, the prophet applies to himself, reading *παράκλητος* as *περίκλητος*, which might be rendered into Arabic as *Ahmed*, another form of the name Mohammed.

We have, then, in Islâm a specific and final rejection and repudiation of the Christian dogma of the Incarnation and the Trinity, and the substitution of Mohammed for Christ in most of his offices; but it should be noted in passing that while this rejection grows out of a different conception of God, it has nothing in common with the scientific rationalistic unbelief of the present day. If it cannot conceive of God as incarnate in Jesus Christ, it is not from any doubt as to his personality, or his miraculous interference in the affairs of this world, or the reality of the supernatural. These ideas are fundamental to the faith of every orthodox Mohammedan, and are taught everywhere in the Koran.

There are *nominal* Mohammedans who are theists, and others who are pantheists of the Spinoza type. There are also some small sects who are rationalists, but after the fashion of old English Deism rather than of the modern rationalism. The Deistic rationalism is represented in that most interesting work of Justice Ameer Ali, *The Spirit of Islâm*. He speaks of Mohammed as Xenophon did of Socrates, and he reveres Christ also, but he denies that there was anything supernatural in the inspiration or lives of either, and claims that Hanife and the other Imams corrupted Islâm as he thinks Paul the apostle did Christianity; but this book does not represent Mohammedanism any more than Renan's "Life of Jesus" represents Christianity. These small rationalistic sects are looked upon by all orthodox Moslems as heretics of the worst description.

III. *The practical and ethical relations* of Islâm to Christianity are even more interesting than the historical and dogmatic. The Moslem code of morals is much nearer the Christian than is generally supposed on either side, although it is really more Jewish than Christian.

The truth is, that we judge each other harshly and unfairly by those who do not live up to the demands of their religion, instead of comparing the pious Moslem with the consistent Christian.

We cannot enter here into a technical statement of the philosophical development of the principles of law and morality as they are given by the Imam Hanife and others. It would be incomprehensible without hours of



VALIDE MOSQUE.

explanation, and is really understood by but few Mohammedans, although the practical application of it is the substance of Mohammedan law.

It is enough to say that the moral law is based upon the Koran, and the traditions of the life and sayings of the Prophet enlarged by deductions and analogies. Whatever comes from these sources has the force and authority of a revealed law of God.

The first practical duties inculcated in the religious code are: *Confession* of God, and Mohammed his prophet; *Prayer* at least five times a day; *Fasting* during the month of Ramazan, from dawn to sunset; *Alms* to the annual amount of two and one half per cent. on property; *Pilgrimage* to Mecca at least once in a lifetime. A sixth duty, of equal importance, is taking part in *sacred war*, or war for religion; but some orthodox Moslems hold that this is not a perpetual obligation, and this seems to have been the opinion of Hanife.

In addition to these primary duties of religion, the moral code, as given by Omer Nessefi, demands: Honesty in business; modesty or decency in behavior; fraternity between all Moslems; benevolence and kindness toward all creatures. It forbids gambling, music, the making or possessing of images, the drinking of intoxicating liquors, the taking of God's name in vain, and all false oaths. And in general, Omer Nessefi adds: "It is an indispensable obligation for every Moslem to practice virtue and avoid vice, *i. e.*, all that is contrary to religion, law, humanity, good manners, and the duties of society. He ought especially to guard against deception, lying, slander and abuse of his neighbor."

We may also add some specimen passages from the Koran:

"God commands justice, benevolence and liberality. He forbids crime, injustice and calumny."

"Avoid sin in secret and in public. The wicked will receive the reward of his deeds."

"God promises his mercy and a brilliant recompense to those who add good works to their faith."

"He who commits iniquity will lose his soul."

"It is not righteousness that you turn your faces in prayer toward the east or the west, but righteousness is of him who believeth in God and the last day, and the angels and the prophets; who giveth money, for God's sake, to his kindred and to orphans, and to the needy and the stranger, and to those who ask, and for the redemption of captives; who is constant in prayer, and giveth alms; and of those who perform their covenant, and who behave themselves patiently in adversity and hardships and in time of violence. These are they who are true, and these are they who fear God."

So far, with one or two exceptions, these conceptions of the moral life are essentially the same as the Christian, although some distinctively Christian virtues, such as meekness and humility, are not emphasized.

Beyond this we have a moral code, equally binding in theory, and

equally important in practice, which is not at all Christian, but is essentially the morality of the Talmud, in the extreme value which it attaches to outward observances, such as fasting, pilgrimages, and ceremonial rites.

All the concerns of life and death are hedged about with prescribed ceremonies, which are not simple matters of propriety, but of morality and religion ; and it is impossible for one who has not lived among Moslems to realize the extent and importance of this ceremonial law.

In regard to polygamy, divorce, and slavery, the morality of Islâm is in direct contrast with that of Christianity ; and as the principles of the faith, so far as it is determined by the Koran and the Traditions, are fixed and unchangeable, no change in regard to the legality of these can be expected. They may be silently abandoned, but they can never be forbidden by law in any Mohammedan state. It should be said here, however, that while the position of woman, as determined by the Koran, is one of inferiority and subjection, there is no truth whatever in the current idea that, according to the Koran, they have no souls, no hope of immortality, and no rights. This is an absolutely unfounded slander.

Another contrast between the morality of the Koran and the New Testament is found in the spirit with which the faith is to be propagated. The Prophet led his armies to battle, and founded a temporal kingdom by force of arms. The Koran is full of exhortations to fight for the faith. Christ founded a spiritual kingdom, which could only be extended by loving persuasion and the influence of the Holy Spirit.

It is true that Christians have had their wars of religion, and have committed as many crimes against humanity in the name of Christ as Moslems have ever committed in the name of the Prophet ; but the opposite teaching on this subject in the Koran and the New Testament is unmistakable, and involves different conceptions of morality.

Such, in general, is the ethical code of Islâm. In practice there are certainly many Moslems whose moral lives are irreproachable according to the Christian standard, who fear God, and in their dealings with men are honest, truthful, and benevolent ; who are temperate in the gratification of their desires, and cultivate a self-denying spirit, of whose sincere desire to do right there can be no doubt.

There are those whose conceptions of pure spiritual religion seems to rival those of the Christian mystics. This is specially true of one or two sects of Dervishes. Some of these sects are simply Mohammedan Neo-Platonists, and deal in magic, sorcery, and purely physical means of attaining a state of ecstasy ; but others are neither pantheists nor theosophists, and seek to attain a unity of spirit with a supreme, personal God by spiritual means.

Those who have had much acquaintance with Moslems know that, in addition to these mystics, there are many common people — as many women as men — who seem to have more or less clear ideas of spiritual life, and

strive to attain something higher than mere formal morality and verbal confession ; who feel their personal unworthiness, and hope only in God.

The following extract from one of many similar poems of Shereef Hanum, a Turkish Moslem lady of Constantinople, rendered into English by Rev. H. G. Dwight, is certainly as spiritual in thought and language as most of the hymns sung in Christian churches :

“O Source of Kindness and of Love,
Who givest aid all hopes above,
'Mid grief and guilt although I grope,
From thee I'll ne'er cut off my hope,
My Lord, O My Lord !”

“Thou, King of kings, dost know my need,
Thy pardoning grace no bars can heed,
Thou lov'st to help the helpless one,
And bidd'st his cries of fear be done,
My Lord, O My Lord !”

“Should'st Thou refuse to still my fears,
Who else will stop to dry my tears ?
For I am guilty, guilty still,
No other one has done so ill,
My Lord, O My Lord !”

“The lost in torment stand aghast
To see this rebel's sin so vast ;
What wonder, then, that Shereef cries
For mercy, mercy, e'er she dies,
My Lord, O My Lord !”

These facts are important, not as proving that Mohammedanism is a spiritual faith in the same sense as Christianity, for it is not, but as showing that many Moslems do attain some degree, at least, of what Christians mean by spiritual life ; while, as we must confess, it is equally possible for Christianity to degenerate into mere formalism.

Notwithstanding the generally high tone of the Moslem code of morals, and the more or less Christian experience of spiritually minded Mohammedans, I think that the chief distinction between Christian and Moslem morality lies in their different conceptions of the nature and consequences of sin.

It is true that most of the theories advanced by Christian writers on theoretical ethics have found defenders among the Moslems ; but Mohammedan law is based on the theory that right and wrong depend on legal enactment, and Mohammedan thought follows the same direction. An act is right because God has commanded it, or wrong because he has forbidden it. God may abrogate or change his laws, so that what was wrong may become right. Moral acts have no inherent moral character, and what may be wrong for one may be right for another. So, for example, it is impossible to discuss the moral character of the Prophet with an orthodox Moslem, because it is a sufficient answer to any criticism to say that God commanded or expressly permitted those acts which in other men would be wrong.

There is, however, one sin which is in its very nature sinful, and which man is capable of knowing to be such — that is, the sin of denying that there is one God, and that Mohammed is his Prophet. Everything else depends on the arbitrary command of God, and may be arbitrarily forgiven; but this does not, and is consequently unpardonable. For whoever dies in this sin there is no possible escape from eternal damnation.

Of other sins some are grave and some are light, and it must not be supposed that the Moslem regards grave sins as of little consequence. He believes that sin is rebellion against infinite power, and that it cannot escape the notice of the all-seeing God, but must call down his wrath upon the sinner; so that even a good Moslem may be sent to hell to suffer torment for thousands of years before he is pardoned.

But he believes that God is merciful; that "he is minded to make his religion light, because man has been created weak." (Koran, sura iv.) If man has sinned against his arbitrary commands, God may arbitrarily remit the penalty, on certain conditions, on the intercession of the Prophet, on account of expiatory acts on the man's part or in view of counterbalancing good works. At the worst, the Moslem will be sent to hell for a season and then be pardoned, out of consideration for his belief in God and the Prophet, by divine mercy. Still, we need to repeat, the Moslem does not look upon sin as a light thing.

But notwithstanding this conception of the danger of sinning against God, the Mohammedan is very far from comprehending the Christian idea that right and wrong are inherent qualities in all moral actions; that God himself is a moral being, doing what is right because it is right, and that he can no more pardon sin arbitrarily than he can make a wrong action right; that he could not be just and yet justify the sinner, without the atonement made by the incarnation and the suffering and the death of Jesus Christ.

They do not realize that sin is itself corruption and death; that mere escape from hell is not eternal life, but that the sinful soul must be regenerated and sanctified by the work of the Holy Spirit before it can know the joy of the beatific vision.

Whether or not I have correctly stated the fundamental difference between the Christian and Mohammedan conceptions of sin, no one who has had Moslem friends can have failed to realize that the difference exists, for it is extremely difficult, almost impossible, for Christians and Moslems to understand one another when the question of sin is discussed. There seems to be an hereditary incapacity in the Moslem to comprehend this essential basis of Christian morality.

Mohammedan morality is also differentiated from the Christian by its fatalistic interpretation of the doctrine of Decrees. The Moslem who reads in the Koran, "As for every man we have firmly fixed his fate about his neck," and the many similar passages, who is taught that at least so far as the future life is concerned his fate has been fixed from eternity by an arbi-

trary and irrevocable decree, naturally falls into fatalism ; not absolute fatalism, for the Moslem, as we have seen, has his strict code of morality and his burdensome ceremonial law, but at least such a measure of fatalism as weakens his sense of personal responsibility, and leaves him to look upon the whole Christian scheme of redemption as unnecessary, if not absurd.

It is perhaps also due to the fatalistic tendency of Mohammedan thought, that the Moslem has a very different conception from the Christian of the relation of the will to the desires and passions. He does not distinguish between them, but regards will and desire as one and the same, and seeks to *avoid* temptation rather than *resist* it. Of conversion, in the Christian sense, he has no conception —of that change of heart which makes the regenerated will the master of the soul, to dominate its passions, control the desires, and lead man on to final victory over sin and death.

There is one other point concerning Mohammedan morality of which I wish to speak with all possible delicacy, but which cannot be passed over in silence. It is the influence of the Prophet's life upon that of his followers. The Moslem world accepts him, as Christians do Christ, as the ideal man, the best beloved of God ; and consequently their conception of his life exerts an important influence upon their practical morality.

I have said nothing thus far of the personal character of the Prophet, because it is too difficult a question to discuss in this connection ; but I may say, in a word, that my own impression is that, from first to last, he sincerely and honestly believed himself to be a supernaturally inspired prophet of God. I have no wish to think any evil of him, for he was certainly one of the most remarkable men that the world has ever seen. I should rejoice to know that he was such a man as he is represented to be in Ameer Ali's *Spirit of Islām*, for the world would be richer for having had such a man in it.

But whatever may have been his real character, he is known to Moslems chiefly through the Traditions, and these, taken as a whole, present to us a totally different man from the Christ of the Gospels. As we have seen, the Moslem code of morals commands and forbids essentially the same things as the Christian ; but the Moslem finds in the Traditions a mass of stories in regard to the life and sayings of the Prophet, many of which are altogether inconsistent with Christian ideas of morality, and which make the impression that many things forbidden are at least excusable.

There are many nominal Christians who lead lives as corrupt as any Moslems, but they find no excuse for it in the life of Christ. They know that they are Christians only in name ; while, under the influence of the Traditions, the Mohammedan may have such a conception of the Prophet, that in spite of his immorality, he may believe himself a true Moslem.

If Moslems generally believed in such a prophet as is described in the *Spirit of Islām*, it would greatly modify the tone of Mohammedan life.

We have now presented, as briefly and impartially as possible, the

points of contact and contrast between Christianity and Islâm, as historical, dogmatic and ethical.

We have seen that while there is a broad, common ground of belief and sympathy, while we may confidently believe as Christians that God is leading many pious Moslems by the influence of the Holy Spirit, and saving them through the atonement of Jesus Christ, in spite of what we believe to be their errors in doctrine, these two religions are still mutually exclusive and irreconcilable.

The general points of agreement are that we both believe that there is one supreme, personal God; that we are bound to worship him; that we are under obligations to live a pious, virtuous life; that we are bound to repent of our sins and forsake them; that the soul is immortal, and that we shall be rewarded or punished in the future life for our deeds here; that God has revealed his will to the world through prophets and apostles, and that the Holy Scriptures are the Word of God.

These are most important grounds of agreement and mutual respect, but the points of contrast are equally impressive.

The Supreme God of Christianity is immanent in the world, was incarnate in Christ, and is ever seeking to bring his children into loving fellowship with himself.

The God of Islâm is apart from the world, an absolute monarch, who is wise and merciful, but infinitely removed from man.

Christianity recognizes the freedom of man, and magnifies the guilt and corruption of sin, but at the same time offers a way of reconciliation and redemption from sin and its consequences through the atonement of a divine Saviour and regeneration by the Holy Spirit.

Mohammedanism minimizes the freedom of man and the guilt of sin, makes little account of its corrupting influence in the soul, and offers no plan of redemption except that of repentance and good works.

Christianity finds its ideal man in the Christ of the Gospels; the Moslem finds his in the Prophet of the Koran and the Traditions.

Other points of contrast have been mentioned, but the fundamental difference between the two religions is found in these.

This is not the place to discuss the probable future of these two great and aggressive religions, but there is one fact bearing upon this point which comes within the scope of this paper. Christianity is essentially progressive, while Mohammedanism is unprogressive and stationary.

In their origin Christianity and Islâm are both Asiatic, both Semitic, and Jerusalem is but a few hundred miles from Mecca. In regard to the number of their adherents, both have steadily increased from the beginning to the present day. After nineteen hundred years Christianity numbers 400,000,000, and Islâm, after thirteen hundred years, 200,000,000; but Mohammedanism has been practically confined to Asia and Africa, while

Christianity has been the religion of Europe and the New World, and politically it rules now over all the world except China and Turkey.

Mohammedanism has been identified with a stationary civilization, and Christianity with a progressive one. There was a time, from the eighth to the thirteenth centuries, when science and philosophy flourished at Bagdad and Cordova under Moslem rule, while darkness reigned in Europe; but Renan has shown that this brilliant period was neither Arab nor Mohammedan in its *spirit* or *origin*; and although his statements may admit of some modification, it is certain that, however brilliant while it lasted, this period has left no trace in the Moslem faith unless it be in the philosophical basis of Mohammedan law, while Christianity has led the way in the progress of modern civilization.

Both these are positive religions. Each claims to rest upon a Divine revelation, which is, in its nature, final and unchangeable, yet the one is stationary and the other progressive. The one is based upon what it believes to be Divine *commands*, and the other upon Divine *principles*; just the difference that there is between the law of Sinai and the law of Love, the Ten Commandments and the Two. The ten are specific and unchangeable; the two admit of ever new and progressive application.

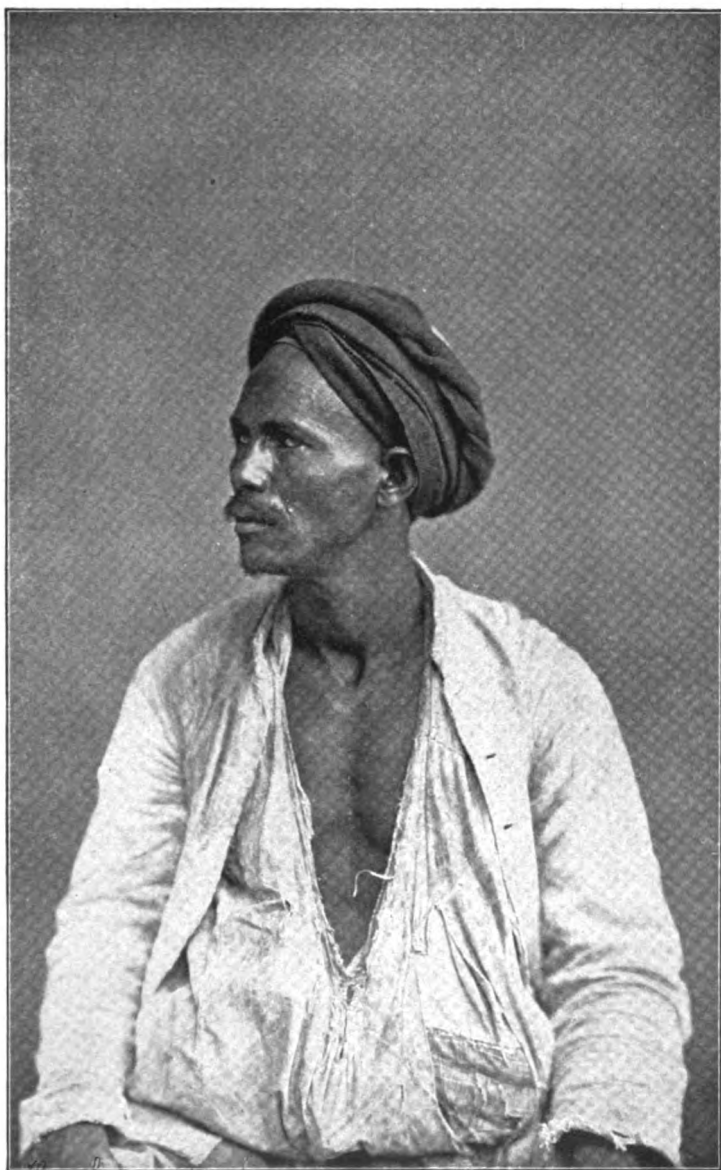
Whether in prayer or in search of truth, the Moslem must always turn his face to Mecca and to a revelation made once for all to the Prophet; and I think that Moslems generally take pride in the feeling that their faith is complete in itself, and as unchangeable as Mt. Ararat. It cannot progress because it is already perfect.

The Christian, on the other hand, believes in a living Christ, who was indeed crucified at Jerusalem, but rose from the dead, and is now present everywhere, leading his people on to ever broader and higher conceptions of truth, and ever new applications of it to the life of humanity; and the Christian Church, with some exceptions, perhaps, recognizes the fact that the perfection of its faith consists not in its immobility, but in its adaptability to every stage of human enlightenment. If progress is to continue to be the watchword of civilization, the faith which is to dominate this civilization must also be progressive.

It would have been pleasant to speak here to-day only of the broad field of sympathy which these two great religions occupy in common, but it would have been as unjust to the Moslem as to the Christian. If I have represented his faith as fairly as I have sought to do, he will be the first to applaud.

The truth, spoken in love, is the only possible basis upon which this Congress can stand. We have a common Father; we are brethren; we desire to live together in peace, or we should not be here; but of all things we desire to know what is Truth, for Truth alone can make us free.

We are soldiers all, without a thought of ever laying down our arms, but we have come here to learn the lesson that our conflict is not with each



A MUSSULMAN GUARDIAN OF THE MOSQUE.

other, but with error, sin, and evil of every kind. We are one in our hatred of evil and in our desire for the triumph of the kingdom of God, but we are only partially agreed as to what is Truth, or under what banner the triumph of God's kingdom is to be won.

No true Moslem or Christian believes that these two great religions are essentially the same, or that they can be merged by compromise in a common eclectic faith. We know that they are mutually exclusive, and it is only by a fair and honest comparison of differences that we can work together for the many ends which we have in common, or judge of the truth in those things in which we differ.

ON THE STUDY OF COMPARATIVE THEOLOGY.

BY PROF. C. P. TIELE, THEOL.D., LITT.D., LEIDEN UNIVERSITY.

I greatly regret that official work of various kinds as well as the peculiar organization of our University system, prevents me from attending one of the Congresses at Chicago. But for this reason I am the more willing to comply, if possible, with the request which the Committee of this Congress did me the honor to address to me, viz., to send in a paper on the history and study of Comparative Theology, to be read at one of the meetings of the Congress. When I was ready to enter upon the performing of this task, the first question which presented itself before me was this: What is to be understood by Comparative Theology? I find that English speaking authors use the appellation promiscuously with Comparative Religion, but if we wish the words to convey a sound meaning, we should at least beware of using these terms as convertible ones. Theology is not the same as religion; and, to me, Comparative Theology signifies nothing but a comparative study of religious dogmas, Comparative Religion is nothing but a comparative study of the various religions in all their branches. I suppose, however, I am not expected to make this distinction, but Comparative Theology is to be understood to mean what is now generally called the Science of Religion, the word "science" not being taken in the limited sense it commonly has in English, but in the general signification of the Dutch *Wetenschap* (H. G. *Wissenschaft*) which it has assumed more and more even in the Romance languages.

So the history and the study of this science would have to form the subject of my paper, a subject vast enough to devote to it one or more volumes. It is still in its infancy. Although in former centuries its advent was heralded by a few forerunners, as Selden in "*De Diis Syriis*," de Brosses in "*Le Culte des Dieux Fetiches*," the tasteful Herder and others, as a science it reaches back not much further than to the middle of the nineteenth century. Dupuis' "*Origine de tous les Cultes*," which appeared in the opening years of the century, is a gigantic pamphlet, not an impartial historical research. Nor can Creuzer's and Baur's "*Symbolik und Mythologie*" lay claim to the latter appellation but are dominated by an *a priori* and long refuted theory. Meiner's "*Allgemeine kritische Geschichte der Religionen*" (1806-7), only just came up to the low standard which, at that time, historical scholars were expected to reach. Much higher stood Benjamin Constant, in whose work, "*La Religion considérée dans sa source, ses formes et ses développements*" (1824 *suiv.*), written with French lucidity, for the first time a distinction was made between the essence and the forms

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of religion, to which the writer also applied the theory of development. From that time the science of religion began to assume a more sharply defined character, and comparative studies on an ever growing scale were entered upon, and this was done no longer chiefly with prejudice, either by the enemies of Christianity in order to combat it and to point out that it differed little or nothing from all the superstitions one was now getting acquainted with, or by the apologists in order to defend it against these attacks, and to prove its high excellence when compared with all other religions. The impulse came from two sides. On one side it was due to philosophy. Philosophy had, for centuries past, been speculating upon religion, but only about the beginning of our century it had become aware of the fact that the great religious problem cannot be solved without the aid of history; that, in order to define the nature and the origin of religion, one must first of all know its development. Already before Benjamin Constant this was felt by others, of whom we will only mention Hegel and Schelling. The "Religions Philosophie" (Phil. of Rel.) of one of them, the "Philosophie der Mythologie" of the other, are cast in the mould of a sketch of the history of the development of religious ideas. It may even be said that the right method for philosophical inquiry into religion was defined by Schelling, at least from a theoretical point of view, more accurately than by any one else; though we should add that he, more than anyone else, fell short in the applying of it. Hegel even endeavored to give a classification of religions, which, it is true, hits the right nail on the head, here and there, but as a whole, distinctly proves that he lacked a clear conception of the real historical development of religion. Nor could this be otherwise. Even if the one had not confined within the narrow bounds of an *a priori* system the historical data which were at his disposal, even if the other had not been led astray by his unbridled fancy, both wanted the means to trace religion in the course of its development. Most of the religions of antiquity, especially those of the East, were at that time known but superficially, and critical research into the newer forms of religion had as yet hardly been entered upon. One instance out of many: Hegel characterized the so-called Syriac (Aramaic) religions as "die Religion des Schmerzens" (Religion of Suffering). In doing this he of course thought of the myth and the worship of Thammuz-Adonis. He did not know that these are by no means of Aramaic origin, but were borrowed by the peoples of Western Asia from their eastern neighbors, and are in fact a survival of a much older, highly sensual naturism. Even at the time he might have known that Adonis was far from being an ethical ideal, that his worship was far from being the glorification of a voluntarily suffering deity. In short it was known that only the comparative method could conduce to the desired end, but the means of comparing, though not wholly wanting, were inadequate.

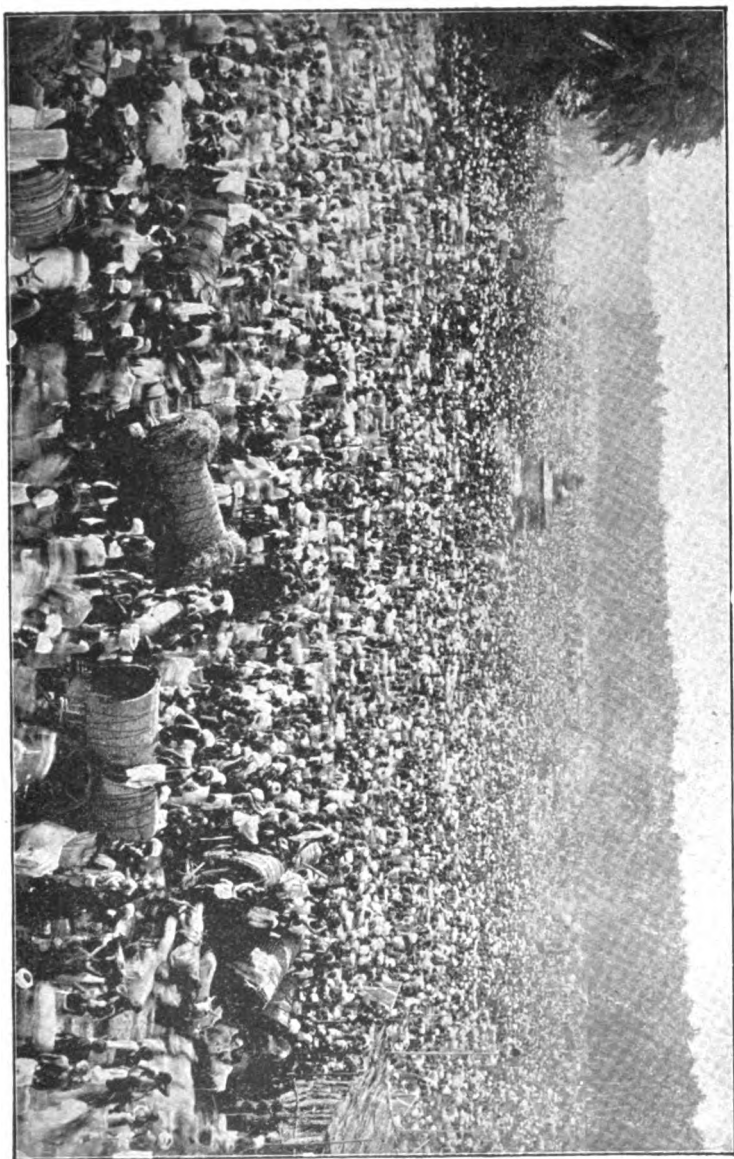
Meanwhile material was being supplied from another quarter. Phil-

ological and historical science, cultivated after strict methods, archæology, anthropology, ethnology, no longer a prey to superficial theorists and fashionable dilettanti only, but also subjected to the laws of critical research, began to yield a rich harvest. I need but hint at the many important discoveries of the last hundred years, the number of which is continually increasing. You know them full well, and you also know that they are not confined to a single province nor to a single period. They reach back as far as the remotest antiquity, and show us, in those ages long gone by, a civilization postulating a long previous development; they also draw our attention to many conceptions, manners and customs, among several backward or degenerate tribes of our own time, giving evidence of the greatest rudeness and barbarousness. They thus enable us to study religion as it appears among all sorts of peoples and in the most diversified degrees of development. They have at least supplied the sources to draw from, among which are the original records of religions, concerning which people formerly had to be content with very scanty, very recent and very untrustworthy information. You will not expect me to give you an enumeration of them. Let me mention only Egypt, Babylonia and Assyria, India and Persia, and of their sacred books only the Book of the Dead, the so-called Chaldean Genesis, the Babylonian penitential psalms and mythological texts, the Veda and the Avesta. These form but a small part of the acquired treasures, but if we had nothing else it would be much. I know quite well that at first, even after having deciphered the writing of the two first named, and having learned in some degree to understand the languages of all, people seemed not to be fully aware of what was to be done with these treasures, and that the translations, hurriedly put together, failed to lead to an adequate perception of the contents. I know also that even now, after we have learned how to apply to the study of these records the universally admitted, sound philological principles, much of what was believed to be known has been rejected as being valueless, and that the questions and problems, which have to be solved, have not decreased in number, but are daily increasing. I cannot deny that scholars of high repute and indisputable authority are much divided in opinion concerning the explanation of those texts, and that it is not easy to make a choice out of so many conflicting opinions.

How much does Brugsch differ in his representation of the Egyptian Mythology from Edward Meyer and Erman; how great a division among the Assyriologists between the Accadists, or Sumerists and the Anti-Sumerists or Anti-Accadists; how much differs the explanation of the Veda by Roth, Müller, Grassman, from that by Ludwig, and how different is Barth's explanation from Bergaigne's and Regnaud's; how violent was the controversy between Spiegel and Haupt about the explanation of the most ancient pieces in the Avesta; and now, in this year of grace, while the younger generation, as Bartholomæ and Geldner on the one hand, Geiger, Wilhelm, Hubschmann, Mills, on the other hand, are following different

roads, there has come a scholar and a man of genius, who is, however, particularly fond of paradoxes, James Darmesteter, to overthrow all that was considered up to his time as being all but stable, nay, even to undermine the foundations, which were believed safe enough to be built upon. But all this cannot do away with the fact that we are following the right path, that much has already been obtained and much light has been shed on what was dark. Of not a few of these new fangled theories may be said *Nubicula est, transibit*, and at least they are useful in compelling us once more to put to a severe test the results obtained. So we see that the modern science of religion, comparative theology, has sprung from these two sources: the want of a firmer empirical base of operations, felt by the philosophy of religion, and the great discoveries in the domain of history, archaeology and anthropology. These discoveries have revealed a great number of forms of religion and religious phenomena, which, until now, were known imperfectly or not at all; and it stands to reason that these have been compared with those already known and that inferences have been drawn from this comparison. Can anyone be said to be the founder of the young science? Many have conferred this title upon the famous Oxford professor, F. Max Müller; others, among them his great American opponent, the no less famous professor of Yale College, W. Dwight Whitney, have denied it to him. We may leave this decision to posterity. I, for one, though I may rather be said to side with Whitney than with Müller, though I have frequently contested the latter's speculations and theories, would not close my eyes to the great credit he has gained by what he has done for the science of religion, nor would I gainsay the fact that he has given a mighty impulse to the study of it, especially in England and in France. But a new branch of study can hardly be said to be founded. Like others, this one was called into being by a generally felt want in different countries at the same time and as a matter of course. The number of those applying themselves to it has been gradually increasing, and for years it has been gaining chairs at Universities, first in Holland, afterwards also in France and elsewhere; now also in America. It has already a rich literature, even periodicals of its own. Though at one time the brilliant talents of some writers threatened to bring it into fashion and to cause it to fall a prey to dilettanti — a state of things that is to be considered most fatal to any science, but especially to one that is still in its infancy, this danger has fortunately been warded off, and it is once more pursuing the noiseless tenor of its way, profiting by the fell criticism of those who hate it.

I shall not venture to write its history. The time for it has not yet come. The rise of this new science, the comparative research of religions, is as yet too little a thing of the past to be surveyed from an impartial standpoint. Moreover, the writer of this paper himself has been one of the laborers in this field for more than thirty years past, and so he is, to some extent, a party in the conflict of opinions. His views would be apt to be



THE WOTAIN FESTIVAL AT MADURA, INDIA.

too subjective and could be justified only by an exhaustive criticism of the theories with which he does not agree, a criticism which would be misplaced here and the writing of which would require a longer time of preparation than has now been allowed to him. A dry enumeration of the names of the principal writers and the titles of their works would be of little use, and would prove very little attractive to you. Therefore let me only add some words on the study of Comparative Theology.

The first, the predominating question is, is this study possible? In other words: What man, however talented and learned he may be, is able to command this immense field of inquiry, and what lifetime is long enough for the acquiring of an exhaustive knowledge of all religions? It is not even within the bounds of possibility that a man should master all the languages to study in the vernacular the religious records of all nations, not only recognized sacred writings, but also those of dissenting sects and the songs and sagas of uncivilized peoples. So one will have to put up with translations, and everybody knows that the meaning of the original is but poorly rendered even by the best translation. One will have to take upon trust what may be called second-hand information, without being able to test it, especially where the religions of the so-called primitive peoples are concerned. All these objections have not been made by me, for having the pleasure of setting them aside; they have frequently been raised against the new study and have already dissuaded many from devoting themselves to it. Nor can it be denied that they contain at least some truth. But if, on account of these objections, the comparative study of religions were to be esteemed impossible, the same judgment would have to be pronounced upon many other sciences. I am not competent to pass an opinion concerning the physical and biological sciences. I am alluding only to anthropology and ethnology, history, the history of civilization, archæology, comparative philology, comparative literature, ethics, philosophy. Is the independent study of all these sciences to be relinquished because no one can be required to be versed in each of their details equally well, to have acquired an exhaustive knowledge, got at the mainspring, of every people, every language, every literature, every civilization, every group of records, every period, every system? There is nobody who will think of insisting upon this.

Every science, even the most comprehensive one, every theory, must rest on an empirical basis, must start from an "unbiased ascertaining of facts;" but it does not follow that the tracing, the collecting, the sorting and elaborating of these facts, and the building up of a whole out of these materials must needs be consigned to the same hands. The flimsily constructed speculative systems, pasteboard buildings all of them, we have done away with for good and all. But a science is not a system, not a well-arranged storehouse of things that are known, but an aggregate of researches, all tending to the same purpose, though independent yet mutu-

ally connected, and each in particular connected with similar researches on other domains, which thus serve as auxiliary sciences. Now the science of religion has no other purpose than to lead to the knowledge of religion in its nature and in its origin. And this knowledge is not to be acquired, at least if it is to be a sound, not a would-be, knowledge, but by an unprejudiced historical-psychological research. What should be done first of all is to trace religion in the course of its development, that is to say, in its life, to inquire what every family of religions, as for instance the Aryan and the Semitic, what every particular religion, what the great religious persons have contributed to this development, to what laws and conditions this development is subjected and in what it really consists. Next, the religious phenomena, ideas and dogmas, feelings and inclinations, forms of worship and religious acts are to be examined, to know from what wants of the soul they have sprung and of what aspirations they are the expression. But these researches, without which one cannot penetrate into the nature of religion nor form a conception of its origin, cannot bear lasting fruit unless the comparative study of religions and of religious individualities lie at the root of them. Only to a few it has been given to institute this most comprehensive inquiry, to follow to the end this long way. He who ventures upon it cannot think of examining closely all the particulars himself; he has to avail himself of what the students of special branches have brought to light and have corroborated with sound evidence.

It is not required of every student of the science of religion that he should be an architect; yet, though his study may be confined within the narrow bounds of a small section, if he does not lose sight of the chief purpose and if he applies the right method, he too will contribute not unworthily to the great common work.

So a search after a solution of these abstruse fundamental questions would better be left to those few who add a great wealth of knowledge to philosophical talents. What should be considered most useful with a view to the present standpoint of Comparative Theology, is this: Learning how to put to the right use the new sources that have been opened up; studying thoroughly and penetrating into the sense of records that, on many points, still leave us in the dark; subjecting to a close examination particular religions and important periods about which we possess but scanty information; searching for the religious nucleus of myths; tracing prominent deities in their rise and development, and forms of worship through all the important changes of meaning they have undergone; after this the things thus found have to be compared with those already known. Two things must be required of the student of the science of religion. He must be thoroughly acquainted with the present state of the research—he must know what has already been got, but also what questions are still unanswered; he must have walked, though it be in quick time, about the whole domain of his science; in short, he must possess a general knowledge of religions and religious phe-

nomena. But he should not be satisfied with this. He should then select a field of his own, larger or smaller according to his capacities and the time at his disposal—a field where he is quite at home, where he himself probes to the bottom everything, of which he knows all that is to be known about it, and to the science of which he then must try to give a fresh impulse. Both requirements he has to fulfill. Meeting only one of them will lead either to the superficial dilettantism, which has already been alluded to, or to the trifling of those *doctores umbrarii*, those Philistines of science, who like nothing better than occupying our attention longest of all with such things as lie beyond the bounds of what is worth knowing. But the last named danger does not need to be especially cautioned against, at least in America. I must not conclude without expressing my joy at the great interest in this new branch of science which of late years has been revealing itself in the new world.

THE REAL RELIGION OF TO-DAY.

BY MRS. LAURA ORMISTON CHANT.

DEAR FRIENDS,—After listening long enough to the science of religion, probably, as this is the last word this morning, it may be a little relief to run off, or leave the science of religion to take care of itself for a while and take a few thoughts on religion independent of its science. That religion will hold the world at last which makes men most good and most happy. Whatever there has been in this old past of the faiths that have made men more good and more happy, that lives with us to-day, and helps on the progressiveness of all that we have learned since. We have learned that religion, whatever the science of it may be, is the principle of spiritual growth. We have learned that to be religious is to be alive.

The more religion you have, the more full of life and truth you are, and the more able to give life to all those with whom you come in contact. That religion which helps us most to the most bravery in dealing with human souls, that is the religion that will hold the world. That which makes you or me the most brave in days of failure or defeat, is that religion which is bound to conquer in the end, by whatever name you call it. And believe me, and my belief is on all fours with that of most of you here, that religion which to-day goes most bravely to the worst of all evils, goes with its splendid optimism into the darkest corners of the earth, that is the religion of to-day, under whatever name you call it.

We are obliged to admit that the difference between the dead forms of religion and the living forms to-day is that the dead forms of religion deal with those who least need it, while the living forms of religion deal with those who need it most. Consequently to-day the real religiousness of our life, whether of the individual, the nation, or of the world at large, is that to-day we will not accept sin, sorrow, pain, misery and failure as eternal, or even temporary, longer than our love can let them be. And out of that has grown the feeling that has hardly taken on a name as yet, that the whole world—it has taken on a very practical name to those who hold it—out of that has grown a feeling which will not admit that God may do what it is wrong for man to do as an individual.

It is a strange turning around in the idea of our relationship to God that to-day, for the first time in the whole world's history, we are asking what is God's duty to us. To-day, for the first time in the world's history, we are certain that God's duty to us will be performed. For ages mankind asked what was his duty to God? That was the first part of his progress; but to-day you and I are asking, what is God's duty to us? And Oh, God

be thanked that it is so. If I can throw the whole of my being into the arms of God and be certain he will do his duty by me, that duty will first of all be to succeed in me, it will not be to fail in me. And I can come to him through all my blunders and sins, and with my eyes full of tears, and catch the rainbow light of his love upon those tears of mine, certain he will do his duty by me and that he will succeed in me at the last.

Again, we have listened this morning to these profoundly interesting and scholarly papers, and perhaps it is almost too frank of me to say that we have been thinking what marvelous intellectual jugglers these theologians are. I dare say that some of you have come to think this morning, after all, what is this about? It is mostly about words. Words in all sorts of languages, words that almost dislocate the jaw in trying to pronounce, words that almost daze the brain in trying to think out what their meaning is; but it is words for all that. Underneath is poor humanity coming, coming, coming slowly along the path of progress, nearer, up to the light for which Goethe prayed. And we are nearer the light in proportion as our religion has made us more and more lovely, more and more beautiful, more and more tender, more true and more safe to deal with.

After all there is a line of demarcation to-day between people whom it is safe to be with and those who are unsafe. Our religion has become a very rational thing, for we are asking to-day to be able to so deal with unsafe people as to bring them over into the lines of the safe. But with those who have been educated in the schools of the Master, who taught no creed and who belonged to no denomination, but who was universal in his teachings and in his love of mankind as the children of God, we believe that he taught us that it was blessed, it was happy to be pure in heart, to be merciful, to be humble, to be a peacemaker, to be all those things which help mankind to be happiest and best.

And, therefore, to-day we are beginning to understand that a system of theology that did not take and does not take into itself all that literature has given and all that art is pouring forth, all that the heart of man is yearning after, would be insufficient to-day; and the consequence is that in and outside the churches the religiousness of the world is calling for art to take her place as an exponent of religion; for nature to take her part as the great educator of men in all those feelings that are most religious as regards God. In fact, that I and you, when we want to do best for that criminal, or that outcast, or that hard one, we will learn it not by going to schoolmasters and books, but by going right there into the solitudes of the mountains and of the lakes which our Father has made, and learn of his marvels in the wild flower and the song of the birds, and come back to our brother and say, "Is not this human soul of more value than many sparrows?"

If God so clothed the mountains, heaths and meadows of the world, shall he not clothe these human souls with a beauty that transcends Solomon in all his glory, with a joy unspeakable and full of glory? It is the deep-

ening, the heightening, the broadening of that that is to be the outcome of this most wonderful Parliament. Is it not that the day of Pentecost has come back to us once again? Do we not hear them all speak with the tongue wherein we were born, this tongue of prayer, that we may know each other and go up and be more likely to get nearer to Him as the ages roll on? This Parliament will be far-reaching. There is no limit over the world to what these Parliaments will mean in the impetus given to the deepening of religious life. It will be so much easier for you and me, in the years to come, to bow our heads with reverence when we catch the sound of the Moslem's prayer. It will be so much easier for you and me, in the days to come, to picture God, our Father, answering the prayer of the Japanese in the Jap's own language. It will be so much easier for you and me to understand that God has no creed whatever, that mankind is his child and shall be one with him one day and live with him forever.

And, in conclusion, we have some of us made a great mistake in not seizing all and every means of being educated in the religiousness of our daily conduct. I believe—even though it sounds commonplace to say it, but I do believe—with all due deference to our dear brothers, the theologians, that this Parliament of Religions will have taught them some of the courtesies that it would have been well if they had had years ago. I think it will have taught them that you can never convince your adversary by hurling an argument like a brickbat at his head. It will have taught all of us to have the good manners to listen in silence to what we do not approve.

It will have taught us that after all it is not the words that are the things, but it is the soul behind the words; and the soul there is behind this great Parliament of Religions to-day is this newer humanity, which makes me feel that I am not the custodian of all or every truth that has ever been given to the world; that God, my Father, has made religious truth like the facets of the diamond, one facet reflecting one color and another another color, and it is not for me to dare to say that the particular color that my eye rests upon is the only one that the world ought to see. Thank God for these different voices that have been speaking to us this morning! Thank God out from the mummies of Egypt, out from the mosques of Syria, there have come to you and me this morning that which shall send us back to our homes more religious, in the deepest sense of the word, than we were before, and therefore better able to take up this great work of religion to the redeeming of the world out of darkness into light, out of sorrow into happiness, out of sin and misery into the righteousness that abideth forever!

There is one voice speaking to us this morning which was laid down in the close of one of his poems, those words of Shelley in that magnificent poem, "Prometheus Unbound." It will stand for every language in every tongue to-day and for the embodiment of the outcome of religious feeling in you and me:

To forgive wrongs darker than death and night ;
To suffer woes that Hope thinks infinite ;
To love and bear ; to hope, till hope creates
From her own wrecks, the thing she contemplates.
Never to change, nor falter, nor repent,
This like thy glory, Titan, is to be
Good, brave, and joyous, beautiful and free ;
This is alone Life, Love, Empire, and victory.



MRS. LAURA ORMISTON CHANT, LONDON, ENGLAND.

"THIS PARLIAMENT WILL BE FAR-REACHING. THERE IS NO LIMIT OVER THE WORLD TO WHAT IT WILL MEAN IN THE IMPETUS GIVEN TO THE DEEPENING OF RELIGIOUS LIFE. IT WILL BE SO MUCH EASIER FOR YOU AND ME TO UNDERSTAND THAT MANKIND IS GOD'S CHILD, AND SHALL BE ONE WITH HIM ONE DAY, AND LIVE WITH HIM FOREVER."

CONFUCIANISM.¹

BY KUNG HSIEN HO, OF SHANGHAI.

I. The most important thing in the superior man's learning is to fear disobeying Heaven's will. Therefore, in our Confucian Religion the most important thing is to follow the will of Heaven. The book of Yih King says, "In the changes of the world there is great Supreme which produces two principles, and these two principles are Yin and Yang." By supreme is meant the spring of all activity. Our sages regard Yin and Yang and the five elements as acting and reacting on each other without ceasing, and this doctrine is all important, like as the hinge of a door.

The incessant production of all things depend on this as the tree does on the root. Even all human affairs and all good are also dependent on it; therefore it is called the Supreme, just as we speak of the extreme points of the earth, as the north and south poles.

By Great Supreme is meant that there is nothing above it. But Heaven is without sound or smell, therefore the ancients spoke of the Infinite and the Great Supreme. The Great Supreme producing Yin and Yang is law producing forces. When Yang and Yin unite they produce water, fire, wood, metal, earth. When these five forces operate in harmony the four seasons come to pass. The essences of the Infinite, of Yin and Yang, and of the five elements combine, and the Heavenly becomes male, and the earthly becomes female. When these powers act on each other all things are produced and reproduced and developed without end.

As to man, he is the best and most intelligent of all. This is what is meant in the book of Chung Yung when it says that what Heaven has given is the spiritual nature. This nature is law. All men are thus born and have this law. Therefore it is, Mencius says, that all children love the parents, and when grown up all respect their elder brethren. If men only followed the natural bent of this nature then all would go the right way; hence the Chung Yung says, "To follow nature is the right way."

The choicest product of Yin Yang and the five elements in the world is man, the rest are refuse products. The choicest among the choice ones are the sages and worthies, and the refuse among them are the foolish and the bad. And as man's body comes from the Yin and man's soul from the Yang he cannot be perfect. This is what the Lung philosophers called the material nature. Although all men have at birth a nature for goodness,

¹ Prize Essay, Written for the Parliament of Religions at Chicago, 1893. Translated by Rev. Timothy Richard, English Baptist Mission, China, May, 1893.

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still if there is nothing to fix it then desires arise and passions rule, and men are not far from being like beasts; hence, Confucius says, "Men's nature is originally alike, but in practice men become very different." The sages knowing this sought to fix the nature with the principles of moderation, uprightness, benevolence, and righteousness. Heaven appointed rulers and teachers, who in turn established worship and music to improve men's disposition, and set up governments and penalties in order to check men's wickedness. The best among the people are taken into schools where they study wisdom, virtue, benevolence and righteousness, so that they may know beforehand how to conduct themselves as rulers or ruled. And, unless after many generations there should be degeneration and difficulty in finding the truth, the principles of Heaven and earth, of men and of all things have been recorded in the book of Odes for the use of after generations. The Chung Yung calls the practice of wisdom *religion*. Our religion well knows Heaven's will, it looks on all under Heaven as one family, great rulers as elder branches in their parents' clan, great ministers as chief officers of this clan, and the people at large, as brothers of the same parents; and it holds that all things should be enjoyed in common, because it regards Heaven and earth as the parents of all alike.

And the commandment of the Confucian is to "Fear greatly lest you offend against Heaven."

But what Confucians lay great stress on is human affairs. What are these? These are the five relations and the five constants. What are the five relations? They are those of sovereign and minister, father and son, elder and younger brother, husband and wife, and that between friend and friend. Now the ruler is the son of Heaven, to be honored above all others; therefore in serving him there has to be loyalty. The parents' goodness to their children is boundless, like Heaven's, therefore the parents should be served faithfully. Brothers are branches from the same root, therefore mutual respect is important. The marriage relation is the origin of all human relations, therefore mutual gentleness is important. As to friends, though, as if strangers to our homes, it is important to be very affectionate.

When one desires to make progress in the practice of virtue as ruler or minister, as parent or child, as elder or younger brother, or as husband and wife, if any one wishes to be perfect in any relation, how can it be done without a friend to exhort one to good and check one in evil? Therefore one should seek to increase his friends. Among the five Relations there are also the three Bands. The ruler is the band of the minister, the father is that of the son, and the husband is that of the wife. And the book of the *Ta Hsioh* says, "From the Emperor down to the common people the fundamental thing for all to do is to cultivate virtue. If this fundamental foundation is not laid, then there cannot be order in the world. Therefore great responsibility lies on the leaders. This is what Confucius means when he says: "When a ruler is upright he is obeyed without commands."

Now to cause the doctrine of the five relations to be carried out everywhere by all under Heaven, the ruler must be intelligent and the minister good, then the government will be just; the father must be loving and the son filial, the elder brother friendly, the younger brother respectful, the husband kind, and the wife obedient, then the home will be right; in our relation with our friends there must be confidence, then customs will be reformed, and order will not be difficult for the whole world, simply because the rulers lay the foundation for it in virtue.

What are the five Constants? Benevolence, righteousness, worship, wisdom, faithfulness. Benevolence is love, righteousness is fitness, worship is principle, wisdom is thorough knowledge, faithfulness is what one can depend upon.

He who is able to restore the original good nature and to hold fast to it is called a Worthy. He who has got hold of the spiritual nature and is at peace and rest is called a Sage. He who sends forth unseen and infinite influences throughout all things is called Divine. The influence of the five Constants is very great, and all living things are subject to them.

Mencius says, "He who has no pity is not a man, he who has no sense of shame for wrong is not a man, he who has no yielding disposition is not a man, and he who has not the sense of right and wrong is not a man." The sense of pity is the beginning of benevolence, the sense of shame for wrong is the beginning of righteousness, a yielding disposition is the beginning of religion, the sense of right and wrong is the beginning of wisdom. Faithfulness is not spoken of, as it is what makes the other four real, like the earth element among the five elements; without it the other four manifestly cannot be placed.

The Chung Yung says, "Sincerity or reality is the beginning and end of things. There is no such thing as supreme sincerity without action. This is the use of faithfulness."

As to benevolence, it also includes righteousness, religion and wisdom; therefore the sages consider that the most important thing is to get benevolence. The idea of benevolence is gentleness and liberal mindedness, that of righteousness is clear duty, that of religion is showing forth, that of wisdom is to gather silently. When there is gentleness, clear duty, showing forth and silent gathering constantly going on, then everything naturally falls to its proper place, just like the four seasons; *e. g.*, the spring influences are gentle and liberal and are life-giving ones; in summer life-giving things grow, in autumn these show themselves in harvest, and in winter they are stored up. If there were no spring the other three seasons would have nothing; so it is said the benevolent man is the life. Extend and develop this benevolence, and all under heaven may be benefited thereby. This is how to observe human relations.

III. As to the doctrine of future life, Confucianism speaks of it most minutely. Cheng Tsze says the spirits are the forces or servants of Heaven

and earth, and signs of creative power. Chu Fu Tsze says, "Speaking of two powers, the demons are the intelligent ones of Yin, the gods are the intelligent ones of Yang; speaking of one power, the supreme and originating is called God; the reverse and the returning is Demon."

Space cannot be without force, and force cannot but produce results, which is creation; therefore where things are first produced the living force increases daily and there is growth.

The things produced cannot but return to space again. Therefore, after all things are fully matured, the living force begins daily to recede and be dissipated; just like the coming and going of the sun and moon, cold and heat,—all inevitable. The book of changes says: "The essence of things from nothing produces something, and wandering ghosts again change from something into nothing." Confucius, replying to Tsai Wo, says: "When flesh and bones die below in the dust the material Yin becomes dust, but the immaterial rises above the grave in great light, has odor and is very pitiable. This is the immaterial essence." The Chung Yung, quoting Confucius, says: "The power of the spirits is very great! You look and cannot see them, you listen and cannot hear them, but they are embodied in all things without missing any, causing all men to reverence them and be purified, and be well adorned in order to sacrifice unto them." All things are alive as if the gods were right above our heads, or on our right hand and the left. Such being the gods, therefore the Yih King makes much of divining to get decision from the gods, knowing that the gods are the forces of Heaven and earth in operation. Although unseen, still they influence; if difficult to prove, yet easily known. The great sages and great worthies, the loyal ministers, the righteous scholars, the filial sons, the pure women of the world, having received the purest influences of the divinest forces of Heaven and earth, when on earth were heroes, when dead are the gods. Their influences continue for many generations to affect the world for good, therefore many venerate and sacrifice unto them.

As to evil men, they arise from the evil forces of nature; when dead they also influence for evil, and we must get holy influences to destroy evil ones.

As to rewards and punishments, the ancient sages also spoke of them. The great Yu, B. C. 2255, said, "Follow what is right and you will be fortunate; do not follow it and you will be unfortunate. The results are only shadows and echoes of our acts." Tang, B. C. 1766, said, "Heaven's way is to bless the good and bring calamity on the evil." His minister Yi Yin said, "It is only God who is perfectly just; good actions are blessed with a hundred favors, evil actions are cursed with a hundred evils." Confucius, speaking of the Book of Changes (Yih King) said: "Those who multiply good deeds will have joys to overflowing; those who multiply evil deeds will have calamities running over."

But this is very different from Taoism, which says that there are angels

from Heaven examining into men's good and evil deeds, and from Buddhism, which says that there is a purgatory or hell according to one's deeds. Rewards and punishments arise from our different actions, just as water flows to the ocean, and as fire seizes what is dry; without expecting certain consequences they come inevitably. When these consequences do not appear, they are like cold in summer or heat in winter, or like both happening the same day; but this we say is unnatural. Therefore it is said: Sincerity is the way of Heaven. If we say that the gods serve Heaven exactly as mandarins do on earth, bringing quick retribution on every little thing, this is really to make them appear very slow. At present men say, "Thunder killed the bad man." But it is not so, either. The Han philosopher, Tung Chung Shu (2nd cent. B. C.), says: "Vapors, when they clash above, make rain; when they clash below, make fog. Wind is nature's breathing. Thunder is the sound of clouds clashing against each other. Lightning is light emitted by their collision. Thus we see that when a man is killed it is by the collision of these clouds."

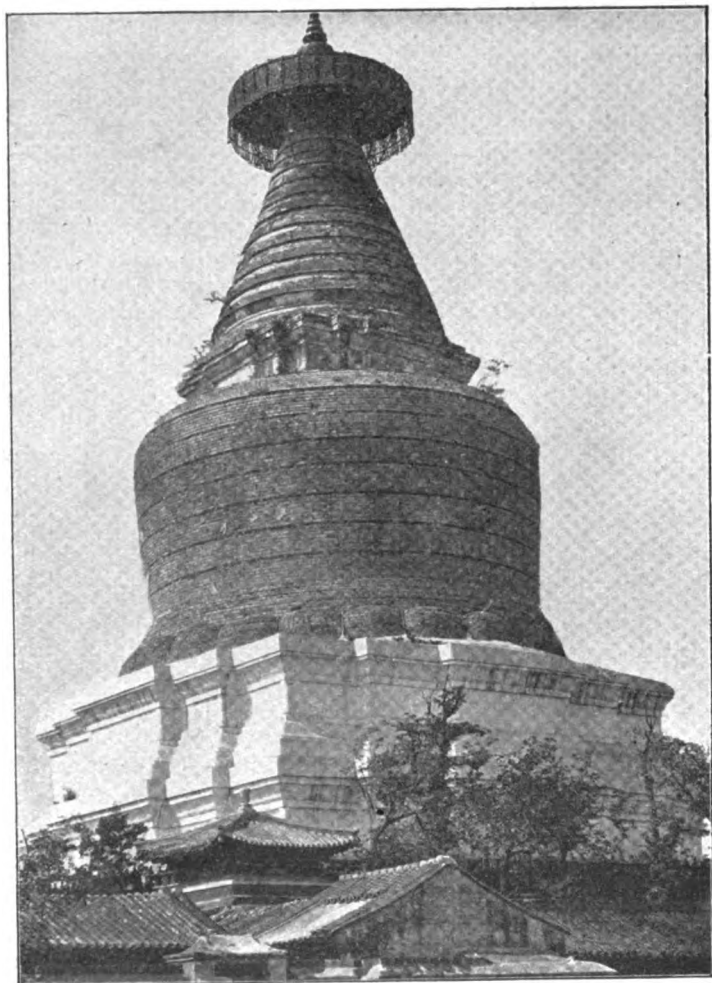
As to becoming genii and transmigration of souls, these are still more beside the mark. If we became like genii then we would live on without dying; how could the world hold so many? If we transmigrate, then so many would transmigrate from the human life and ghosts would be so numerous.

Besides, when the lamp goes out, and is lit again, it is not the former flame that is lit. When the cloud has a rainbow it rains, but it is not the same rainbow as when the rainbow appeared before. From this we know also that these doctrines of transmigration should not be believed in. So much on the virtue of the unseen and hereafter.

IV. As to the great aim and broad basis of Confucianism, we say it searches into things, it extends knowledge, it has a sincere aim, *i. e.*, to have a right heart, a virtuous life, so as to regulate the home, to govern the nation and give peace to all under Heaven. The book of Great Learning, Ja Hsigh, has already clearly spoken of these, and the least thing is to govern the country and give peace to all under Heaven. The foundation is laid in illustrating virtue; for our religion in discussing government regards virtue as the foundation, and wealth as the superstructure. Mencius says: "When the rulers and ministers are only seeking gain the nation is in danger." He also says: "There is no benevolent man who neglects his parents, there is no righteous man who helps himself before his ruler." From this it is apparent what is most important.

Not that we do not speak of gain; the Great Learning says, "There is a right to get gain. Let the producers be many and the consumers few. Let there be activity in production, and economy in the expenditure. Then the wealth will always be sufficient. But it is important that the high and low should share it alike."

As to how to govern the country and give peace to all under heaven



A ROYAL MAUSOLEUM IN CHINA.

the nine paths are most important. The Nine Paths are (1) cultivate a good character, (2) honor the good, (3) love your parents, (4) respect great officers, (5) carry out the wishes of the ruler and ministers, (6) regard the common people as your children, (7) invite all kinds of skilfull workmen, (8) be kind to strangers, (9) have consideration for all the feudal chiefs. These are the great principles.

Their origin and history may also be stated. Far up in mythical ancient times before literature was known Fu Hi arose and drew the eight diagrams in order to understand the superhuman powers and the nature of all things. At the time of Tang Yao (B.C. 2356) they were able to illustrate noble virtue. Nine generations lived together in one home in love and peace, and the people were firm and intelligent. Yao handed down to Shun a saying: "Sincerely hold fast to the 'Mean.'" Shun transmitted it to Yu and said: "The mind of man is restless,—prone to err; its affinity for the right way is small. Be discriminating, be undivided that you may sincerely hold fast to the Mean." Yu transmitted this to Tang of the Siang dynasty (B.C. 1766) Tang transmitted it to Kings Wen and Wu of the Chow dynasty (B.C. 1122). These transmitted it to Duke Kung. And these were all able to observe this rule of the heart by which they held fast to the "Mean." The Chow dynasty later degenerated, then there arose Confucius, who transmitted the doctrines of Yao and Shun as if they had been his ancestors, elegantly displayed the doctrines of Wen and Woo, edited the Odes, and the History, reformed religion, made notes on the Book of Changes, wrote the Annals of Spring and Autumn, and spoke of governing the nation, saying, "Treat matters seriously and be faithful, be temperate and love men, employ men according to proper times, and in teaching your pupils you must do so with love." He said to Yen Tsze: "Self-sacrifice and truth is benevolence. If you can for one whole day entirely sacrifice self and be true, then all under heaven will become benevolent." Speaking of being able to put away selfishness and attaining to the truth of Heaven, everything is possible to such a heart. Alas! He was not able to get his virtues put into practice, but his disciples recorded his words and deeds and wrote the *Confucian Analects*. His disciple Jseng Tsze composed the *Great Learning*. His proud son Tsze Sze composed the Doctrine of the Mean (Chung Yung). When the contending states were quarreling, Mencius, with a loving heart that could not endure wrong arose to save the times. The rulers of the time would not use him, so he composed a book in seven chapters. After this, although the ages changed, this religion flourished. In the Han dynasty Tung Chung Shu (20th cent. B.C.) in the Sui dynasty Wang Tung (A. D. 583-617) in the Tang dynasty Han Yo (A.D. 768-824) each made some part of this doctrine better known. In the Sung dynasty (A.D. 960-1260) these were the disciples of the philosophers Cheng, Chow and Chang, searching into the spiritual nature of man, and Chu Fu-Tsze collected their works and this religion shone with

great brightness. Our present dynasty, respecting scholarship and considering truth important, placed the philosopher Chow in Confucian temples to be revered and sacrificed to; Confucianists all follow Chu Fu Tsze's comments. From ancient times till now those who followed the doctrines of Confucius were able to govern the country; whenever these were not followed there was disorder.

V. On looking at it down the ages there is also clear evidence of results in governing the country and its superiority to other religions. There is the prosperity of Tang Yis of the dynasties Hsia Siang and Chow, (B.C. 2356 — B.C. 255) when virtue and good government flourished. It is needless to enlarge upon them. At the time of the contending states there arose theorists, and all under heaven became disordered. The Tsin dynasty (of Tsin She-Hwang fame) burned the books, and buried the Confucianists, and did many other heartless things, and also went to seek the art of becoming immortal (Taoism), and the empire was soon lost. Then the Han dynasty arose (B.C. 206 — A.D. 220). Although it leaned towards Taoism, the people, after having suffered so long from the cruelties of the Tsin, were easily governed. Although the religious rites of Shu Sun-tung do not command our confidence, the elucidation of the ancient classics and books we owe mostly to the Confucianists of the Han period. Although the Emperor Wu of the Western (early) Han dynasty was fond of genii (Taoism) he knew how to select worthy ministers. Although the Emperor Ming of the Eastern (later) Han introduced Buddhism he was able to respect the Confucian doctrines. Since so many followed Confucianism good mandarins were very abundant, under the eastern and western Han dynasties, and the dynasty lasted very long. Passing on to the epoch of the Three Kingdoms and the Tsin dynasty (A.D. 221-410) the people then leaned towards Taoism and neglected the country. Afterwards the North and South quarreled and Emperor Liang Wu reigned the longest, but lost all by believing in Buddhism, and going into the Monastery at Tsing Tai, where he died of starvation at Tai Ching. When Yuen Ti came to the throne (A.D. 552) the soldiers of Wei arrived while the teaching of Taoism was still going on and the country was ruined. It is not worth while to speak of the Sui dynasty. The first emperor of the Tang dynasty (A.D. 618-907) greatly sought out famous Confucianists and increased the demand for scholars, so that the country was ruled almost equal to Cheng and Kang of ancient times. Although there was the affair of Empress Woo and Lu Shan, the dynasty flourished long. Its fall was because the Emperor Huen Tsung was fond of Taoism and Buddhism, and was put to death by taking wrong medicine. The Emperor Mu Tsung also believed in Taoism, but got ill by eating immortality pills. After this the Emperor Wu Tsung was fond of Taoism and reigned only a short time. The Emperor Tsung followed Buddhism and the dynasty fell into a precarious condition. Passing by the five dynasties (907-960) on to the first emperor of the Sung dynasty

(960-1360) who cherishing the people, and having good government, step by step prospered. When Jen Tsung ruled he revered Heaven and cared for the people; he reformed the punishments and lightened the taxes, and was assisted by such scholars as Han Ki, Fan Chung Yen, Foo Pih, Ou Yang Sui, Wen Yen Poh and Chas Pien. They established the government as the mountain Pas Sang, and raised the people to the state of peace which is still in every home. Such government may be called benevolent.

Afterwards there arose the troubles of Kin, when the good ministers were destroyed by cliques, and the Sang dynasty moved to the South of China.

When the Mongol dynasty (A.D. 1260-1368) arose it believed in and employed Confucian methods, and all under heaven was in order. In the time of Jen Chung the names of the philosophers, Chow and Cheng (of the Sung dynasty) were placed in the Confucian temples to be sacrificed to. They carried out the system of examinations and sent commissioners to travel throughout the land to inquire into the sufferings of the people.

The Empress served the Empress Dowager with filial piety, and treated all his relations with honor, and he may be called one of our noble rulers. But the death of Shun Ti was owing to his passion for pleasure. He practiced the methods of Western priests (Buddhists) to regulate the health, and had no heart for matters of state.

When the first Emperor of the Ming Dynasty (A.D. 1368-1644) arose, and reformed the religion and ritual of the Empire, he called it the great peaceful dynasty. The pity was that he selected Buddhist priests to attend on the princes of the Empire, and the priest Tao Yen corrupted the Pekine prince, and a rebellious spirit sprung up, which was a great mistake. Then Yen Tsung too employed Yen Sung, who only occupied himself in worship. Hi Tsung employed Ni Ngan, who defamed the loyal and the good and the dynasty failed. These are the evidences of the value of Confucianism in every age.

But in our present dynasty worship and religion have been wisely regulated, and the government is in fine order, noble ministers and able officers have followed in succession down all these centuries.

That is what has caused Confucianism to be transmitted from the old times till now, and what constitutes its superiority to other religions is that it does not encourage mysteries and strange things or marvels. It is impartial and upright. It is a doctrine of great impartiality and strict uprightness, which one may body forth in one's person and carry out with vigor in one's life. Therefore we say, when the sun and moon come forth (as in Confucianism) then the light of candles can be dispensed with!

THE COMPARATIVE STUDY OF THE WORLD'S RELIGIONS.

BY MGR. C. D. D'HARLEZ.

It is not without profound emotion that I address myself to an assemblage of men, the most distinguished, come together from all the parts of world, and who, despite essential divergences of opinion, are nevertheless united in this vast edifice, pursuing one purpose, animated with one thought, the most noble that can occupy the human mind, the seeking out of religious truth. I here have under my eyes this unprecedented spectacle, until now unheard of, of disciples of Kong-fu-tze, of Buddha, of Brahma, of Ahura Mazda, of Allah, of Zoroaster, of Mohammed, of Naka-nusi, or of Laotze, not less than those of Moses and of the Divine Christ, gathered together not to engage in a struggle of hostility or animosity, sources of sorrow and grief, but to hold up before the eyes of the world the beliefs which they profess and which they have received from their fathers — their religion.

Religion! word sublime, full of harmony to the ear of man, penetrating into the depths of his heart and stirring into vibration its profoundest chords.

How goodly the title of our program: "World's Parliament of Religions!" How true the thought put forth by one who took part in its production: "Comparison, not controversy, will best serve the most wholesome and therefore the most divine truth."

Parliament! It is in such an assemblage that the most weighty interests of humanity are discussed, that their most accredited representatives come to set forth what they believe to be most favorable to their development, to their legitimate satisfaction. But in this Parliament of Religions it is not the world that it is question of, but heaven, the final happiness of man.

Truth! The most precious boon of man, which day and night he pursues with all his aspirations, with all his efforts, never fully attaining, but always tearing away more and more the veil that hides it from his view, until he shall contemplate it in its essence amidst celestial splendors.

And do not the different features, the different costumes, the different opinions of the different men and savants here assembled for peaceful deliberation, tell us clearly that all men are brothers, sprung from one Creator, from one common principle, who ought not to tear one another in fratricidal strife, but to cherish one another with mutual love, to aid one another in the pursuit of the great purpose common to all, of that unique end which must assure them happiness eternal, the possession of the truth.

No! Catholics faithful to their own teaching will not be wanting in this duty, for their Divine Master has imposed upon them, as his first commandment, resuming all his law, that after the love they owe their Heavenly Father they should love their neighbor as themselves, yea, that they should know how to lay down their lives for his sake. And this neighbor, for the Christian is not only the brother bound to him in the unity of faith; no, under the figure of the good Samaritan, the recognized neighbor of the unfortunate Israelite left as dead by robbers, Christ has taught us to recognize the universality of manhood. Yes, whoever you be, children of Brahma, of Shangti, of Allah, of Ahura Mazda, disciples of Kong-fu-tze, of Tao, of Buddha, of Jina, or of whatever other founder of religion amongst men, you are for us Christians that well-beloved neighbor, who may indeed be in error, but who, none the less, only all the more, merits all our love, all our devotedness.

And what more fitting place for these momentous deliberations than this magnificent city, where at this moment are displayed the material and intellectual riches of the whole world, than this America so full of youth and of life, so rich in promise; this noble country where true fraternity takes up its abode, whose Chief Magistrate each year seeks by days of prayer and recollection to draw down the blessings of Heaven upon the labors of men and to return thanks for his benefits, for his favors to the author of all good.

To you all, then, whoever you may be, cherished brothers in God and in our Common Father, I address this salutation of my heart, and the discourse which it is my privilege to pronounce in this favored place, before this chosen audience, through the gracious kindness of a worthy representative of Catholic science in free America, to whom I here tender my most sincere and respectful acknowledgments.

Permit me now to enter upon my subject: "Importance of a Serious Study of All Systems of Religion."

But first let us ask if it is useful, if it is good to give oneself to this study. This is in effect the question which in Europe men of faith put to themselves when this new branch suddenly sprouted forth from the trunk of the tree of science. At first it inspired only repugnance, or at least great distrust. And this was not without reason. The opinions, the designs of those who made themselves its promoters inspired very legitimate suspicions. It was evident that the end pursued was to confound all religions as works of human invention, to put them all upon a common level in order to bring them all into common contempt. The comparative history of religions in the minds of its originators was to be an exposition of all the vicissitudes of human thought, imagination, and, to say the real word, folly. It was to be Darwinism, evolution, applied to religious conditions that were generally held as coming from God. Naturally, then, a large number of the enlightened faithful, some of them eminent minds, seeing only evil and danger in the new science,

wished to see its study interdicted and to prevent the creation of chairs in our universities from which it might be taught.

Others, clearer of sight, better informed on prevailing ideas, on the needs of the situation, convinced besides that a divine work cannot perish, and that Providence disposes all things for the greater good of humanity, welcomed without reserve this new child of science, and by their example, as by their words, drew with them into this new field of research even the hesitating and trembling. They thought, besides, that no field of science should or could be interdicted to men of faith without placing them and their belief in a state of inferiority the most fatal, and that to abandon any one of them whatever, would be to hand it over to the spirit of system and to all sorts of errors. They judged that any science, seriously controlled in its methods, can only concur in bringing about the triumph of the truth, and that eternal truth must come forth victorious from every scientific discussion, unless its defenders, from a fear and mistrust, injurious alike for it and its divine author, abandon it and desert its cause.

Convinced, therefore, that all mistrust of success is an outrage to truth, they set themselves resolutely to the task, and results have fully justified their confidence and their foresight.

To-day the most timid Christian, be he ever so little in touch with the circumstances of the times, no longer dreads in the least the chimerical monsters pictured to his imagination at the dawn of these new studies, and follows with as much interest as he formerly feared the researches, the discoveries, which the savants lay before him.

What study to-day excites more attention and interest than the comparative study of religions? What object more preoccupies the minds of men than the one resumed in that magic word, Religion! In Christian countries, and this qualification embraces the whole of Europe, with the exception of Turkey, and all of America, three classes of men may be distinguished by their disposition and attitude towards religious questions. Some possessing the truth, descended from on high, study it, search into its depths with love and respect. Others, at the very opposite pole, animated by I-do-not-know-what spirit, wage against it an incessant warfare, and do their utmost to stifle it; others, in fine, ranged between these two extremes, plunged into doubt, ask themselves anxiously what there is in these truths which they see on the one hand exalted with enthusiasm and on the other attacked with fury. In no way formed by education to submit their intelligence to dogmas which they cannot understand, nor to regulate their conduct by inflexible moral precepts, hearing however within them a voice which calls upon them to rise above themselves, they are cast about upon a sea of doubt and anguish, in vain demanding of the earth the balm to cure the evil from which their hearts suffer.

Yes, this voice whispers to their ears the most redoubtable problems that ever man proposed. Whence comes he? Who has placed him upon

this earth? Whither does he go? What is his end? What must he do to secure it? Immense horizons of happiness or of misery open out before him, how manage to avoid the one and reach the other?

Long did men seek to stifle the whispered murmurings of conscience; it has triumphed over all resistance. To-day, more than ever, as it has been so energetically said, "Man is homesick for the Divine." The Divine! The unbeliever has sought to drive it out through every pass; it has come back more triumphant than ever. So to-day souls not enlightened by the divine light feel an indefinable uneasiness such as that experienced by the *aéronaut* in the supra-terrestrial regions of rarefied atmosphere, such as that of the heart when air and blood fail. It is what a French writer belonging to the meditative rationalistic school has so well expressed: "Those who confine themselves to earthly pursuits feel, even in the midst of success, that something is still wanting; that is, whatever they say and whatever they do, man has not only a body to nourish and an intelligence to cultivate and develop, but he has, I emphatically affirm, a soul to satisfy. This soul, too, is in incessant travail, in continual evolution towards the light and the truth. As long as she has not received all light and conquered all truth, so long will she torment man." Yes, man,

"Ce dieu tombé qui se souvient des cieux,"

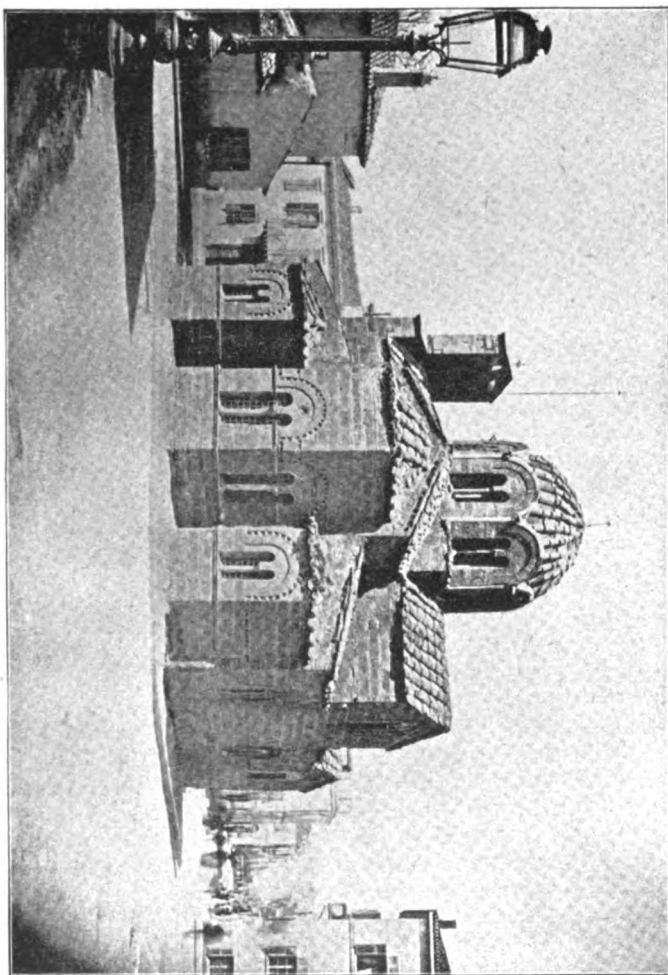
as the poet says, finds his soul restless and perplexed when he has not received those glimmers of light which shone upon his cradle.

These aspirations, these indefinable states of the soul in presence of the dreaded unknown, to-day so common in our midst, are without doubt not unknown in the regions of Asia and Africa. There, too, rationalism, agnosticism, imported from Europe, has made its inroads. But on the other hand, such incertitude is not entirely new. Twenty-five centuries ago the Vedist poets proposed the very problems which to-day perplex the unbeliever, as we see in the celebrated hymn thought to be addressed to a god, *Ka*, the fruit of the imagination of interpreters, since this word *Ka* was merely an interrogative used by the singer of the Ganges in asking what hand had laid the foundation of the world, upon whom depended life and death; who upheld the earth and the stars, etc., questions to which the poet could give only this reply, sad avowal of impotence:

Kavaiḥ Kū viveda, Sacred chanters, who knows?

About the same time, in Asia, another hierophant interrogated his god after the same manner, as we see in the Gatha ix. of the Avesta:

"I beg of thee to tell me in truth, O! Ahura," said he, "what is the origin of Paradise? Who was the procreator, the first father of sanctity? Who set the sun and the moon in their ways? Who sustains the earth and the clouds? Who gives swiftness to the winds and directs the course of the clouds? What workman with consummate skill has produced the light and the darkness? Who with power has created wisdom sublime?"



BYZANTINE CHURCH IN ATHENS, GREECE.

What are thy ordinances and thy teachings? By what sort of sanctification must the world obtain its perfection? How shall I repel the demon? What will be the chastisement of those who repel thy law?"

We see from these short extracts to what a height the reformer of Iran had already raised himself, and how his eye had already caught a glimpse of many of the mysteries of the metaphysical and moral world; how besides his soul was agitated and troubled looking up to that heaven which sent him no light. At the other extremity of the world, the greatest philosopher that China has produced, or rather the greatest moralist whose lessons she has preserved, Kong-fu-tze, or, as we call him, Confucius, was bearing witness to the impotence of the mind of man to penetrate the secrets of heaven. To the question which his disciples proposed as to the condition of the soul on leaving this world, he replied by this despairing evasion: "We do not even know life, how can we know death?" (See the Discourses of Kong-fu-tze or Lün Gù, chap. XI. 11.) *Wei tchi seng, yen tchi sze.*

How many souls at all times and in all parts of the world have been tortured by the same doubts and perplexities? What age has ever counted more than ours?

What then should be the course of men tossed about by incertitude, indefinite aspirations, fear and hope? What, if not to confront the religious problem under all its aspects, to follow all the manifestations of the religious sentiment, to understand their gravity, their bearing, and to seek out under the protection of God, of the God whom their souls know not, the way of truth?

Those who already possess this incomparable good, will find in such studies not only the confirmation of their faith, but also the means of sustaining their hesitating brethren, of pointing out to them the way, of seconding them in their efforts; they will prevent them from wandering astray or from allowing themselves to become lost among the errors of the time. As to those who have vowed for religion an implacable hatred, who would wish to uproot it from the heart of man at the risk of dragging humanity into evils the most horrible, it will be most useful for them also to consider this sentiment so far raised above things terrestrial, and which they pursue with deadly hate, because they do not know it or misunderstand it. If they still believe that religion has been the cause of fratricidal wars, which have since the dispersion of peoples drenched the world in blood, they will not be long in finding out, if they are upright and sincere, that religion was generally but a pretext, an occasion, while the true source of these bloody struggles between peoples has ever been ambition, pride, cupidity, which made of the religious cause but an instrument of domination or of conquest; or they will perceive that some form of tyranny, that violent oppression, exercised upon a people of different religious faith, placed arms in the hands of its defenders. The Moorish wars of Spain, for example, were they not a strug-

gle for revenge and freedom? The princes who expelled the Buddhists from India, were they not incited by those whose personal and temporal interests were seriously compromised by the dissemination of the doctrines of the Lion of the Sākya? And as for the greater part of the new religious schools, which have sprung up in Europe and provoked armed conflicts, did they not begin by threatening the authority of princes who sought to suppress them by force?

In fine, have not the wars which originated in no motive of religion been by far the more numerous? What peace can we hope for among peoples who listen only to the voice of human passion? If such people ruled the world we would witness in constant succession the enterprises of the Cæsars and the Napoleons, as of the Scipios and the Syllas. But let us not dwell too long upon this point; the time at my disposal is short; it suffices to have noted this first reason of the importance of the study of the comparative history of religion. There are yet many others, and I cannot treat fully of them all. I will then briefly resume what I would wish to be able to expose in detail.

It has been said with incontestable truth that history is the great teacher of peoples and of kings; religious principles the most assured cannot guide us in all the acts of national life, many of which lie beyond religious control. But history is not composed of a series of facts succeeding one another at hazard, it is the work direct or indirect of God, and according to the divine purpose ought certainly to serve for the instruction of humanity. Now, among all the matters of which history treats, is there a single one which I will not say surpasses, but equals, yea even approaches, by the elevation of its object and the importance of its results, the history of religious opinions and precepts along through the ages?

If, then, the facts of the earthly temporal life of humanity teach it lessons which it ought to store by with care in order to profit by them and direct its action, what fruits will it not have to gather in from the happenings of its supernatural and immortal life? What dangers it will escape, remembering the faults and errors of former generations whose fatal consequences have been evils innumerable!

Does not man there learn only to resist that fever of ambition, source of so many innovations useless or hurtful to the peace of the world; that pride which thinks to have found the solution of problems the most abstruse, the key to unlock the very heavens, if I may so speak, and which burns to propagate mere fruits of the imagination, at the risk of seeing the world ablaze; does not man, I say, reach but this one conclusion that the fruits of our studies ought to be held at just so much value as they are prolific in beneficial results?

Besides, nothing is more proper to enlarge the intellectual horizon, to give every matter a just appreciation which cuts off irreflective enthusiasm as well as unjustifiable prejudices. It teaches not to attribute to oneself the

monopoly of what others equally possess, and thus to employ arguments whose recognized fallacy injures enormously the cause one would defend. From history, too, each one acquires a more reasonable and scientific knowledge of his own belief.

What unlimited horizons these studies unfold before our eyes ! Where better learn to know the nature of the human mind, its powers and their limitations, its weaknesses with their varied causes, than in this great book of the history of religions. What could better unveil to the eyes of the man of faith the action of that Providence which leads him in the midst of continual agitations and disposes of what he has proposed, the power of that arm invisible and invincible which chastises him for his faults by his own mistakes, and lifts him up, saves him from the perils which he has brought upon himself, when he recognizes his weakness and his frailty.

Problem admirable and fearful, this providential permission of the strangest intellectual aberrations ! What a spectacle, that of man plunging into an abyss of error and misery because he has wished to march alone to the conquest of truths beyond his reach !

When we see a whole people prostrating themselves before the statue of a monarch, whose mortal remains will be soon under ground, the prey of the worms, or enveloping with the fumes of their incense, honoring with their homages the figure of a low animal, which has to attract notice only its brutal instincts, its strength and cruelty, who would not implore of heaven delivering light to save humanity from degradation so profound and tyranny so debasing ?

True, it is often most difficult to follow the designs of Providence in their execution throughout the ages, but it is not always impossible to divine, to guess at the secret. Have not the excesses of Græco-Roman polytheism, for example, been permitted in order to lead man to a clearer and more rational belief ? its shameless immorality to make him desire a higher life ?

I confine myself to this one example, not wishing to say a word that could in the least offend any one of my honored hearers. Besides, as has been insinuated above, and as we shall say yet again, the comparative study of religions, better than any other, teaches what ideas constitute the common patrimony of humanity, what consequently belong to human nature and are conformed to reality, for real nature is true. The advocates of unalterable and uncontrolled laws in the external world cannot here dissent. Those who believe in a God, the author of this nature, will believe more firmly still, and doubtless not less those who, with the Buddhists, conceive an eternal Dharma, a blind and immutable law, drawing all things into the whirl of its irresistible action. The more general, then, both in time and in place, the consent of men upon a dogmatic question, the more will the truth of such a widespread notion impose itself upon minds sincere and not already fixed upon preconceived systems.

It is evident on the other hand that in this kind of appreciation it is necessary to take special count of civilized peoples, of those whose intelligence has attained a certain degree of development, and only very little of those unfortunate tribes which have hardly anything more of man than the bodily form. I come then to consider the important side of the study of religion, that is to say, the results it has to the present day produced and what it is called upon to produce in the future.

How many points cleared up in a few years, thanks to the control exercised upon the first explorers in this field by those who came after them and who had no ready-made system to defend. This is specially true for two concepts upon which we shall principally dwell : the nature of religion and its origin.

What is it that has not been said upon these great questions ? How inconsiderately they have been treated ! as though it were questions of some secondary, merely passing interest, and in order to say what would be flattering to human passion ! Whilst the greatest geniuses, the noblest intelligences have recognized the dependence of man upon a superior being and his final responsibility to the Master of the world, reckless spirits have set themselves far above these great men, and decreeing themselves infallible, have absolutely denied what human genius affirmed, and have sought to drag men away after them, utterly heedless of the eternal misfortune they might bring upon their followers. I leave to serious and reflective minds to judge of this conduct, and I limit myself to noting that the study of the religions of the world has given the most solemn disavowal to these presumptuous pretensions.

It has in fact demonstrated in a manner which allows no reasonable doubt that religion is not a creation of the mind of man, still less of a wandering imagination deceived by phantoms, but that it is a principle which imposes itself upon him everywhere and always, and in spite of himself, which comes back again violently into life at the moment it was thought to be stifled, which, try as one may to cast it off from him, enters again, as it were, into man by his every pore.

There is no people without religion, how low soever it may be in the scale of civilization. If there be any in whom the religious idea seems extinct, though this cannot be certainly shown, it is because their intelligence has come to that degree of degradation, in which it has no longer anything human, save the capacity of being lifted to something higher.

Doubtless it is not among idiots that we are to seek out the essential qualities of the human intellect, nor among withered and etiolated plants that we are to study the nature of vegetable life. No more are degenerate beings preserved as the primo-ideal types of their respective species. Still less can a few miserable savage tribes be held as specimens of the first human beings.

The explanations that have been offered of the religious sentiment

inborn in man, might be qualified as "truly curious and amusing were it not question of matter so grave."

For some it is *unreflecting instinct*. Be it so; but whence comes this instinct? Doubtless from nature. And nature, what is it? It is reality as we have said. True instinct does not deceive.

For others religion arises from the need man experiences of relationship with superior beings. Correct again. But how has man conceived the notion of beings superior to himself if there are none, and whence arises that natural need which his heart *feels*, if it has its root in nothing, a non-entity? *Ex nihilo nihil*, from nothing nothing comes. Shall I speak of that "celestial harmony which charms the soul and lifts it into an ideal world," of "those visions which float through the imagination of man," and of other like fancies? No, it would be to waste inconsiderately the time of my honored hearers, too precious to be taken up by such trifles. Let us merely note this fact fully attested to-day. Religious sentiments and concepts are innate in man, they enter into the constitution of his nature, which itself comes from its author and Master; they impose themselves as a duty upon man, as the declaration of universal conscience attests. The idea of a being superior to humanity, its master, comes from the very depths of human nature, and is rendered sensible to the intellect by the spectacle of the universe. No reasonable mind can suppose that this vast world has of itself created or formed itself. This is so true that men of science, the most hostile to religion, the moment they perceive some evidence of design upon a stone, however deeply imbedded in the earth, themselves proclaim *that man has passed here*. And this admirable universe, nay, even that little instrument so wonderful, the human eye, would have been made without anyone putting hand to it! No, a reasonable mind which does not fight against itself for the sake of a system, cannot contradict itself to that degree.

The studies upon which I have the honor of speaking before the World's Parliament have not been less productive as to the explanation of the origin of religions. For upon this ground, as upon the preceding, opinions the most strange, the least rational and the most contradictory, have successively sprung up.

"It is fear that has made the gods," said a Latin poet already two thousand years ago. No, say others, it is a mere tendency to attribute a soul to whatever moves itself. You are mistaken, says a third, it is reverence for deceased ancestors which caused their descendants yet remaining upon earth, to regard them as superior beings. You are astray, exclaims a fourth voice, religion does not arise from any one or other of these or like causes in particular, but from all taken together. Fear, joy, illusions, nocturnal visions, the movements of the stars, etc., etc., have all contributed something, each its own part.

It is not our task to set forth these different opinions, still less to criticise them. We cannot however pass in silence the system, till of late universally



A NATIVE OF NEW ZEALAND, AN IDOL WORSHIPER.

in vogue in the free-thinking camp, a system whose foundations historical studies have uprooted. I speak of the theory which has borrowed its process from the Darwinian system of evolution, the system of perpetual progress. If you would believe its authors and defenders, primitive humanity had no religious sentiment, not the least notion that raised it above material nature. But feeling in himself a living principle, man attributed the same to whatever moved about him, and thence arose fetichism and animism, which merely endow sensible beings with a living principle, and in some cases with intelligence. This thesis once admitted, there was then a question only of primitive fetichism and animism; it was proposed as an axiom, as a first truth above all demonstration, against which no argument could prevail. They did not perceive, or they did not wish to perceive, that this was a mere begging of the question, an offshoot of the imagination without any root in the ground of facts. They none the less continued, however, to build up this castle of cards. After the first stage of fetichism and animism, man would have considered separately the living principles of the beings to which he had attributed it, and this separation would have given rise to the belief in spirits. These spirits growing upon the popular imagination would have become gods, to whom ultimately, after the fashion of earthly empires, they would have given a head. These gods would have at first been exclusively national, then a universal empire would have been imagined, and national religions would have at length ended, as a last effort of the human mind, in universal religions.

Here, indeed, we have an edifice wonderfully planned and perfectly constructed. This would appear still more plainly were we to describe in detail all its parts. Unfortunately one thing is wanting—one thing only, but essential—that is *a little grain of truth*. Not only is the whole of it the fruit of hypothesis without foundation in facts, but religious studies have demonstrated all and each of its details to be false.

First, fetichism is not at all what it was gratuitously pretended to be. The studies of A. B. Willis,¹ an English Major, whose impartiality is beyond question, have completely put aside the accredited legend.

He had set out for Africa, he himself avows, imbued with the notions which *form the storehouse and equipment* of the greater part of those who occupy themselves with the comparative study of religions. And he expected to find among the negroes of the Gold Coast beliefs and practices in entire conformity with his preconceived ideas. Great, then, was his surprise when he found out that it was nothing of the kind, and that the fetiches were purely and simply *the homes or dwelling places of immaterial divinities*. "This explanation," says he, "differs so much from all that I had read and heard upon the matter, that I mistrusted it greatly. It was only after a long examination continued during many months, that I acknowl-

¹ "The Tsi-speaking Peoples of the Gold Coast of West Africa," by A. B. Willis, Major First West India Regiment.

edged myself overcome. No one should be surprised at this; my first convictions were formed by extensive and prolonged studies, and it was necessary for me to have the evidence of facts many times attested in order to put aside my first ideas. Months were necessary to convince me of my error. Several times, also, I thought I had grasped the ideas of the savages, and a more attentive examination proved to me that I had been entirely out of the way. Convinced by these repeated experiences, I do not hesitate to say: I no longer believe that fetichism has ever existed, such as it is understood by the partisans of the necessity of a primordial fetichism. Certainly if this theory has no other basis than the supposed religious state of the negroes of Africa, it is utterly without foundation."

The learned and truth-loving Major adds this reflection, which would strike everyone if the necessities of a pet system permitted the truth to be recognized. This primitive fetichism is an impossible thing; it could have been produced only when primitive religious ideas had lost their preponderance. To spiritize a stone, a block of wood, one must first have believed in a spirit; to have there imprisoned a god, one must have beforehand believed in a divinity. This is mere elementary logic.

If, moreover, you would know something of the concepts of these so-called fetich peoples, listen to this fragment of cosmogony. See how they here speak to their god:

"For thee, O What, I have great love! From the germ of life arose thought, came the proper instrument of God. Then came the flower and the fruit, and life produced in space the worlds of the night. It was nothing that begot, that nothing foreign to all, that nothing devoid of charm.

"Night conceived its germ and the germ arose existing in itself. It grew in obscurity, and the sap and the juice of life beat with pulsations. I saw dart forth light and the ecstasy of life. Also the productions of the great one (God) spreading out all things, filled the heavens and their vast space."

Thus under the hand of God who extends being and creates it, all things spring from nothing, life darts forth and life arises.

These notions, says Max Müller with reason, are superior to many found in the cosmogonies of civilized peoples.

False in its basis, as has been seen, the theory of religious evolution has been battered down in nearly all its positions by the results of the comparative study of religion.

The examples of Egypt, of India, and of China especially, have demonstrated that monotheism real, though imperfect, preceded the luxuriant mythologies whose development astonishes, but is only too easily explained.

In Egypt the divinity was first represented by the sun, then the different phases of the great luminary were personified and deified. In the most ancient portions of Aryan India, the personality of Varuna, with his immutable laws, soars above the figures of Indra and the other devas, who have in

great part dethroned him, just as the Jupiter of the Greeks supplanted the more ancient Pelasgian Uranos. Among these two last peoples, it is true, monotheism is at its lowest degree; but in China, on the contrary, it shows itself much less imperfect than elsewhere and even with a relative purity. Shang-ti is almost the God of the spiritualist philosophy. These facts, we may easily conceive, are exceedingly embarrassing for the adherents of the evolutionary theory; but they worm out of the difficulty in a manner that provokes both sadness and a smile. "It is true," says one, "that monotheism preceded polytheism in Egypt, but *it must* have been itself preceded by primitive animism." This "it must" is worth a measure of gold. Another author whom the sacred books of the Chinese embarrass by sustaining the same theory, simply maintains that these ancient works were composed in the third century before our era. One knows not how to qualify such inexcusable assertions. The thesis of national divinities everywhere preceding the universal divinities is not more solidly grounded. For neither Varuna, nor Brahma, nor Shang-ti, nor Tengri, ever saw their power limited by their devotees to a single country. The theory that fear or ancestral worship gave birth to the gods, receives in China the most formal contradiction. In fact, at the very first appearance of this great empire upon the scene of history, the supreme deity was already considered as the father, the mother, not only of the faithful, but of the entire human race; and the first to receive worship among the dead were not departed relatives, but kings and ministers, benefactors of the people. That it is gratitude which has inspired this worship, is expressly affirmed in the Chinese Ritual.

But I must pause for fear of going beyond proper limits. These considerations will amply suffice to set forth the importance of the comparative history of religions, made under suitable conditions. It remains for us to say a few words about these conditions.

The first is clearly that enunciated in our program. These studies ought to be serious and strictly scientific. They should be based upon strict logic and a thorough knowledge of the original sources. Too long have would-be adepts been given over to fantastic speculations, everywhere seeking an apology for either faith or incredulity. Too long have they limited themselves to superficial views, to summary glimpses, dwelling with complacency upon whatever might favor a pet system. Or else they have been content with documents at second-hand, whose authors themselves had but an imperfect knowledge of what they pretended to treat as masters.

To-day the ideas of the learned world and the acknowledged laws of truth no longer tolerate this too easy method of dealing with a science the most important in its results that has ever occupied the human mind. One must now go to the sources themselves and to only the best; must consult native interpreters and above all those who give assurance of fidelity, of complete veracity, by their age not too far remote from the facts which they relate,

by their personal character, by the proofs of competence which they give, by their moral integrity, etc.

We may easily understand that in order to be able to choose among them all and to distinguish the sources, it is necessary to know thoroughly the language and the history, both political and literary, of the people whose religious beliefs one would investigate and expose. It is necessary to be a specialist and a specialist competent in this special matter. It is only when the work of such authorized and impartial specialists has been done, that others will be able to draw from the waters which they have collected.

It has been said, it is true, that specialists, too much occupied with details, blinded even by their dust, are incapable of those broad views which are necessary to erect the grand edifices of science. Were this as true as it is false, what would it avail these men of far-reaching vision, or who at least think themselves such, to have constructed an edifice magnificent in appearance, if it is built of worm-eaten wood and sandstone, which breaks or chips off in pieces and can only serve to strew the ground with rubbish?

How many errors fatal to true science have been propagated by men too prone to generalize! Thus some, seeing in a translation of Chinese books that heaven and earth are the father and mother of men, recalled the Uranos and Gea of Hellas, the Dyâvâpethivi of India, and decided that China also had its divine pair, heaven spouse and father, the sea spouse and mother. Now nothing is more false than this explanation. In Chinese, fu-mu, "father-mother," is a compound word whose elements are not taken apart and applied to distinct personages. There is here nothing about a pair of spouses, so much so that in the following phrase, it is said that the sovereign is fu-mu, father-mother of the people. The Chinese author wishes simply to say that heaven and earth sustain and nourish man as parents provide for their children. Nothing more. Adieu then to this celestial-terrestrial pair.

Others have seen in the T'chong or "miem" of the Chinese the *medium* of the Stoics in which virtue consists. Now, this T'chong is a different thing altogether, namely the state of the heart, which like the beam of a balance, keeps always in the middle, inclining neither to the right nor to the left, that is, without any desire of exterior things.

Many also, among those for example who have treated of the religions of China and India, have drawn from the sources without due regard to their different epochs and origins, confounding ages and countries and races, and making of the religious history of these lands the most inextricable hotch-potch ever produced by human pen. We have seen even an acknowledged Chinese scholar present as an antique work, as a source having escaped the influences of Confucianism, the Chinese Ritual (Li-Ki) compiled and almost entirely invented in the third century before our era, and the greater part of which is made up of discourses put into the mouth of Confucius.

We have likewise seen a French magistrate flood the world with pam-

phlets in which he demonstrated by cited texts that the Christian Bible had been copied from the sacred books of India. Now these texts were all false. Nothing is found of them among the monuments of India. And who but a specialist could discover and denounce the fraud ?

This leads us to consider the second condition for the serious study of the comparative history of religions ; it is the necessity of penetrating oneself with the spirit of the people who form the object of particular research. It is necessary, as it were, to think with their mind and to see with their eyes, making entire abstractions of one's own ideas, under pain of seeing everything in a false light as one sees nature through a colored glass, and of forming religious ideas the most erroneous, and often even the most unjust. What European could, for example, form an exact notion of the *Sadasat*, the being-non-being of the Brahmins (which is not that of Hegel), or the *Ahi* of the Chinese, or of the *Dharma* of the Buddhists, if he had not upon these concepts precise and complete ideas ? Now to acquire them one must make *tabula rasa* of his own conceptions. and dream with these peoples ; he must also, as is naturally understood, have an exact knowledge of their manner of speaking, of their language and its peculiar terms.

But to arrive at this it is necessary besides to study all religions, even those we may believe to be entirely false, with perfect impartiality, and, I would say even, with a certain sympathy. We are tempted to look upon them as mere products of man's perversity, of his passions, of the ambition of some personage eager for renown, even of the demon. There are certainly some whose origin is far from being pure ; besides my honored hearers will all doubtless agree that they cannot be all at the same time true ; some among them, and the number must be considerable, are founded in error.

No one will, I think, pretend that God can be at the same time Jupiter, Brahma, Siva, Shamas, Amitabha, etc., etc., or that he authorizes upon the borders of the Ganges or of the Hoang-Ho, what he forbids as a crime against nature at Rome or at Washington, or that he has in the same way sent upon earth his Christ and Mohammed.

In any case, if the first to make innovations without mission, to deny God through fear or cupidity, rendered themselves grievously culpable, we cannot judge the same of men who, raised in a religion in which they sincerely believe, are not ready to abandon it unless an irresistible conviction of their obligation to do so, takes possession of their souls. The ascetic, faithful to his duty, disciple of a religion which we know to be false, but which he thinks true and heaven-inspired, certainly merits our esteem and sympathy so long as we do not know that he resists an interior light which clearly unveils to him the emptiness of his practices.

Are some of our brethren in error ? If they are sincere, let us pity them, love them with our whole heart. If they are not, if they resist conscience, let us pity them yet more ; let us strive to enlighten them, but by

efforts which spring from the heart and go straight to the soul. The heart once gained, the last redoubt of the fortress of the soul is captured

Besides, how many elevated thoughts, admirable maxims are to be found in certain sacred books of religions very far from our own. The Shih of the Chinese, the sacred chant of Bhagavad Gita or revelations of Krishna to his faithful disciple, the laws of Manu, for instance, would supply us many examples if time permitted me to insert them in this discourse.

Let us begin here, if we would see the truth illumine the eyes of those who look upon these sacred books as inspired. These bright glimpses of truth, these treasures so precious, received from their fathers, will greatly aid them in finding again the true way. No one of my own faith will have, I am confident, the weakness to be troubled at these points of resemblance. They simply show that religious and moral ideas are the common good of humanity, coming to us from nature, and through it from nature's Author.

Permit me to say this word in conclusion : My brothers in our common Creator and Father who now listen to me, we are yet far apart by the diversity of our beliefs, let us at least draw nearer to one another from the present by that brotherly love which is of order divine. That there be no longer among us prepossessions, antipathies of race or doctrine. You see that we Christians study your doctrines, and we wish to do it with justice and good will. You, on your part, study ours, study seriously the Christian faith, the Catholic faith ; and these last words I address also to our brothers, Christian like ourselves, but separated from us. Study it not in the works of those who misrepresent it, nor of those who do not recognize its claims ; but in the works of its authorized representatives, of its legitimate interpreters. No longer allow yourselves to be told, for example, that Catholics adore the saints, whilst in their eyes the most exalted amongst them, even the Virgin Mother of Christ, are but pure creatures, who owe all their greatness to the divine will. No longer allow that infallibility, so restricted, recognized by our Church, to be confounded in your presence with absolute inerrancy and even impeccability.

Let truth, love, the service of our common Master and Father who is in heaven, be our common good, whilst we hope that one day may be realized the words of the Divine Teacher of men, that the earth will have but one tongue to praise its Creator, and but one sheep-fold where its children will find themselves bound together in a union of thought as well as of heart.

SERIOUS STUDY OF ALL RELIGIONS.

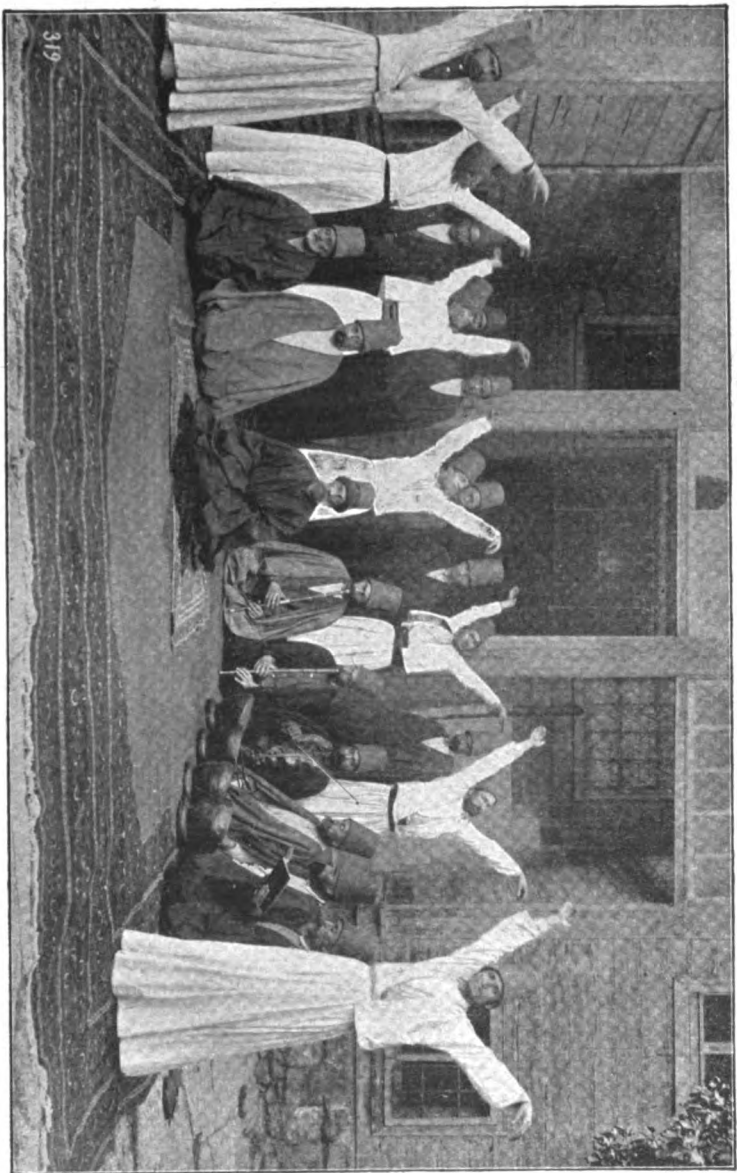
BY MRS. ELIZA R. SUNDERLAND, PH.D., OF ANN ARBOR, MICH.

My thesis bears the impress of the nineteenth century—the century *par excellence* in scientific research and classification, which has given us the new lessons of the telescope, the spectroscope and stellar photography; the new earth of geology, chemistry, mineralogy, botany and zoölogy; and the new humanity of ethnology, philology, psychology and hierology.

What is the value of this work? I am asked to respond only for one department of it, namely—that of hierology, or the comparative study of religions.

What is the value and importance of a comparative study of religions? What lessons has it to teach? I may answer, first, that the results of hierology form part of the great body of scientific truth, and as such have a recognized scientific value as helping to complete a knowledge of man and his environment; and I shall attempt to show that a serious study by an intelligent public of the great mass of facts already gathered concerning most of the religions of the world will prove of great value in at least two directions—first, as a means of general; second, as a means of religious culture. Matthew Arnold defines culture as “the acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit.” This is a nineteenth-century use of the word.

The Romans would have used instead “*humanitas*,” or, with an English plural, “the humanities,” to express a corresponding thought. The schoolmen, adopting the Latin term, limited its application to the languages, literature, history, art, and archaeology of Greece and Rome, assuming that thither the world must look for the most enlightening and humanizing influences, and, in their use of the word, contrasting these as human products with “divinity,” which completed the circle of scholastic knowledge. But the world of the nineteenth century is larger than that of mediæval Europe, and we may well thank Mr. Arnold for a new word suited to the new times, Culture—acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit. This will require us to know a great body of literature; but when we inquire for the best we shall find ourselves confronted by a vast mass of religious literature. Homer was a great religious poet, Hesiod also. The central idea in all the great dramas of Æschylus, Sophocles, and Euripides, was religious, and no one need hope to penetrate beneath the surface of any of these who has not a sympathetic acquaintance with the religious ideas, myths, and mythologies of the Greeks. Dante’s “Divine Comedy” and Milton’s



DANCING DERVISHES.

"Paradise Lost" are religious poems, to read which intelligently one must have an acquaintance with mediæval mythology and modern Protestant theology. "Faust" is a religious poem.

Then there are the great Bibles of the world, the Christian and Jewish, the Mohammedan and Zoroastrian, the Brahman and Buddhist, and the two Chinese sacred books. It is of these books that Emerson sings :

Out of the heart of nature rolled
The burden of the Bible old ;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,
The canticles of love and woe.

He who would be cultured in Matthew Arnold's sense of being acquainted with the history of the human spirit must know these books, and this means a patient, careful study of the growth and development of rites, symbols, myths and mythologies, traditions, creeds and priestly orders, through long centuries of time, from far away primitive nature worship up to the elaborate ritual and developed liturgy which demanded the written book.

But religion is a living power and not, therefore, to be confined to book or creed or ritual. All these religion called into being, and is itself, therefore, greater than any or all of them. So far from being confined to book and creed and ritual, religion has proved, in the word of Dr. C. P. Tiele, one of the most potent factors in human history ; it has founded and overthrown nations, united and divided empires ; has sanctioned the most atrocious deeds and the most cruel customs ; has inspired beautiful acts of heroism, self-renunciation and devotion, and has occasioned the most sanguinary wars, rebellions and persecutions. It has brought freedom, happiness and peace to nations, and, anon, has proved a partisan of tyranny, now calling into existence a brilliant civilization, then the deadly foe to progress, science and art. All this is a part of the world history, and the student who ignores it or passes over lightly the religious motive underlying it is thereby obscuring the hidden causes which alone can explain the outer facts of history.

Again, the human spirit has ever delighted to express itself in art. True culture, therefore, requires a knowledge of art. But to know the world's art without first knowing the world's religions would be to read Homer in the original before knowing the Greek alphabet. Why the vastness and gloom of the Egyptian temples ? The approaches to them through long rows of sphinxes ? What mean these sphinxes and the pyramids, the rock-hewn temple tombs and the obelisks of ancient Egyptian art ? Why the low, earth loving Greek temple, with all its beauty and adornment external ? What is the central thought in Greek sculpture ? Why does the mediæval cathedral climb heavenward itself, with its massive towers and turrets ?

What is the meaning of the tower temples of ancient Assyria and Babylon, and the mosques and minarets of Western Asia? All are symbols of religious life, and are blind and meaningless without an understanding of that life. Blot out the architecture and sculpture whose motive is strictly religious, and how great a blank remains? Painting and music, too, have been the handmaidens of religion, and cannot be mastered in their full depths of meaning save by one who knows something of the religious ideas and sentiments which gave them birth: eloquence has found its deepest inspiration in sacred themes; and philosophy is only the attempt of the intellect to formulate what the heart of man has felt after and found.

Let a student set himself the task of becoming intelligent concerning the philosophic speculations of the world, and he will soon find that among all peoples the earliest speculations have been of a religious nature, and that out of these philosophy arose. If, then, he would understand the development of philosophy, he must begin with the development of the religious consciousness in its beginnings in the Indo-Germanic race, the Semitic race, and in Christianity. Dr. Pfeiderer shows, in his "Philosophy of Religion on the Basis of Its History:"

There could have been no distinct philosophy of religion in the ancient world, because nowhere did religion appear as an independent fact, clearly distinguished alike from politics, art and science. This condition was first fulfilled in Christianity. But no philosophy of religion was possible in mediæval Christianity, because independent scientific investigation was impossible. All thinking was dominated either by dogmatism or by an undefined faith.

If the germs of a philosophy of religion may be found in the theosophic mysticism and the anti-scholastic philosophy of the renaissance, its real beginnings are to be found not earlier than the eighteenth century. But what a magnificent array of names in the two and a quarter centuries since Spinoza wrote his theologico-political treatise in 1670! Spinoza, Leibnitz, Lessing, Kant, Herder, Goethe, Fichte, Schleiermacher, Schelling, Hegel, and, if we would follow the tendencies of philosophic religious thought in the present day, Feuerbach, Comte, Strauss, Mill, Spencer, Matthew Arnold, Hermann Schopenhauer, Von Hartmann, Lotze, Edward Caird, John Caird, and Martineau. No student who aspires to an acquaintance with philosophy can afford to be ignorant of these thinkers and their thoughts, but to follow most intelligently the thought of any one of them he will need a preliminary acquaintance with hierology through the careful, painstaking, conscientious work in the study of different religions, as has been made by such scholars as Max Müller, C. P. Tiele, Kuenen, Ernest Renan, Albert Réville, Prof. Robertson Smith, Renouf, La Saussaye and Sayce.

If religious thought and feeling is thus bound up with the literature, art and philosophy of the world, not less close is the relation to the language, social and political institutions, and morals of humanity. It is sacred names quite as often as any other words which furnish the philologist his

links in the chain of proofs of relationship between languages. It does not need a Herbert Spencer to point out that political institutions and offices are frequently related to religion as effect to cause; the king's touch and the doctrine of divine right of kings are only survivals from the days of the medicine man and heaven-born chief.

The question concerning the relations of religion to ethics is a living one in modern thought. One class of thinkers insists that ethics is all there is of religion that can be known or can be of value to man; another that ethics if lived will of necessity blossom out into religion, since religion is only ethics touched with emotion; another that religion and ethics are two distinct things which have no necessary relation to each other, and still others who maintain that there is no high and persistent moral life possible without the sanctions of religion, and no high and worthy religion possible without an accompanying high morality; that, whatever may be true in low conditions of civilization, any religion adapted to high civilization must be ethical, and any ethical precepts or principles which are helpfully to control men's lives must be rooted in faith. A wide and careful study of the world's religions ought to throw light upon the problem.

C. P. Tiele, from his study in this field, concludes that though differing greatly among themselves in all other ways, all religions, even the oldest and poorest, must have shown some faint traces at least of awakening moral feeling. From an early period moral ideas are combined with religious doctrines, and the old mythologies are modified in them. Ethical attributes are ascribed to the gods, especially the highest. Later, but only in the higher nature religions, ethical as well as intellectual abstractions are personified and worshiped as divine beings. If, however, the ethical elements acquire the upper hand, so that they become the predominating principle, then the nature religion dies and the way is prepared for an ethical religious doctrine, *i. e.*, a doctrine of salvation.

What are the historic facts in the case? Have religion and morality had a contemporaneous development and in conjunction, or has the history of the two run on distinct and divergent lines? Who shall answer authoritatively save the student of the history of religions? Let us question some such. "All religions," says C. P. Tiele, "are either race religions or religions proceeding from an individual founder—the former are nature religions, the latter ethical religions. In the nature religions the supreme gods are the mighty powers of nature, and though there are great mutual differences between them, some standing on a much higher plane than others, the oldest and poorest must have shown some faint traces, at least, of awakening moral feeling. In some a constant and remarkable progress is also to be noticed. Gods are more and more anthropomorphized, rites humanized. From an early period moral ideas are combined with religious doctrines, and the old mythologies are modified by them. Ethical attributes are ascribed to the gods, especially to the highest. Nay, ethical as well as intellectual

abstractions are personified and worshiped as divine beings. But, as a rule, this happens only in the most advanced stages of nature worship. Nature religions can for a long time bear the introduction into their mythologies of moral as well as esthetic, scientific and philosophical notions; and they are unable to shut them out, for if they did so they would lose their hold upon the leading classes among the more civilized nations.

If, however, the ethical elements acquire the upper hand so that they become the predominating principle, then the old forms break in twain by the too heavy burden of new ideas, and the old rites become obsolete as being useless. Then nature religion inevitably dies of inanition. When this culminating point has been reached the way is prepared for the preaching of an ethical religious doctrine.

Ethical religions are communities brought together, not by a common belief in national traditions, but by the common belief in a doctrine of salvation, and organized with the aim of maintaining, fostering, propagating and practicing that doctrine. This fundamental doctrine is considered by its adherents in each case as a divine revelation, and he who revealed it an inspired prophet or son of God.

These ethical religions Tiele divides into national, or particularistic, and universalistic. The latter, three in number, are the dominant religions in the world to-day. Of these Islāmism has emphasized the religious side, the absolute sovereignty of God, opposing to it the nothingness of man, and has thus neglected to develop morals. Buddhism, on the contrary, neglects the divine, preaches the final salvation of man from the miseries of existence through the power of his own self-renunciation, and as it was atheistic in its origin it soon becomes infected by the most fantastic mythology and the most childish superstitions. Christianity in its founder did full justice to both the divine and human sides; if the greatest commandment was love to God, the second was like unto it, viz, love to man. Such is a brief résumé of C. P. Tiele's account of the mutual historical relations of ethics and religion.

Albert Reville devotes a chapter of his "Prolegomena of the History of Religions" to the same question. He finds that morality, like religion, began very low down to rise very high; that with morality as with religion we must recognize in the human mind a spontaneous disposition, *sui generis*, arising from its natural constitution, destined to expand in the school of experience, but which that school can never create.

With the entrance of moral prepossessions into religion, life beyond the tomb becomes a place of divine rewards, and thus originates a new chapter of religious history. Under monotheism the connection between religion and morality becomes still closer. Here everything—the physical world, human society, human personality—has but one all powerful master. Moral order is his work by the same right and as completely as physical order. Obedience to the moral law becomes then essentially a religious duty. Consequently the religious ideal rises and becomes purified at the same time as

the moral ideal. We may even say that, in the Gospel, religion and morality are no longer easily to be distinguished; upon the basis of the monotheistic principle and the affinity of nature between man and God, the religion of Jesus moves on independently of dogma and of rite, consisting essentially of strictly moral provisions and applications.

"Has morality gained or lost by this close alliance with religion?" asks Reville, and answers: "In a general way we may say that the characteristic of the religious sentiment, when it is associated with another element of human life, is, to render this element much more intense and more powerful. From this simple observance we have the right to conclude that as a general rule morality gains in attractiveness, in power and in strength by its alliance with religion."

True, unenlightened religion has sometimes perverted the moral sense and reduced morality to a utilitarian calculation. Most of the religions which have assigned a large place to morality have foundered on the rock of asceticism, especially Brahmanism, Buddhism and the Christianity of the middle ages. Religion has sometimes failed to distinguish between morality and ritual, or morality and occult belief, and we have the spectacle of a punctilious observer of rites considered to be more nearly united to God, notwithstanding terrible violations of the moral law, than is the good man who fails in ritual or creed. And yet, Reville concludes from the individual point of view, "the question which the spiritual tribunal of each of us is alone qualified to decide is, whether we ought not to congratulate the man who derives from his religious convictions, freed from narrowness, from utilitarianism and from superstition, the source, the charm and the vigor of his moral life. Persuaded that for most men the alliance between religion and morality cannot but be salutary, I must pronounce in the affirmative."

If the conclusions of all students of hierology shall prove in harmony with the views here expressed as to the close connection in origin and in history, between morality and religion, a connection growing closer as each rises in the scale of worth, until we find in the very highest the two indissolubly united, may we not conclude a wise dictum for our modern life to be "what God in history has joined together let not man in practice put asunder." Rather, let him who would lift the world morally avail himself of the motor power of religion; him who would erect a temple of religion see to it that its foundations are laid in the enduring granite of character.

I come now to the second division of my subject, namely, the value of hierology as a means of religious culture. What is religion? Ask the question of an ordinary communicant of any religious order and the answer will in all probability as a rule emphasize some surface characteristic.

The Orthodox Protestant defines it as a creed; the Catholic a creed plus a ritual—believe the doctrines and observe the sacraments; the Mohammedan as a dogma; the Buddhist as an ethical system; the Brahman as caste; Con-



A BUDDHIST PILGRIM GOING UP FUJIYAMA.

fucianism as a system of statecraft. " But let the earnest student ask further for the real meaning in the worshiper of his ritual, creed, dogma, ethics, caste and ethics-political, and he will find each system to be a feeling out after a bond of union between the human and the divine ; each implies a mode of activity, a process by which the individual spirit strives to bring itself into harmonious relations with the highest power, will or intelligence. Each is of value in just so far as it is able to inaugurate some felt relation between the worshiper and the superhuman powers in which he believes. In the language of philosophy, each is a seeking for a reconciliation of the ego and the non-ego.

The earnest student will find many resemblances between all these communions, his own included. They all started from the same simple germ ; they have all had a life history which can be traced, which is in a true sense a development and whose laws can be formulated ; they all have sought outward expression for the religious yearning and have all found it in symbol, rite, myth, tradition, creed. The result of such a study must be to reveal man to himself in his deepest nature ; it enables the individual to trace his own lineaments in the mirror, and see himself in the perspective of humanity. Prior to such study, religion is an accident of time and place and nationality ; a particular revelation to this particular nation or age, which might have been withheld from him and his, as it was withheld from the rest of the world, but for the distinguishing favor of the divine sovereign of the universe in choosing out one favored people and sending to that one a special revelation of his will.

After such study religion is an attribute of humanity, as reason and language and toolmaking are ; needing only a human being placed in a physical universe which dominates his own physical life, which cribs and cabins him by its inexorable laws, and, lo ! defying those laws he steps out into the infinite world of faith, of hope, of aspiration, of God. The petty distinctions of savage, barbarian, civilized and enlightened sink into the background. He is a man, and by virtue of his manhood, his human nature, he worships and aspires. A comparative study of religions furnishes the only basis for estimating the relative worth of any religion.

Many of you saw and perhaps shared the smile and exclamation of incredulous amusement over the paragraph which went the rounds of the papers some months ago to the effect that the Mohammedans were preparing to send missionaries and establish a Mohammedan mission in New York City. But why the smile and exclamation ? Because of our sense of the superiority of our own form of religious faith. Yet Christianity has utterly failed to control the vice of drunkenness. Chicago to-day is dominated by the saloons. Nor is it alone in this respect. Christian lands everywhere are dotted with poorhouses, asylums, jails, penitentiaries, reformatories, built to try to remedy evils, nine-tenths of which were caused, directly or indirectly, by the drink habit, which Christendom fails to control and is powerless to

uproot. But Mohammedanism does control it in Oriental lands. Says Isaac Taylor: "Mohammedanism stands in fierce opposition to gambling; a gambler's testimony is invalid in law." And further: "Islâm is the most powerful total abstinence association in the world." This testimony is confirmed by other writers and by illustration. If it can do so on the western continent as well, then what better thing could happen to New York, or to Chicago even, than the establishment of some vigorous Mohammedan missions? And for the best good of Chicago it might be well that Mayor Harrison instruct the police that they are not to be arrested for obstructing the highway, if they should venture preach their temperance gospel in the saloon quarters of the city.

But if the study of all religions is the only road to a true definition of religion and classification of religions, it is quite as necessary to the intelligent comprehension of any one religion. Goethe declared long ago that he who knows but one language knows none, and Max Müller applied the adage to religion. A very little thought will show the truth of the application in either case. On the old-time supposition that religion and language alike came down ready formed from Heaven, a divine gift or revelation to man, this would not be true. Complete in itself, with no earthly relationships, why should it need anything but itself for its comprehension? But modern scientific inquiry soon dispels any such theories of the origin of language and religion alike. If the absolute origin of each is lost in prehistoric shadows, the light of history shows each as a gradual evolution or development whose laws of development can to some extent be traced, whose history can be, partially at least, deciphered. But if an evolution, a development, then are both religion and language in the chain of cause and effect, and no single link of that chain can by any possibility be comprehended alone and out of relation to the link preceding and following.

Allow me to illustrate this proposition at some length. I am a Christian. I want to know the nature, meaning and import of the Christian religion. I find myself in the midst of a great army of sects all calling themselves Christians. I must either admit the claim of all or I must prove that only one has right to the name, and to do either rationally I must become acquainted with all. But they absolutely contradict each other, and some of them, at least, the original records of Christianity in both their creed and ritual.

Here is one sect that holds to the unity of God, here another that contends earnestly for a trinity; here one that worships at high altars with burning candles, processions of robed priests, elevation of the host, holy water, adoration of the Virgin Mother, and humble confessional, all in stately cathedrals with stained glass windows, pealing organ and surpliced choir; there another which deems that Christianity is foreign to all such ritual, and whose worship consists in waiting quietly for an hour within the

four bare walls of the Quaker meeting house to see if the inner voice hath aught of message from the great enlightening spirit.

How account for such differences when all claim a common source? Only by tracing back the stream of Christian history to its source and following each tributary to its source, thus, if possible, to discover the origin of elements so dissimilar. Seriously entered upon the quest, we discover here a stream of influence from ancient Egypt, "through Greece and Rome bringing to Roman Catholic Christendom," so says Tiele, "the germs of the worship of the Virgin, the doctrine of the immaculate conception and the type of its theocracy."

Another tributary brings in a stream of Neo-Platonism with its doctrine of the Word or Logos, there a stream of Græco-Roman mythology with a deifying tendency so strongly developed that it will fall in adoration equally before a Roman emperor or a Paul and Cephas, whose deeds seem marvelous. Another stream from imperial Rome brings its gift of hierarchical organization, and here a tributary comes in from the German forests bringing the festivals of the sun god and the egg god of the newly developing life of spring. Christianity cannot banish these festivals; too long have they held place in the religious consciousness of the people. She can, however, and does adopt and baptize them, and we have the gorgeous Catholic festivals of Christmas and Easter.

Christianity itself sends its roots back into Judaism, hence, to know it really in its deepest nature we must apply to it the laws of heredity, *i. e.*, we must study Judaism. Judaism has its sacred book, and our task will be easy, so we think. But a very little unbiased study will show us that Judaism is not one, but many. There is the Judaism which talks freely of angels and devils and the future life, happiness or misery; and there is the earlier Mosaism, which knows nothing of angels or devils and of no future life save that of sheol, in which, as David declares, there is no service of God possible. Would we understand this difference we must note a tributary stream flowing in from Babylonia, and if we will trace this to its source we shall find its fountain head in the Persian dualism of Ormuzd and Ahriman, the god of light and the god of darkness, with their attendant angels. Only after the Babylonish captivity do we find in Judaism angels and a hierarchy of devils.

Pass back through the Jewish sacred books and strange things will meet us. Here a "Thus saith the Lord" to Joshua, "Slay all the Canaanites, men, women and helpless children, I suffer not one to live." "Sell the animal that has died of itself to the stranger within your gate, but not to those of your own flesh and blood." The Lord comes to dine with Abraham under the oak at Mamre, on his way down to Sodom, to see if the reports of its great wickedness be true, and discusses his plans with his host. Naaman must carry home with him loads of Palestinian earth if he would

build an altar to the God of the Hebrews whose prophet has cured his leprosy.

The Lord guides the Israelites through the wilderness by a pillar of fire by night and of smoke by day, lives in the ark, and in it goes before the Israelites into battle, is captured in the ark and punishes the Philistines till they send him back to his people. The Lord makes a covenant with Abraham, and it is confirmed according to divine command by Abraham slaying and dividing animals and the Lord passing between the parts, thus affirming his share in the covenant.

Is this the same God of whom Jesus taught? This the religion out of which sprang Christianity? How, then, account for the immense distance between the two? To do this we must trace the early Hebrew religion to its source, and then follow the stream to the rise of Christianity, seeking earnestly for the causes of the transformation. What was the early Hebrew religion? A branch of the great Semitic family of religions. What was the religion of the Semites and who were Semites? These questions have been answered in an exhaustive and scholarly manner, so far as he goes, by Professor Robertson Smith, in the volume entitled "The Religion of the Semites," a volume to which no student of the Old Testament, who wishes to understand that rich treasury of Oriental and ancient sacred literature, can afford not to give a serious study.

The Semites occupied all the lands of Western Asia from the Tigro-Euphrates valley to the Mediterranean sea. They included the Arabs, Hebrews and Phœnicians, the Aramæans, Babylonians and Assyrians. A comparative study of the religions of all these peoples has convinced scholars that all were developments from a common primitive source, the early religion of the Semites. This religion was first nature worship of the personified heavenly bodies, especially the sun and moon god. Among the Arabs this early religion developed into animistic polydæmonism, and never rises much higher than this; but among the Mesopotamian Semites the nature beings rise above nature and rule it, and one among them rises above all the others as the head of an unlimited theocracy.

If magic and augury remained prominent constituents of their ceremonial religion, they practiced besides a real worship and gave utterance to a vivid sense of sin, a deep feeling of man's dependence, even of his nothingness before God, in prayers and hymns hardly less fervent than those of the pious souls of Israel. Among the western Semites the Aramæans, Canaanites, Phœnicians, seemed to have sojourned in Mesopotamia before moving westward, and they brought with them the names of the early Mesopotamian Semitic gods, with the cruel and unchaste worship of a non-Semitic people, the Akkadians, which henceforth distinguished them from the other Semites. From the Akkadians, too, was probably derived the consecration of the seventh day as a Sabbath or day of rest, afterward shared by the Hebrews.

The last of the Semitic peoples, the Hebrews, seem to be more closely related to the Arabs than to the northern or eastern Semites. They entered and gradually conquered most of Canaan during the thirteenth century, B.C., bringing with them a religion of extreme simplicity, though not monotheistic, and not differing greatly in character from that of the Arabs. Their ancient national god bore the name El-Shaddai, but his worship had given place under their great leader, Moses, to a new cult, the worship of Yahveh, the dreadful and stern god of thunder, who first appeared to Moses at the bush under the name "I am that I am," worshiped according to a new fundamental religious and moral law, the so-called Ten Words. Were this name and this law indigenous to Arabia or a special revelation, *de novo*, to Moses? But whence had Moses the moral culture adequate to the comprehension and appropriation of a moral system so far in advance of anything which we find among other earlier Semites? Nineteenth century research has discovered an equally high moral code in Egypt, and the very name "Nuk pu Nuk," "I am that I am," is found among old Egyptian inscriptions.

Whatever its origin, this new religion the Hebrews did not abandon to their new home, although they placed their national god; Yahveh, by the side of the deity of the country, whom they called briefly "the Baal," and whom most of them worshiped together with Ashera, the goddess of fertility. After they had left their wandering life and settled down to agriculture, Yahveh, however, as the god of the conquerors, was commonly placed above the others, though his stern character was softened by that of the gentler Baal. Well for Israel and well for the world that these two conceptions of deity came together in Judea twelve centuries before Christ. If the worship of the jealous god, Yahveh, made the Jew stern and uncompromising, it also girded him with a high moral sense whose legitimate outcome was Israel's great prophets; while the fierceness itself, as gradually transformed by the gentler Baal conception of deity, gives us the final outcome the holy God who cannot look upon sin with the least degree of allowance, and yet pitieth the sinner even as a father pitieth his children. If any have been perplexed over a religion of love, such as Christianity claims to be, proving a religion of bloody wars, persecutions, inquisitions, martyrdoms, mayhap its Hebrew origin may throw light upon the mystery. Jesus' thought of a God, a Father, could not wholly displace at once the old Hebrew Yahveh, the jealous God.

All the Semitic religions, while differing among themselves in the names and certain characteristics of their deities, had much in common. Their gods were all tribal or national gods, limited to particular countries, choosing for themselves special dwelling places, which thus became holy places, usually by celebrated trees or living water, the tree, rock or water often coming to be regarded not simply as the abode, but, as in some sense, the divine embodiment or representative of the god, and hence these places

were chosen as sanctuaries and places of worship; though the northern Semites worshiped on hills also, the worship consisting, during the nomadic period, in sacrifices of animals sacred alike to the god and his worshipers, because sharing the common life of both, and to some extent of human sacrifices as well. The skin of the animal sacrificed is the oldest form, says Robertson-Smith, of a sacred garment appropriate to the performance of holy function, and was the origin of the expression, "robe of righteousness." Is this the far-away origin of the scarlet robe of office?

All life, whether the life of man or beast, within the limits of the tribe was sacred, being held in common with the tribal god, who was the progenitor of the whole tribal life; hence no life could be taken save in sacrifice to the god without calling down the wrath of the god. Sacrifices thus became tribal feasts, shared between the god and his worshipers, the god receiving the blood poured upon this altar, the worshipers eating the flesh in a joyful tribal feast.

Here, then, was the origin of the Hebrew religion. It was not monotheistic, but what scholars designated as henotheistic, a belief in the existence of many gods, though worshiping only the national god. Thus a man was born into his religion as he was born into his tribe, and he could only change his religion by changing his tribe. This explains Ruth's impassioned words to Naomi: "Thy people shall be my people, and thy god my god." This idea of the tribal god, who is a friend to his own people but an enemy to all others, added to the belief in the inviolability of all life save when offered in sacrifice, explains the decree that an animal dying of itself may not be eaten by a tribesman, but might be sold to a stranger. A tribal god, too, might rightfully enough order the slaughter of the men, women, and children of another tribe whose god had proved too weak to defend them. Life was sacred only because shared with the god, and this sharing was limited to the tribe.

The Hebrew people moved onward and upward from this early Semitic stage, and have left invaluable landmarks of their progress in their sacred books. The story of the sacrifice of Isaac tells of the time when human sacrifices were outgrown. Perhaps circumcision does the same. The story of Cain and Abel dates from the time when agriculture was beginning to take the place of the old nomadic shepherd life. The men of the new calling were still worshipers of the old gods, and would gladly share with them what they had to give—the fruits of the earth. But the clingers to the old life could see nothing sacred in this new thing, and were sure that only the old could be well pleasing to their god.

The god who dined with Abraham under the terebinth tree at Mamre was the early tribal god, El-Shaddai. Naaman was cured of his leprosy because the Jordan was sacred to the deity. It was the thunder god, Yahveh, whom the people worshiped on Sinai and who still bore traces of the earlier sun god as he guided the people in a pillar of fire. The ark is a

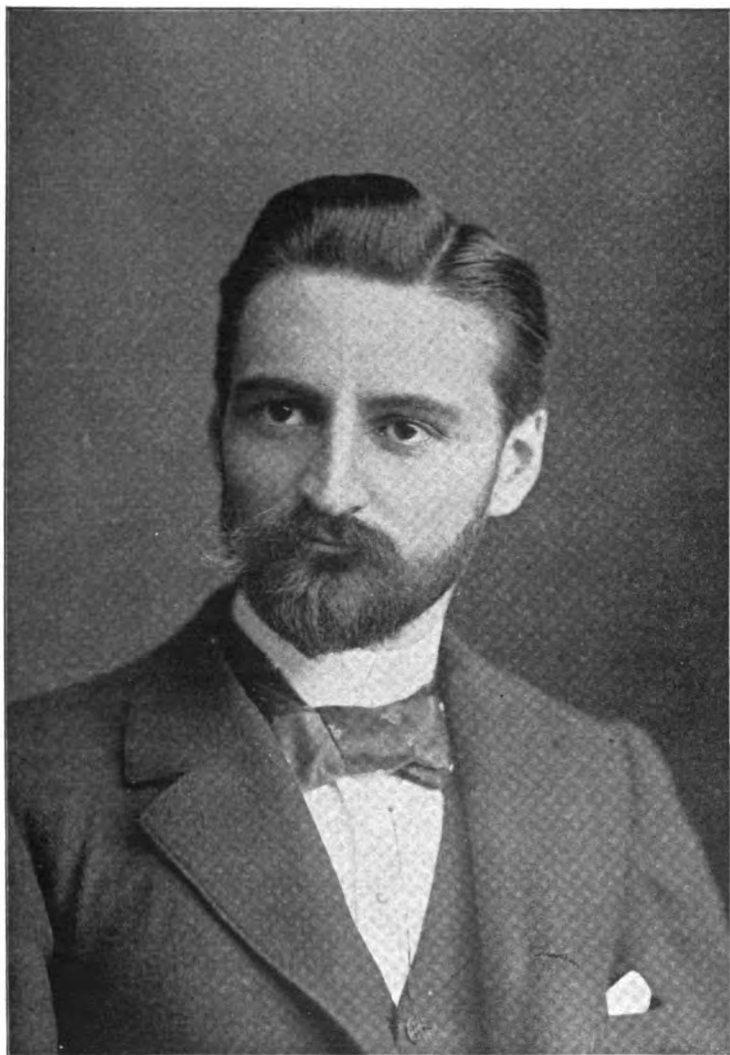
remnant of fetichism, *i. e.*, a means of putting the deity under control of his worshippers. They can compel his presence on the battlefield by carrying the ark thither, and if the ark is captured the god is captured also.

A powerful element in the development upward of Mosaism was prophecy. The eighth century prophets had moved far on beyond the whole sacrificial system, when, as spokesman for the Lord, Isaiah exclaims: "I am tired of your burnt sacrifices and your oblations. What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God." Jesus condemns the whole theory of holy places when he declares: "Neither in this holy mountain nor yet in Jerusalem shall men think to worship God most acceptably." God is a spirit unlimited by time or place, and they who would worship acceptably must worship in spirit and in truth.

How long the journey from the early tribal, sacrificial, magical, unmoral, fetich, holy place, human sacrifice worship of the early Semites, including the Hebrews, to the universal Fatherhood and brotherhood religion of the sermon on the mount and the golden rule, only those can understand who are willing to give serious study not to the latter alone, but to the former as well. To such earnest student there will probably come another revelation, namely, that there is need of no miracle to account for this religious transformation more than for the physical transformation from the frozen snows of December to the palpitating life of June. They are both all miracle or none. The great infinite life and love was hidden alike in the winter clod and the human sacrifice. Given the necessary conditions, and the frozen clod has "climbed to a soul in grass and flower," the tribal god and the tribal blood bond are seen in their real character as the universal God Fatherhood and man brotherhood. What the necessary conditions were only those shall know who are ready to read God's thoughts after him in the patient researches of scientific investigation.

What is to be the future of this religion which has had so long and varied a history from far away Akkad even to this center of the western hemisphere, and from twenty centuries before Christ to this last decade of the nineteenth century after Christ?

One contribution made by the Hebrew to the Christian Scriptures demands special notice because it occupies so central a place in the development of the Christian system. I refer to the record of a first man, Adam, a Garden of Eden, a fall, an utter depravity resulting, and ending in a universal flood; a re-beginning, and another fall and confounding of speech at Babel. The founder of Christianity never refers to these events and the gospels are silent concerning them. Paul first alludes to them, but in his hands and those of his successors they have become central in the theology of Christendom. Whence came this record of these real or supposed events? Genesis is silent concerning its origin. The antiquary delving among the ruins of ancient Chaldea finds almost the identical record of the same series of events upon clay tablets which are referred to an Akkadian people, the



PRINCE SERGE WOLKONSKY.

"IF ANY INDIVIDUAL, ANY COMMUNITY, ANY CONGREGATION, ANY CHURCH POSSESSES A PORTION OF TRUTH AND OF GOOD, LET THAT TRUTH SHINE FOR EVERYBODY: LET THAT GOOD BECOME THE PROPERTY OF EVERYONE. I DO NOT KNOW WHETHER MANY HAVE LEARNED IN THE SESSIONS OF THIS PARLIAMENT WHAT RESPECT OF GOD IS, BUT I KNOW THAT NO ONE WILL LEAVE THE CONGRESS WITHOUT HAVING LEARNED WHAT RESPECT OF MAN IS."

founders of the earliest civilization of the Tigro-Euphrates valley, a people not Semitic, but Turanian, related, therefore, to the great Turanian peoples represented by the Chinese, Japanese and Fins.

We started out to make an exhaustive study of Christianity, an Aryan religion, if named from its adherents; Semitic from its origin, we found it receiving tributary streams from three Aryan sources, namely, Alexandrian Neo-Platonism, Pagan Rome and Teutonic Germany; its roots were nurtured in Semitic Hebrew soil which had been enriched from Semitic Assyria, Aryan Persia, Turanian Akkadia and Hamitic Egypt.

Its parent was Judaism, a national religion, limited by the boundaries of one nation. It is itself a universal religion, having transcended all national boundaries. How was this transformation effected? For answer go to Kuenen's masterly handling of the subject, "National Religions and Universal Religions." If our study has been wide, we have learned that religions, like languages, have a life history of birth, development, transformation, death, following certain definite laws. Moreover, the law of life for all organisms is the same, and may, perhaps, be formulated as the power of adjustment to environment; the greater the adjustability the greater the vitality.

But this means capacity to change. "That which is no longer susceptible of change," says Kuenen, "may continue to exist, but it has ceased to live. And religion must live, must enter into new combinations and bear fresh fruit if it is to answer to its destiny, if refusing to crystallize into form and usages it is to work like the heaven, is to console, to inspire and to strengthen." Has Christianity this vital power? "Yes," again answers Kuenen, and quotes approvingly a saying of Richard Rothe: "Christianity is the most mutable of all things. That is its special glory." And why should this not be so? Christianity has gathered contributions from many lands and woven them into one ideal large enough to include all peoples, tender enough to comfort all, lofty enough to inspire all—the ideal of a universal human brotherhood bound together under a common Divine Fatherhood

THE SOCIAL OFFICE OF RELIGIOUS FEELING.

BY PRINCE SERGE WOLKONSKY.

It is the custom at the Congresses that whenever a speaker appears on the stage he should be introduced as the representative either of some government, or of some nationality, or of some association, or of some institution, or of any kind of collective unity that absorbs his individuality and classifies him at once in one of the great divisions of humanity.

My name to-night has not been put in connection with any of these classifications, and it is quite natural that you should ask: "What does he represent? Does he represent a government?" No, for I think that no government as such should have anything to do with the questions that are going to be treated here, nor should it interfere in the discussions. Am I a representative of a nation? No, I am not. Why not? I'll tell you. Some weeks ago I had the honor of speaking in this same hall on some educational subjects. After I had finished, several persons came to me to express their feelings of sympathy. I recollect, with a particular thought of thankfulness, the good faces of three colored men, who came with outstretched hands and said:

"We want to thank you because we like your ideas of humanity and of internationality—we like them."

If I mention the fact it is not because I gather any selfish satisfaction in doing so, but because I feel happy to live at a time when the advancement of inventions and ideas made such a fact possible as that of a stranger coming from across the ocean to this great country of the New World, and being greeted as a brother by children of a race that a few years ago was regarded as not belonging to humanity. I feel proud to live in such times, and I am glad to owe the experience to America.

But that same evening a lady came to me with expression of greatest astonishment, and said she was so much surprised to hear such ideas from a Russian.

"Why so?" I asked her.

"Because I always thought these ideas were American."

"American ideas? No, madame; these ideas are as little American as they are Russian. They are human ideas, madame, and if you are a human creature you must not be astonished—you have no right to be astonished—that another human creature spoke to you a language that you would have spoken yourself."

No, I am representative of no nationality, of no country. I love my
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country; I would not stand at this very place, I would not speak to you to-night if I did not; but our individual attachment to our own country is of no good if it does not give to us an impulse to some wider expansion, if it does not teach us to respect other people's attachment to their country, and if it does not fill our hearts with an ardent wish that everyone's country should be loved by everyone.

Now remains a last question: Am I representative of one particular religion? I am not, for if I were I would bring here words of division, and no other words but words of union should resound in this hall. And so I introduce myself with no attributes, considering that after the permission of the president that confers on a man the right of appearing on this stage, the mere fact of his being a man—at least at a religious congress—is a sufficient title for deserving your attention.

Now, we must extend the same restrictions to the subject we are going to treat. First of all, we settle the point that we are not going to speak of any particular religion, but of religious feeling in general, independently of its object. Secondly, we will not speak of the origin of the religious feeling; whether it is inspired from heaven or it is the natural development of our human faculties; whether it is a special gift of the Creator to man or the result of a long progress of evolution that has its beginning in the animal instinct of self-preservation. The latter theory that places the beginning of religion in the feeling of fear seems to prevail in modern science and is regarded as one of its newest conquests, although many centuries ago the Latin poet said that *Primus in orbe deos fecit timor*. A remarkable evolution, indeed, that would place the origin of religion in the trembling body of a frightened mouse and the end of it on the summit of Golgotha. We will not contest, but we will invite those who were clever enough to discover and prove this wonderful process of evolution to pay their respects and gratitude to Him who made such a process of evolution possible.

Let us forget for once that eternal question of origins. Do you judge the importance of a river by the narrowness of its source? Do you reproach the flower with the putrefied elements which nourish its roots? Now, you see, what a wrong way we may take sometimes in investigating origins. No, let us judge the river by the breadth and strength of its full stream and the flower by the beauty of its colors and its odor, and let us not go back nor down to darkness when we have the chance of living in light. Religious feeling is a thing that exists, it is a reality, and wherever it may come from, it deserves our attention and our highest respect as the motor of the greatest acts that were accomplished by humanity in the moral domain.

Two objections may be urged. First, the human sacrifices of ancient times that were accomplished under prescriptions of religion. To this we must answer that religious feeling, as everything on earth, requires a certain

time to become clear and lucid; and we can observe that the mere fact of its gradual development brings up by and by a rejection and condemnation of those violences and abuses that were considered incumbent in those pre-historic times when everything was but confusion and in a state of formation. The same religions that started with human sacrifices led those who followed the development of ideas and did not stick to the elaboration of rituals to highest feeling of humanity and charity. Socrates and Plato wrote the introduction and Seneca the first volume of the work that was continued by St Paul.

The second objection will be the violences accomplished in the name of Christianity. Religious feeling, it will be said, produces such atrocities as the inquisition and other persecutions of modern and even present times. Never, never, never! Never did Christian religion inspire a persecution. It did inspire those who were persecuted, but not those who did persecute. What is it that in a persecution is the product of religious feeling? Humility, indulgence, pardon, patience, heroism, martyrdom; all the rest that constitutes the active elements of a persecution is not the work of religion, martyrization, torture, cruelty, intolerance, are the work of politics; it is authority that chastises insubordination, and the fact that authorities throughout history have been often sincerely persuaded that they acted *ad maiorem Dei gloriam* is but a poor excuse for them, an excuse that in itself includes a crime.

But now let us withdraw the question of religious feeling from history and politics, and let us examine it from the strictly individual point of view. Let us see what it gives to a man in his intercourse with other men, this being the really important point, for we think that only in considering the single individual you really embrace the whole humanity. The moment you consider a collective unity of several or many individuals you exclude the rest.

It is that very desire to embrace all humanity that determined us in the choice of our theme. In fact, what other feeling on earth but the religious feeling could have the property of reuniting all men on a common field of discussion and on the same level of competence? No scientific, no artistic, no political, no other religious subject but the subject we selected; that feeling of our common human nothingness in presence of that unknown but existing Being before whom we are all equal; who holds us under the control of those laws of nature that we are free to discover and to study but cannot transgress without succumbing to their inexorable changelessness, and who regulates our acts by having impressed upon each of us the reflection of Himself through that sensitive instrument, the human conscience. If we appeal to one creed or to one religion we will always have either a limited or a divided audience, but if we appeal to the human conscience no walls will be able to contain our listeners. All limits and divisions must fail if only we listen to our conscience. What are national or political or relig-

ious differences? Are they worth being spoken of before an appeal that reunites, not only those who believe differently, but those who believe with those who do not believe?

This is the great significance of religious feeling I wish to point out to you. Not the more or less certitude it gives to each individual of his own salvation in the future, but the softening influence it must have on the relations of man to man in the present.

Let us believe in our equality; let us not be "astonished" when life once in a while gives us the chance of experiencing that one man feels like another man. Let us work for unity and happiness, obeying our conscience and forgetting that such things exist as Catholic or Buddhist or Lutheran or Mohanmedan. Let every one keep those divisions each one for himself and not classify the others; if some one does not classify himself, and if he does not care to be classified at all, well, then, let him alone. You won't be able to erase him from the great class of humanity to which he belongs as well as you. He will fulfill his human duties under the impulse of his conscience as well as you and perhaps better, and if a future exists, the God in whom he did not or could not believe will give him the portion of happiness he has deserved in making others happy. For what is morality, after all? It is to live so that the God who, according to some of us, exists in one way, according to some others, in another way, who, according to some others, does not exist at all, but whom we all desire to exist, that this God should be satisfied with our acts. And after this, as the poet says,

For forms of faith let foolish zealots fight,
He can't be wrong whose life is in the right.

Some years ago an English preacher said that times had come when we should not any more ask a man, "How do you believe?" but "Do you believe?" Now, we think times have come when we must neither ask a man, "How do you believe?" nor "Do you believe?" but "Do you want to believe?" and the answer will be the most unanimous cheer that humanity has ever raised.

The Spanish writer, Emilio Castelar, says somewhere: "Christianity, like light, has many colors." We don't pretend to be broader than Christianity, but if Christianity is broad it is because every shadowing of the Christian rainbow teaches us that humanity, like light, has many colors, and, pardon me the joke in serious matters, in this country, you know, you have proved that humanity had many "colors."

Yes, Christianity is broad because it teaches us to accept and not to exclude. If only all of us would remember this principle the ridiculous word, "religion of the future," would disappear once and forever. Of course, as long as you will consider that religion consists in forms of worshiping that secure to you your individual salvation, the greatest part of humanity will declare that forms are worn out and that we need a new "religion of the future." But if you fill yourself with the idea that religion is the synthesis of



H. R. H. PRINCE CHANDRADAT CHUDHADHARN, BANKOK, SIAM.

"EVERY ACT, SPEECH OR THOUGHT DERIVED FROM FALSEHOOD, OR THAT WHICH IS INJURIOUS TO OTHERS, IS EVIL. EVERY ACT, SPEECH OR THOUGHT DERIVED FROM TRUTH, AND WHICH IS NOT INJURIOUS TO OTHERS, IS GOOD.

your beliefs in those prescriptions that regulate your acts toward other men, you will give up your wanderings in search of new ways of individual salvation, and you will find vitality and strength in the certitude that we need no other way but the one shown by the religion that teaches us that all men are the same whatever their religion may be.

BUDDHISM AS IT EXISTS IN SIAM.

By H.R.H. PRINCE CHANDRADAT CHUDHADHARN.

Buddhism, as it exists in Siam, teaches that all things are made up from the Dharma, a Sanscrit term meaning the "essence of nature." The Dharma presents the three following phenomena, which generally exist in every being : 1. The accomplishment of eternal evolution. 2. Sorrow and suffering according to human ideas. 3. A separate power, uncontrollable by the desire of man, and not belonging to man.

The Dharma is formed of two essences, one known as matter, the other known as spirit. These essences exist for eternity ; they are without beginning and without end , the one represents the world and the corporeal parts of man, and the other the mind of man. The three phenomena combined are the factors for molding forms and creating sensations. The waves of the ocean are formed but of water, and the various shapes they take are dependent upon the degree of motion in the water ; in similar manner the Dharma represents the universe, and varies according to the degree of evolution accomplished within it. Matter is called in the Pali "Rupa," and spirit "Nama." Everything in the universe is made up of Rupa and Nama, or matter and spirit, as already stated. The difference between all material things, as seen outwardly, depends upon the degree of evolution that is inherent to matter ; and the difference between all spirits depends upon the degree of will, which is the evolution of spirit. These differences, however, are only apparent ; in reality, all is one and the same essence, merely a modification of the one great eternal truth, Dharma.

Man, who is an aggregate of Dharma, is, however, unconscious of the fact, because his will either receives impressions and becomes modified by mere visible things, or because his spirit has become identified with appearances, such as man, animal, deva or any other beings that are also but modified spirits and matter. Man becomes, therefore, conscious of separate existence. But all outward forms, man himself included, are made to live or to last for a short space of time only. They are soon to be destroyed and recreated again and again by an eternal evolution. He is first body and spirit, but through ignorance of the fact that all is Dharma, and of that which is good and evil, his spirit may become impressed with evil temptation. Thus, for instance, he may desire certain things with that force peculiar to a tiger, whose spirit is modified by craving for lust and anger. In such a case he will be continually adopting, directly or indirectly, in his own life, the wills and acts of that tiger and thereby is himself that animal

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in spirit and soul. Yet outwardly he appears to be a man, and is as yet unconscious of the fact that his spirit has become endowed with the cruelties of the tiger.

If this state continues until the body be dissolved or changed into other matter, be dead, as we say, that same spirit which has been endowed with the cravings of lust and anger of a tiger, of exactly the same nature and feelings as those that have appeared in the body of the man before his death, may reappear now to find itself in the body of a tiger, suitable to its nature. Thus, so long as man is ignorant of that nature of Dharma and fails to identify that nature, he continues to receive different impressions from beings around him in this universe, thereby suffering pains, sorrows, disappointments of all kinds, death.

If, however, his spirit be impressed with the good qualities that are found in a superior being, such as the deva, for instance, by adopting in his own life the acts and wills of that superior being, man becomes spiritually that superior being himself, both in nature and soul, even while in his present form. When death puts an end to his physical body, a spirit of the very same nature and quality may reappear in the new body of a deva to enjoy a life of happiness not to be compared to anything that is known in this world.

However, to all beings alike, whether superior or inferior to ourselves, death is a suffering. It is, therefore, undesirable to be born into any being that is a modification of Dharma, to be sooner or later again and again dissolved by the eternal phenomenon of evolution. The only means by which we are able to free ourselves from sufferings and death is therefore to possess a perfect knowledge of Dharma, and to realize by will and acts that nature only obtainable by adhering to the precepts given by Lord Buddha in the Four Noble Truths. The consciousness of self-being is a delusion, so that, until we are convinced that we ourselves and whatever belongs to ourselves is a mere nothingness, until we have lost the idea or impression that we are men, until that idea become completely annihilated and we have become united to Dharma, we are unable to reach spiritually the state of Nirvana, and that is only attained when the bodies dissolve both spiritually and physically. So that one should cease all petty longing for personal happiness, and remember that one life is as hollow as the other, that all is transitory and unreal.

The true Buddhist does not mar the purity of his self-denial by lusting after a positive happiness which he himself shall enjoy here or hereafter. Ignorance of Dharma leads to sin, which leads to sorrow; and under these conditions of existence each new birth leaves man ignorant and finite still. What is to be hoped for is the absolute repose of Nirvana, the extinction of our being, nothingness. Allow me to give an illustration. A piece of rope is thrown in a dark road; a silly man passing by cannot make out what it is. In his natural ignorance the rope appears to be a horrible snake, and

immediately creates in him alarm, fright and suffering. Soon light dwells upon him; he now realizes that what he took to be a snake is but a piece of rope; his alarm and fright are suddenly at an end; they are annihilated as it were; the man now becomes happy and free from the suffering he has just experienced through his own folly.

It is precisely the same with ourselves, our lives, our deaths, our alarms, our cries, our lamentations, our disappointments, and all other sufferings. They are created by our own ignorance of eternity, of the knowledge of Dharma to do away with and annihilate all of them.

I shall now refer to the Four Noble Truths as taught by our merciful and omniscient Lord Buddha; they point out the path that leads to Nirvana or to the desirable extinction of self.

The first Noble Truth is suffering; it arises from birth, old age, illness, sorrow, death, separation from what is loved, association with what is hateful, and in short, the very idea of self in spirit and matter that constitute Dharma.

The second Noble Truth is the cause of suffering which results from ignorance, creating lust for objects of perishable nature. If the lust be for sensual objects it is called, in Pali, Kama Tanha. If it be for supersensual objects, belonging to the mind but still possessing a form in the mind, it is called Bhava Tanha. If the lust be purely for supersensual objects that belong to the mind but are devoid of all form whatever, it is called Wibhava Tanha.

The third Noble Truth is the extinction of sufferings, which is brought about by the cessation of the three kinds of lust, together with their accompanying evils, which all result directly from ignorance.

The fourth Noble Truth is the means of paths that lead to the cessation of lusts and other evils. This Noble Truth is divided into the following eight paths: right understanding; right resolutions; right speech; right acts; right way of earning a livelihood; right efforts; right meditation; right state of mind. A few words of explanation on these paths may not be found out of place.

By right understanding is meant proper comprehension, especially in regard to what we call sufferings. We should strive to learn the cause of our sufferings and the manner to alleviate and even to suppress them. We are not to forget that we are in this world to suffer; that wherever there is pleasure there is pain, and that, after all, pain and pleasure only exist according to human ideas.

By right resolutions is meant that it is our imperative duty to act kindly to our fellow creatures. We are to bear no malice against anybody and never to seek revenge. We are to understand that in reality we exist in flesh and blood only for a short time, and that happiness and sufferings are transient or idealistic, and therefore we should try to control our desires and cravings, and endeavor to be good and kind toward our fellow creatures.

By right speech is meant that we are always to speak the truth, never to incite one's anger toward others, but always to speak of things useful, and never use harsh words destined to hurt the feelings of others.

By right acts is meant that we should never harm our fellow creatures, neither steal, take life, or commit adultery. Temperance and celibacy are also enjoined.

By right way of earning a livelihood is meant that we are always to be honest and never to use wrongful or guilty means to attain an end.

By right effort is meant that we are to persevere in our endeavors to do good and to mend our conduct should we ever have strayed from the path of virtue.

By right meditation is meant that we should always look upon life as being temporary, consider our existence as a source of suffering, and therefore endeavor always to calm our minds that may be excited by the sense of pleasure or pain.

By right state of mind is meant that we should be firm in our belief and be strictly indifferent both to the sense or feeling of pleasure and pain.

It would be out of place here to enter into further details on the Four Noble Truths; it would require too much time. I will, therefore, merely summarize their meanings, and say that sorrow and sufferings are mainly due to ignorance, which creates in our minds lust, anger and other evils. The extermination of all sorrow and suffering and of all happiness is attained by the eradication of ignorance and its evil consequences, and by replacing it with cultivation, knowledge, contentment and love.

Now comes the question, what is good and what is evil? Every act, speech or thought derived from falsehood, or that which is injurious to others, is evil. Every act, speech or thought derived from truth and that which is not injurious to others is good. Buddhism teaches that lust prompts avarice; anger creates animosity; ignorance produces false ideas. These are called evils because they cause pain. On the other hand, contentment prompts charity; love creates kindness; knowledge produces progressive ideas. These are called good because they give pleasure.

The teachings of Buddhism on morals are numerous, and are divided into three groups of advantages: The advantage to be obtained in the present life, the advantage to be obtained in the future life, and the advantage to be obtained in all eternity. For each of these advantages there are recommended numerous paths to be followed by those who aspire to any one of them. I will only quote a few examples.

To those who aspire to advantages in the present life Buddhism recommends diligence, economy, expenditure suitable to one's income, and association with the good.

To those who aspire to the advantages of the future life are recommended charity, kindness, knowledge of right and wrong.

To those who wish to enjoy the everlasting advantages in all eternity are recommended purity of conduct, of mind and of knowledge.

Allow me now to say a few words on the duties of man toward his wife and family, as preached by the Lord Buddha himself to the lay disciples in different discourses, or Suttas, as they are called in Pali. They belong to the group of advantages of present life.

A good man is characterized by seven qualities. He should not be loaded with faults, he should be free from laziness, he should not boast of his knowledge, he should be truthful, benevolent, content, and should aspire to all that is useful.

A husband should honor his wife, never insult her, never displease her, make her mistress of the house, and provide for her. On her part a wife ought to be cheerful toward him when he works, entertain his friends and care for his dependents, never do anything he does not wish, take good care of the wealth he has accumulated, not be idle, but always cheerful when at work herself.

Parents in old age expect their children to take care of them, to do all their work and business, to maintain the household, and, after death, to do honor to their remains by being charitable. Parents help their children by preventing them from doing sinful acts, by guiding them in the path of virtue, by educating them, by providing them with husbands and wives suitable to them, by leaving them legacies.

When poverty, accident or misfortune befalls man, the Buddhist is taught to bear it with patience, and if these are brought on by himself, it is his duty to discover their causes and try, if possible, to remedy them. If the causes, however, are not to be found here in this life, he must account for them by the wrongs done in his former existence.

Temperance is enjoined upon all Buddhists for the reason that the habit of using intoxicating things tends to lower the mind to the level of that of an idiot, a madman or an evil spirit.

These are some of the doctrines and moralities taught by Buddhism, which I hope will give you an idea of the scope of the Lord Buddha's teachings. In closing this brief paper, I earnestly wish you all, my brother religionists, the enjoyment of long life, happiness and prosperity.

THE SIXTH DAY.

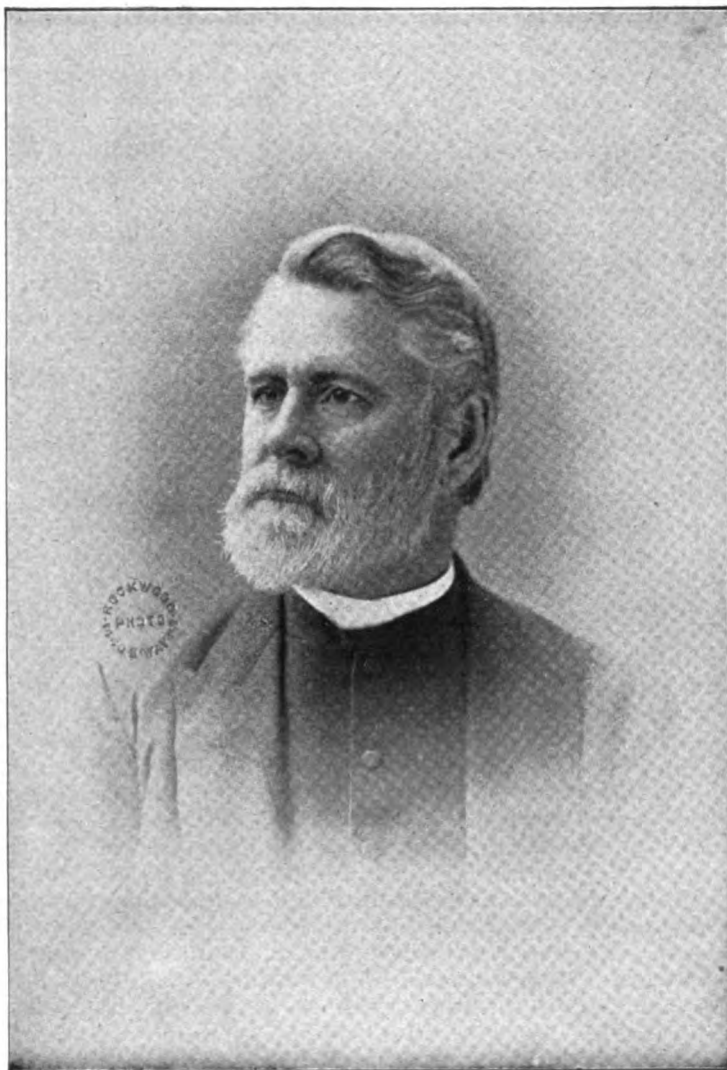
THE TRUTHFULNESS OF HOLY SCRIPTURE.

BY PROF. CHARLES A. BRIGGS, D.D.

All the great historic religions have sacred books which are regarded as the inspired Word of God. Preëminent among these sacred books are the Holy Scriptures of the Christian Church. The history of the Christian Church shows that it is the intrinsic excellence of these Holy Scriptures which has given them the control of so large a portion of our race. With few exceptions the Christian religion was not extended by force of arms, or by the arts of statesmanship, but by the holy lives and faithful teaching of self-sacrificing men and women who had firm faith in the truthfulness of their Holy Scriptures and who were able to convince men in all parts of the world that they are faithful guides to God and salvation. We may now say to all men, "All the sacred books of the world are now accessible to you. Study them, compare them, recognize all that is good and noble and true in them all, and tabulate the results, and you will be convinced that the Holy Scriptures of the Old and New Testaments are true, holy and divine." When we have gone searchingly through them all, the sacred books of other religions are as torches of varying size and brilliancy lighting up the darkness of the night, but the Holy Scriptures of the Old and New Testaments are like the sun dawning in the earliest writings of the Old Testament, rising in prophetic word and priestly thora, in lyric psalm and in sentences of wisdom, until the zenith is reached in the gospel of Jesus Christ, the Saviour of the world. Take them, therefore, as the guide of your religion, your salvation and your life.

The Holy Scriptures of the Christians are now the center of a world-wide contest. We are living in a scientific age which demands that every traditional statement shall be tested by patient, thorough and exact criticism. Science explores the earth in its heights and depths, its lengths and breadths, in search of all the laws which govern it and the realities of which it is composed. Science explores the heavens in quest of all the mysteries of the universe of God. Science searches the body and the soul of man in order to determine his exact nature and character. Science investigates all the monuments of history, whether they are of stone or of metal, whether they are the product of man's handiwork, or the construction of his voice or

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PROF. CHARLES A. BRIGGS, D.D., NEW YORK.

"WHEN WE HAVE GONE SEARCHINGLY THROUGH ALL THE BOOKS OF OTHER RELIGIONS WE SHALL FIND THAT THEY ARE AS TORCHES OF VARIOUS SIZES AND BRILLIANCE LIGHTING UP THE DARKNESS OF THE NIGHT, BUT THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS ARE LIKE THE SUN SHINING IN THE HEAVENS AND LIGHTING UP THE WHOLE WORLD."

pen. That man must be lacking in intelligence or in observation who imagines that the sacred books of the Christian religion or the institutions of the church can escape the criticisms of this age. It will not do to oppose science with religion, or criticism with faith. Criticism makes it evident that a faith which shrinks from criticism is a faith so weak and uncertain that it excites suspicion as to its life and reality. Science goes on in its exact and thorough work, confident that every form of religion which resists it will ere long crumble into dust.

All departments of human investigation sooner or later come in contact with these Christian Scriptures. All find something that either accords with or conflicts with their investigations. The question thus forces itself upon us, can we maintain the truthfulness of these Holy Scriptures in the face of all these modern sciences? We are obliged to admit that there are scientific errors in the Bible, errors of astronomy, of geology, of zoology, of botany, and of anthropology. In all these respects there is no evidence that the authors of these sacred writings had any other knowledge than that possessed by their contemporaries. Their statements are just such as indicate a correct observation of the phenomena as they would appear to an accurate observer at the time when they wrote. They had not that insight, that foresight and that grasp of conception and power of expression in these matters such as they exhibit when they wrote concerning matters of religion. If, as all concede, it was not the intent of God to give to the ancient world the scientific knowledge of our nineteenth century, why should any one suppose that the divine Spirit influenced them in relation to such matters of science? Why should they be kept from misconception, from misstatement and from error? The divine purpose was to use them as religious teachers. So long as they made no mistakes in religious instruction, they were trustworthy and reliable, even if they erred in some of those matters in which they come in contact with modern science.

2. There are historical mistakes in the Christian Scriptures, mistakes of chronology and geography, errors of historical events and persons, discrepancies and inconsistencies in the historians, which cannot be removed by any proper method of interpretation. All such errors are just where you would expect to find them in accurate, truthful writers of history in ancient times. They used with fidelity the best sources of information accessible to them; ancient poems, popular traditions, legends and ballads, regal and family archives, codes of law and ancient narratives. There is no evidence that they received any of this history by revelation from God. There is no evidence that the Divine Spirit corrected their narratives either when they were lying uncomposed in their minds, or written in manuscripts. The purpose of the sacred historians was to give the history of God's redemptive workings. This made it necessary that there should be no essential errors in the redemptive facts and agencies, but it did not make it necessary that there should be no mistake in dates, in places, and in persons, so long as these did not

change the religious lessons or the redemptive facts. None of the mistakes, discrepancies and errors which have been discovered, disturb the religious lessons of Biblical history. These lessons are the only ones whose truthfulness we are concerned to defend. All other things belong to the human framework of the divine story.

3. Textual criticism shows that the best text, versions and citations of these Holy Scriptures that we can get, have numerous and important discrepancies. The errors do not decrease in number as we work our way back in the laborious processes of criticism towards the original text. The discrepancies are so numerous that few Biblical scholars are able to take a comprehensive view of them and to make a competent judgment upon them. The most exact textual criticism leaves us with numerous errors in Holy Scripture, just where we find them in the transmitted texts of other sacred books, but critics acknowledge that there are none which disturb any article of faith or any principle of morals.

4. The higher, or literary criticism, studies all the literary phenomena of Holy Scripture. It has thus far done an inestimable service in the removal of the traditional theories from the sacred books, so that they may be studied in their real structure and character. The higher criticism recognizes faults of grammar, of rhetoric, and of logic, in the Hebrew and Christian Scriptures. The Biblical authors used the language with which they were familiar, some of them classic Hebrew, others of them dialectic and corrupted Hebrew. Some of them have a good prose style, others of them have a dull, tedious, pedantic style. Some of them are poets of the highest rank, others of them write such inferior poetry that one is surprised that they did not use prose. Some of them reason clearly, profoundly and convincingly, others of them reason in a loose, obscure and unconvincing manner. Some of them present the truth like intuitions of light, others labor with it and eventually deliver it in a crude and undeveloped form. All these matters belong to the manner and method of their instruction. Errors in these formal things do not impair the truthfulness of the substance, the religious instruction itself.

The higher criticism shows us the process by which the sacred books were produced, that the most of them were composed by unknown authors, that they have passed through the hands of a considerable number of unknown editors who have brought together the older material without removing discrepancies, inconsistencies and errors. In this process of editing, arranging, addition, subtraction, reconstruction and consolidation, extending through many centuries, what evidence have we that these unknown editors were kept from error in all their work? They were men of God, and, judging from their work, they were guided by the Divine Spirit in their apprehension and expression of the divine instruction; but also, judging from their work, it seems most probable that they were not guided by the Divine Spirit in their grammar, in their rhetoric, in their logical

expressions, in their arrangement of their material, or in their general editorial work. In all these matters they were left to those errors which even the most faithful and most scrupulous writers will sometimes make. Unless we take some such position we are really exposed to the peril of making the Holy Spirit the author of bad grammar, of the incorrect use of words, of inelegant expressions, and of disorderly arrangement of material, which indeed was charged upon the critics of the seventeenth century by their earliest opponents.

The sciences which approach the Bible from without and the sciences which study it from within agree as to the essential facts of the case. In all matters which come within the sphere of human observation and which constitute the framework of the divine instruction, errors may be found. Can the truthfulness of Scripture be maintained by those who recognize these errors?

5. There is no prior reason why the substantial truthfulness of the Bible should not be consistent with circumstantial errors. God himself did not speak according to the Hebrew Scriptures, more than a few words from theophany, which are recorded here and there in the Old Testament. God spoke in much the greater part of the Old Testament through the voices and pens of the human authors of the Scriptures. Did the human voice and pen in all the numerous writers and editors of Holy Scripture prior to the completion of the Canon always deliver an inerrant word? Even if all the writers were so possessed of the Holy Spirit as to be merely passive in his hands, the question arises, Can the finite voice and the finite pen deliver and express the inerrant truth of God? If the language, and the style, and the dialect, and the rhetoric are all natural to the inspired man, is it possible for these to express the infinite truth of God? How can an imperfect word, sentence and clause express a perfect, divine truth? It is evident that the writers of the Bible were not as a rule in the ecstatic state. The Holy Spirit did not move their hands or their lips. He suggested to their minds and hearts the divine truth they were to teach. They received it by intuition in the forms of their reason, they framed it in conception, in imagination and in fancy. They delivered it in the logical and rhetorical forms of speech. If the divine truth passed through the conception and imagination of the human mind, did the human mind conceive it fully without any defect, without any fault, without any shading of error? Had the human conception no limitations to its reception of the divine truth? Had the human imagination and fancy no colors to impart to the holy instruction? Did the human mind add nothing to it in reasoning or in fancy? Was it delivered in its entirety exactly as it was received? How can we be sure of this when we see the same doctrine in such a variety of forms, all partial, all inadequate? How can we know this when we find the same ethical principle in such a variety of shading?

If the human medium could hardly fail to modify the divine truth

received by it in revelation, how much more must the human medium influence the divine instruction in connection with Biblical history, lyric poetry, sentences of wisdom, and works of the imagination which make up the body of the Old Testament. Here the mass of the material was derived from human sources of information; the history depended upon oral and documentary evidence; the lyric poetry was the expression of human emotion; the sentence of wisdom was the condensation of human ethical experience; the works of the imagination were efforts to clothe religious lessons in artistic forms of grace and beauty. All that we can claim for the Divine Spirit in the production of these parts of the Old Testament is an inspiration which suggests the religious lessons to be imparted.

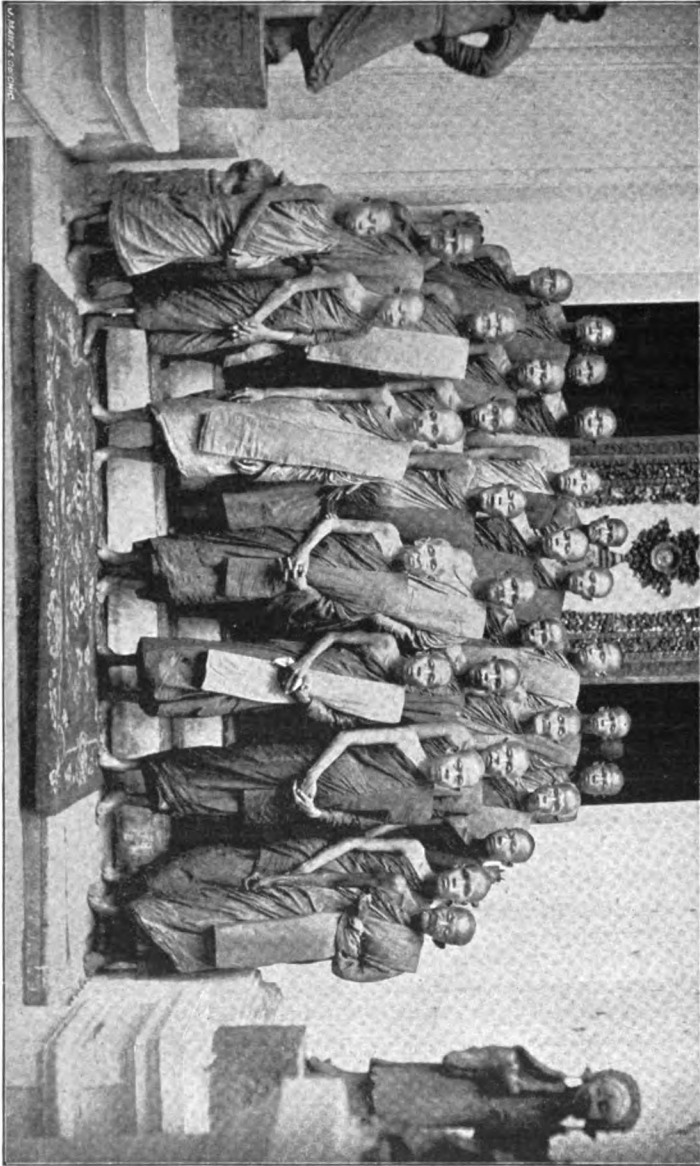
God is true. He is the truth. There is no error or falsehood in him. He cannot lie. He cannot mislead or deceive his creatures. But the question arises, When the infinite God speaks to finite man, must he speak words which are inerrant? This depends not only upon God's speaking but upon man's hearing, and also upon the means of communication between God and man. It is necessary to show the capacity of man to receive the inerrant word and the adequacy of the means to convey the inerrant word, as well as the inerrancy of God, before we can be sure that God can only communicate inerrant words to man. We may by an *a priori* argument be certain of the inerrancy of the speaker of the word, but how can it be shown that the means of communication are inerrant, or that man is capable of receiving an inerrant word? It is necessary that we should consider that in all his relations to man and nature God condescends. The finite can only contain a part of the infinite. God limits himself when he imparts anything of himself to the creature. In the converse of Heaven, we may say that there may be inerrant communications. But has God in fact spoken inerrant words to weak, ignorant, sinful men in a world so imperfect and inharmonious as ours?

The analogy of divine revelation in other forms and of the communication between men and men, and especially between Jesus and his apostles, make it altogether probable that the inspiration of the Holy Scriptures does not carry with it inerrancy in every particular. It was sufficient if the divine communication was given with such clearness as to guide men aright in a religious life; that God would not deceive or mislead them, but would give them true, faithful, reliable guidance in holy things. The errors of Holy Scripture are not errors of falsehood, or of deceit; they are such errors of ignorance, inadvertence, and of partial and inadequate knowledge, and of incapacity to express the whole truth of God, which belong to man as man, and from which we have no evidence that even an inspired man was relieved. Just as the light is seen, not in its pure, unclouded rays, but in the beautiful colors of the spectrum as its beams are broken up by the angles and discolorations which obstruct their course, so it is with the truth of God; its revelation and communication meet with such obstacles in

human nature and in this world of ours that men are capable of receiving it only in its diverse portions and divers manners as it comes to them through the divers temperaments and points of view and style of the Biblical writers. Few men are capable of more than one portion of these colors—the most capable knows in part. Not till the day which closes the dispensation shall dawn will any one know the whole, for not till then will men be capable of feeling the Christ as he is, and of knowing God in his glory.

6. The position we have thus far attained enables us to dispose of the greater difficulties which lie in the way of the truthfulness of Holy Scripture. These are religious, doctrinal, and ethical difficulties.

(a) The religion of the Old Testament is a religion which, with all its excellence as compared with the other religions of the ancient world, inculcates some things which are hard to reconcile with an inerrant revelation. The sacrifice of Jephtha's daughter and the divine command to Abraham to offer up his son as a whole burnt-offering seem unsuited to a divine religion. There is indeed no prohibition of the offering up of children in the earliest codes of the Hexateuch. The prohibition was first made in the Deuteronomic code, and originated somewhat late in the history of Israel. The early Hebrews shared with the Canaanites and other neighboring nations in the practice of offering up their children in the flame to God. From the point of view of sacrifice nothing could be more acceptable than the best beloved son, except the offerer himself. The higher revelation of the New Testament teaches the offering of the whole body and soul to God in the spiritual sacrifice of an everlasting ministry. But it required centuries of training before that divine lesson could be taught and learned. God accepted the sacrifice of Jephtha. He graciously accepted the ram instead of Isaac. He provided a sacrificial system which gradually grew in wealth of symbolism through the ages of Jewish history. But the prophets, with great difficulty and with increasing opposition from priests and people, gradually taught them that the sacrifices must be of broken and contrite hearts, and of humble, cheerful spirits. But what pleasure can God take in the blood of animals or in smoking altars? How could the true God ever prescribe such puerilities? This is the inquiry of the higher religion of our day. We can only say that God was training Israel to understand the meaning of a higher sacrifice, even the obedience of the Christ in a holy life and a martyr death in the service of God and of humanity; and of the similar sacrifice that every child of God is called upon to make. The offering up of children and of domestic animals and grains was all a preparing discipline. The training was true and faithful for the time. But it was provisional and temporal, to be displaced by that which is complete and eternal. These were the forms in which it was necessary to clothe the divine law of sacrifice in its earlier stages of revelation. These partial forms were the object lessons by which the little children of the ancient world could be trained to understand the inerrant law of sacrifice for men. They have their propriety



THE BUDDHIST HIGH-PRIESTS OF SIAM.

as elementary forces, but they err from the ideal of religion as it lies eternally in the mind and will of God. Paul calls them weak and beggarly rudiments, (Gal. iv. 9) a shadow of the things to come.

(δ) We cannot defend the morals of the Old Testament at all points. Nowhere in the Old Testament are polygamy and slavery condemned. The time had not come in the history of the world when they could be condemned. Is God responsible for the twin relics of barbarism because he did not condemn them, but on the contrary recognized them, and restrained them in the Old Testament? The patriarchs were not truthful; their age seems to have had little apprehension of the principles of truth, and yet Abraham was faithful to God, and so faithful under temptation and trial that he became the father of the faithful, and from that point of view the friend of God. David was a sinner, but he was a penitent sinner, and showed such a devout attachment to the worship of God that his sins, though many, were all forgiven him; and his life, as a whole, exhibits such generosity, courage, variety of human affections and benevolence, such heroism and patience in suffering, such self-restraint and meekness in prosperity, such nobility and grandeur of character, that we must admire him and love him as one of the best of men, and we are not surprised that the heart of God went out to him also.

The commendation of Jael by the theophanic angel for the treacherous slaying of Sisera could not be commended in our age, and it is not easy to understand how God could have commended it in any age. And yet it is only in accord with the spirit of revenge which breathes in the command to exterminate the Canaanites, which animates the imprecatory psalms, which is threaded into the story of Esther, and which stirred Nehemiah in his arbitrary government of Jerusalem. Jesus Christ, praying for his enemies, lifts us into a different ethical world from that familiar to us in the Old Testament. We cannot regard these things in the Old Testament as inerrant in the light of the moral character of Jesus Christ and the character of God as he reveals him. And yet we may well understand that the Old Testament times were not ripe for the higher revelation, and that God condescended to a partial revelation of his will such as would guide his people in the right direction with as steady and rapid a pace as they were capable of making.

Jesus Christ teaches us the true principle by which we may judge the ethics of the Old Testament when he repealed the Mosaic law of divorce and said: "Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so" (Matt. xix. 8). In other words, the Mosaic law of divorce was not in accord with the original institution of marriage, or of the real mind and will of God. In that law God condescended for a season to the hardness of heart of his people, and exacted of them only that which they were able to perform. The law was imperfect, temporary, errant, to be repealed forever by the Messiah. So through all the

stages of divine revelation laws were given which were but the scaffolding of the temple of holiness, which were to serve their purpose in the preparatory discipline, but which were to disappear forever when they had accomplished their purpose. The codes of law of the Old Testament have all been cast aside by the Christian Church as the scaffolding of the old dispensation, with the single exception of the Ten Words, and with reference to the fourth of these the words of Jesus are our guide: "The Sabbath was made for man, not man for the Sabbath."

(c) When now we come to the doctrinal teachings of the Old Testament we find less difficulty. The doctrine of God in the Old Testament is magnificent. The individuality of God is emphasized in the personal name Yahweh, which probably means "the one ever with his people." The doctrine of the living God is so strongly asserted that it is far in advance of the faith of the Christian Church at the present day, which has been misled into abstract conceptions of God. The attributes are so richly unfolded and comprehensively stated that there is little to be added to them in the New Testament. The doctrine of creation is set forth in a great variety of beautiful poetical representations, which give, in the aggregate, a simpler and a fuller conception of creation than the ordinary doctrine of the theologians, who build on a prosaic and forced interpretation of the first and second chapters of Genesis. The doctrine of providence is illustrated in a wonderful variety of historical incidents, lyric prayers, thanksgivings, and meditations, sentences of proverbial experience, and prophetic teaching. The God of the Old Testament is commonly conceived as king and lord. He was conceived as the Father of nations and kings, but the "Our Father" of the common people was not known until Jesus Christ. The profound depths of the mercy of God in Jesus Christ was not yet manifest, the doctrine of the Holy Trinity was not yet ripe, but there is an advance in God's revelation of himself through the successive layers of the Old Testament writings which is like the march of an invincible king.

It is true that there are at times representations of vindictiveness in God, a jealousy of other gods, a cruel disregard of human suffering and human life, an occasional vacillation and change of purpose, the passion of anger and arbitrary preferences, which betray the inadequacy of ancient Israel to understand their God, and the errancy of their conceptions and representations. But we all know that the true God does not accord with these representations. We may call them anthropomorphisms or anthropopathisms, but whatever we may name them, they are errant representations. They do not, however, mar the grandeur of the true God as we see him in the Old Testament. The truthfulness of the teaching of the doctrine of God is not destroyed by occasional inaccuracies of the teachers.

The doctrine of man in the Old Testament is a noble doctrine. The unity and brotherhood of the race in origin and in destiny is taught in the Old Testament as nowhere else. The origin and development of sin are

traced with a vividness and an accuracy of delineation that find a response in the experiences of mankind. The ideal of righteousness as the original plan of God for man, and the ultimate destiny for man, is held up as a banner throughout the Old Testament. Surely these are true instructions, they are faithful, they are divine. There are doubtless dark strands of national prejudice, of pharisaical particularism, of faulty psychology, and of occasional exaggeration of the more external forms of ceremonial sin; but these do not mar; they rather serve to enhance the golden strands which constitute the major part of the cord which binds our race into an organism, created and governed by a holy God, in the interests of a perfect and glorified humanity.

The most characteristic doctrines of the Old Testament as well as the New Testament, are the doctrines of redemption. These are so striking that they entitle us to regard Biblical history as essentially a history of redemption, and Biblical literature as the literature of redemption. The redemption of the Bible embraces the whole man, body and soul, in this world and in the future state, the individual man and the race of man, the earth and the heavens. The Biblical scheme of redemption is so vast, so comprehensive, so far-reaching that the Christian Church has thus far failed in apprehending it. The doctrine of redemption unfolds from simple germs into magnificent fruitage. The central nucleus of this redemption is the Messianic idea. This comprehends not only the person of the Messiah, but also a kingdom of redemption, and the redemption itself. Man is to pursue the course of divine discipline until he attains the holiness of God. Israel is to be a kingdom of priests, a holy nation. All the world is to be incorporated as citizens of Zion. Zion is the light and joy of the entire earth. A Messianic king is to reign over all nations. A Messianic prophet is to be the redeemer of all. A priestly king is to rule in peace and righteousness, a kingdom of priests. All evil is to be banished from nature and from man. The animal kingdom is to share in the universal peace. The vegetable world is to respond in glad song to the call of man. There are to be new heavens and a new earth, as well as a new Jerusalem, from which all the wicked will be excluded. Such ideals of redemption are divine ideals which the human race has not yet attained. But in the course of training for these ideals, the provisional redemption enjoyed in the experience of God's people is rich and full.

It is quite true that forgiveness of sins was appropriated without any explanation of its grounds. The sacrifice of Calvary was unknown to the Old Testament as a ground of salvation. It was the mercy of God which is the ultimate source of forgiveness. There is a lack of apprehension in the Old Testament of the righteousness of faith. It was Jesus Christ who first gave faith its unique place in the order of salvation. The doctrine of holy love which is urged in Deuteronomy, Jeremiah and the great prophet of the

exile is only a faint aspiration when compared with the breathings of the love of God to man and man to God, as taught by the writings of John.

The doctrine of the future life in the Old Testament is often obscured by questioning and doubts. It is only in the later stages that there is a joyous confidence in the enjoyment of the favor of God after death, and not till Daniel do we have a faith in a resurrection of some of the dead. "Jesus Christ hath abolished death and hath brought life and immortality to light through the Gospel." (1 Tim. i. 10.)

Thus in every department of doctrine the Old Testament is seen advancing through the centuries in the several periods of Biblical literature, in the unfolding of all the doctrines, preparing the way for the full revelation in the New Testament. The imperfection, incompleteness, inadequacy of some of the statements of the Old Testament as to religion, morals and doctrine necessarily inhere in the gradualness of the Divine revelation. That revelation which looked only at the end, at the highest ideals, of what could be accomplished in the last century of human time, would not be a revelation for all men. It would be of no use to any other century but the last. A divine word for man must be appropriate for the present as well as the future; must have something to guide men in every stage of religious advancement; must have something for every century of history; for the barbarian as well as the Greek, the Gentile as well as the Jew, the dark-minded African as well as the open-minded European, the dull Islander as well as the subtle Asiatic, the child and the peasant, as well as the man and the sage.

It is just in this respect that the Holy Scriptures of the Old and New Testaments are so preëminent. They have in them religious instruction for all the world. They trained Israel in every stage of his advancement, and so will they train all men in every step of their advancement. It does not harm the advanced student to look back upon the inadequate knowledge of his youthful days. It does not harm the Christian to see the many imperfections, crudities and errors of the more elementary instruction of the Old Testament. Nor does it destroy his faith in the truthfulness of the divine word in these elementary stages. He sees its appropriateness, its truthfulness, its adaptation, its propriety; and he learns that an unerring eye and an inerrant mind and an infallible will have all the time been at work using the imperfect media and straining them to their utmost capacity to guide men, to raise them, and advance them in the true religion.

The sacred books are always pointing forward and upward; they are always expanding in all directions. They are now, as they always have been, true and faithful guides to God and a holy life. They are now, as they always have been, trustworthy and reliable in their religious instruction. They are now, as they always have been, altogether truthful in their testimony to the heart and experience of mankind.

THE CATHOLIC CHURCH AND THE BIBLE.

BY MGR. SETON.

Bible is the name now given to the sacred books of the Jews and Christians. Independently of all considerations of its moral and religious advantages, we believe that no book has conduced more than the Bible to the intellectual advancement of the human race; we believe that no book has been to so many and so abundantly wealth in poverty, liberty in bondage, health in sickness, society in solitude; and as a divinely inspired work, such as the testimony of the Jewish nation for the greater part of it, and the tradition of the Christian Church for the whole of it, declares it to be, it claims our sincerest homage. The relations of the church to these Scriptures of the Old and New Testament form an important part of dogmatic theology and an interesting portion of ecclesiastical history. They have, also, been the occasion of religious differences in the Christian body; for as that wise Englishman, John Selden, said in his *Table Talk* two centuries and a half ago, "'Tis a great question how we know Scripture to be Scripture, whether by the church, or by man's private judgment." We shall not discuss purely controversial matters, but limit ourselves to an introductory statement of facts and to a brief consideration of the Canon, the Inspiration, and the Vulgate edition of Scripture.

The church is a living society commissioned by Jesus Christ to preserve the Word of God pure and unchanged. This revealed Word of God is contained partly in the Holy Scriptures and partly in Tradition. The former is called the Written Word of God. Writing — not necessarily indeed on paper, but, as often found, on more durable materials, such as clay or brick tablets, stone slabs and cylinders and metal plates — being the art of fixing thoughts in an intelligible and lasting shape, so as to hand them down to other generations and thus perpetuate historical records, there is a special congruity that the Almighty, from whose instructions not only original spoken, but probably also written, language was derived, should have put his Divine Revelations in writing through the instrumentality of chosen men; and as the human race is originally one, we think that the fact that Scriptures of some sort claiming to be inspired are found in all the civilized nations of the past, shows that such conceptions, although outside of the orthodox line of tradition, are derived from the primitive unity and religion of the human family.

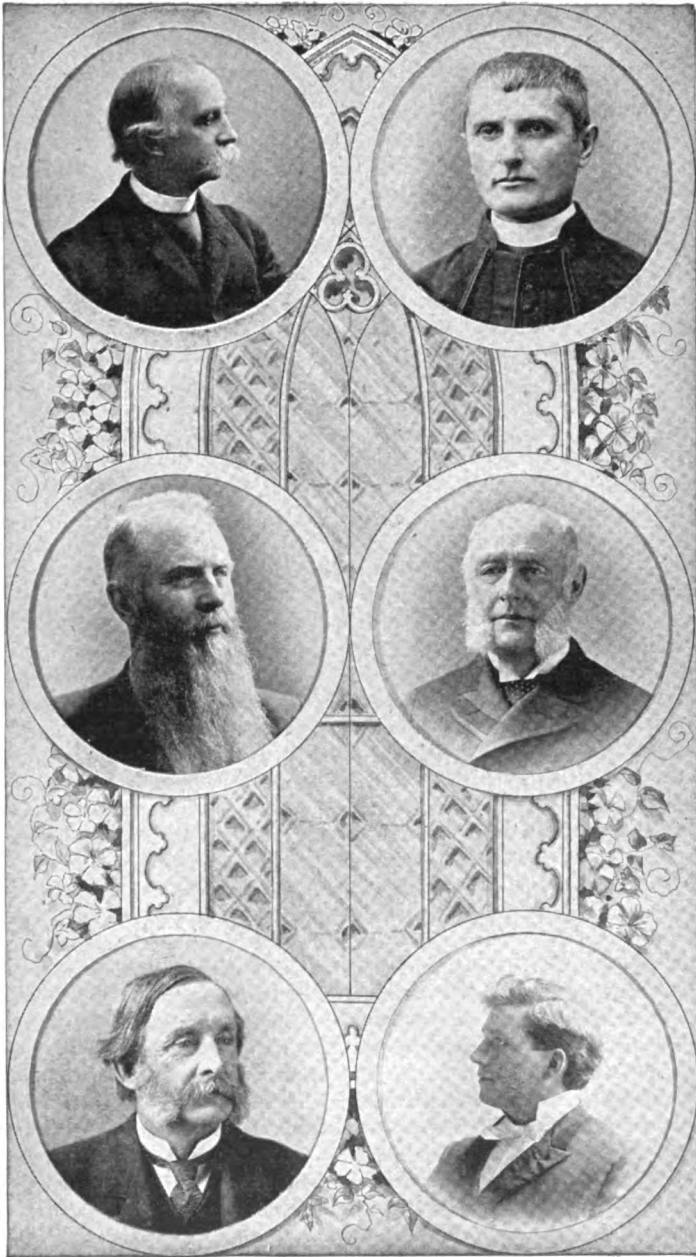
This large volume of writings, possessed by the church, may be described as a collection of Holy Writ composed under the inspiration of the Holy Ghost, and acknowledged by the faithful to be the Word of God.

Our Lord and his personal followers received the Jewish sacred books with the same reverence as the Jews themselves did, and gave them the title, then in general use, of "The Scriptures." After an interval of time there came a change ; for some of the apostles and disciples of the Redeemer wrote books possessing sacred authority. Their writings were quoted within the church with the same formulas which had been used before to introduce citations from the Law and the Prophets which constituted collectively the hieratic Hebrew books. The writings of Christian origin were at first styled "Scriptures of the New Covenant." In the fourth century Saint John Chrysostom and succeeding writers used the word Bible for the entire collection contained in the Old and New Testament. The authority of the sacred Scriptures, although, of course, very great in the church, is not of itself supreme and paramount, being only a part of the revealed Word of God and subject in its interpretation and understanding to the controlling influence of the spoken Word of God commonly called Tradition. The church teaches that the sacred Scriptures are the written Word of God and that he is their Author, and consequently she receives them with piety and reverence. This gives a distinct character to the Bible which no other book possesses, for of no mere human composition, however excellent, can it ever be said that it comes directly from God. The church also maintains that it belongs to her—and to her alone—to determine the true sense of the Scriptures and that they cannot be rightly interpreted contrary to her decision : because she claims to be, and is, the living, unerring authority to whom—and not to those who expound the Scriptures by the light of private judgment—infallibility was promised and given. Her teaching is the Rule of Faith, since she is a visible, perpetual and universal organization, possessed of legislative, executive and judicial functions. She is historically independent of the Holy Scriptures, some parts thereof being anterior and other parts subsequent to her own existence, but receives, safeguards and preserves them as her most sacred deposit : somewhat as, to use a comparison taken from our civil polity, the government of the United States, in its three coördinate branches, venerates, interprets and executes the American Constitution.

The Scriptures, then, being one of the sources of Christian doctrine, were eagerly studied and explained from the first age of the church. There were libraries under clerical patronage in many parts of the Roman Empire even during the era of persecutions, and the place of honor therein was always attributed to the Scriptures of the Old and New Testament and to the Commentaries thereon, which was one of the principal departments of Christian literature. Unfortunately most of these more ancient exegetical treatises have perished through accident or design, the destruction of sacred books of whatever description belonging to the Christians being one of the distinctive aims of the general persecution under the Emperor Diocletian. Christian schools were also established in the very first age of the church—

that of Alexandria, which some believe to have been founded by Saint Mark, being the most famous of them—in which the science of hermeneutics, or the art of interpreting the Scriptures, was taught and cultivated long before the rules of biblical interpretation were determined and committed to writing. One of the duties incumbent upon the pastors of the church, in the conduct of public worship, has ever been the reading of the Scriptures with an explanation of what was read or an exhortation derived from it. During the Middle Ages, owing to the lack of those aids and appliances—such, especially, as archæology and comparative philology—learned and scientific, as contrasted with scholastic and devotional interpretation of the Holy Scripture, although never quite neglected, occupied relatively only a small share in the studies of those times. Nevertheless, the one course of learning which exceeded in importance all other courses, was the study of the Scriptures; so that it is impossible to read the works of mediæval scholars without perceiving how thoroughly they were acquainted with the letter and imbued with the spirit of Holy Writ. We may truly say that the Scriptures were the classics of the monks and their pupils; but the students of magic and of the natural sciences disdained them, hence Chaucer, in the Prologue to the *Canterbury Tales*, describing the *Doctour of Phisike*, tells us that “his studie was but litel on the Bible.” The celebrated Englishman, friar Roger Bacon, earnestly recommended to his contemporaries the critical study of the Scriptures in their original language, and a strong impulse was given to these studies when, in the year 1311, the Council of Vienne ordered that teachers of Hebrew, Chaldaic and Arabic should be appointed in the universities. The same studies were still further promoted when a knowledge of Greek was spread in the West after the fall of Constantinople, A. D. 1453, and the invention of printing—“the primogenial fruit of the press,” as it has been called, being a Bible—rendered books cheaper and more numerous. At a later period the Council of Trent ordained that lectureships of sacred Scriptures, where not already founded, were to be established in cathedral and collegiate churches and in the monasteries of monks, and asked the public authorities to endow such lectureships—“so honorable and the most necessary of all”—in colleges in which they had not yet been instituted. “That the heavenly treasure of the sacred books, which the Holy Ghost has with the greatest liberality delivered unto men, may not lie neglected.” (*Session V. on Reformation, Ch. 1.*)

The church ardently supports all efforts for a deeper study and a profounder knowledge of the Scriptures, nor does she interfere with the interpretation of the sacred text when it is undertaken with, at least an implied, subordination to the higher law. Catholic commentators of the Bible have been almost numberless; nor have they ever been restricted to a servile repetition of such interpretations as may already have been given; they may differ even from the greatest and most orthodox of their predecessors, only they are not at liberty to attach to Scripture a meaning in conflict with the



REV. THEODORE T. MUNGER.
REV. A. H. LEWIS.
COL. THOMAS W. HIGGINSON.

MONSIGNOR SETON.
PROF. GEORGE P. FISHER, D.D
PROF. MARTIN J. WADE.

unanimous consent of the Fathers or a doctrinal decision of the church, according to the emphatic declaration of the Council of Trent held in the year 1546: "No one, relying on his own knowledge, shall presume to interpret Scripture, in matters of faith and morals relating to the edification of Christian doctrine, distorting the sacred Scripture to his own senses contrary to that sense which Holy Mother Church—who is to judge of the true sense and interpretation of the Holy Scriptures—hath held and doth hold; or even contrary to the unanimous consent of the Fathers." The Catholic principles as to the general use of the Bible may be deduced from this Tridentine decree which was particularly directed against those irreverent and sometimes blasphemous expounders of Holy Writ whom the Council qualifies as "petulant spirits." According to our view the Bible does not contain the whole of revealed truth, nor is it necessary for every Christian to read and understand it. The church existed as an organized society, having powers from her divine Founder to teach all nations, before the Scriptures as a whole existed, and before there was question or dispute about any part of the Scriptures.

Only seven of the apostles and disciples of our Lord left anything written, and when Saint Luke composed the Acts there were already many local churches governed by their own pastors; and Saint Paul had commended the Romans, saying, "Your faith is spoken of in the whole world" (Rom. i. 8), forty years before the last book of the New Testament, the Apocalypse or Revelations of Saint John, were committed to writing. Some ten generations of Christians lived and died before that collection of sacred books called the Bible was universally known and received. Parts of this collection are unsuited for popular reading; hence the practice and discipline of the church with respect to the indiscriminate reading of the Scriptures have varied with the circumstances of person, time and place. In the early ages they were read by all, clergy and laity, and the Fathers encouraged such reading, although they also insisted on the obscurity of part of the sacred text and on the humility and purity of mind with which it should be approached, some things therein being hard to understand and liable to be wrested by the unstable and the unlearned to their own destruction (comp. 2 Peter, iii. 16), so that the divine assistance was usually invoked before reading the inspired writings, and a short prayer to this effect will be found in almost every copy of the Bible used by Catholics. We cannot, however, too strongly insist that the private reading of the Scriptures was never held to be obligatory on the faithful, although provision was early made for the public reading of the Scriptures by instituting the minor order of lector or reader and embodying so much of the Scripture, both of the Old and New Testament, in the liturgy. Special dangers appearing during the Middle Ages from corrupt translations and from the error of those who called upon the laity to judge the ministers of religion and the dogmas of the church by their own interpretation of Scripture, the evil was

met by particular councils forbidding vernacular versions to the common people. But the church has never made a general law to this effect; nor can it be said that even then the Bible was completely withheld from the laity, because the most necessary mysteries contained in Scripture were taught from the so-called *Biblia Pauperum* or poor man's Bible, in which forty or fifty pictures of the principal events of the Old and New Testament were represented, with short explanatory and scriptural sentences appended in Latin or in the vernacular language.

The redemption by our Lord and Saviour Jesus Christ being the central idea of all Christian instruction, the Old Testament subjects in these rare and valuable works were chosen for their typical significance and relation to it, and thus the people were instructed in a manner not less calculated to excite their piety than that which is conveyed by means of speech. During this present century several popes have warned the faithful against societies which distribute vernacular versions—often corrupt ones—with the avowed purpose of unsettling the belief of simple-minded Catholics; but it is unjust to conclude from this that the church is not solicitous for her children to read the Bible if this be correctly rendered into their language and they possess the necessary qualifications and proper dispositions. In this connection it may be interesting to recall the words of Pope Pius VI., in 1778 to Anthony Martini, afterwards Archbishop of Florence: "In an age when a vast number of bad books, which wantonly attack the Catholic religion, are circulated even among the ignorant, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times; this you have seasonably effected by publishing, as you declare, the sacred writings in the language of your country suitable to every one's capacity; especially when you show and set forth that you have added elucidative notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse."

CANON OF SCRIPTURE.

The word Canon, from the Greek, signifying a measuring-rod, was used by ancient writers as a standard or rule of ethics, art and literary composition. Hence Saint Paul writing to the Galatians, "Whosoever shall follow this rule" (vi, 16), uses it for correct doctrine. As applied to Scripture, it was first used by the Greek fathers for the teaching contained in the inspired writings, and afterwards came to mean the catalogue or list proposed to the faithful by the church as containing the books of the Old and New Testaments. The principle on which this Canon rests is the authority of the church, from which the written Word of God, in all its books and all its parts, is received with perfect confidence.

The Christian Church did not receive the Canon of Old Testament Scripture from the Jewish Synagogue, because there was no settled Hebrew Canon until long after the promulgation of the gospel. The inspired writers of the New Testament did not enumerate the books received by Christ and his disciples. Nevertheless we are certain that the Septuagint version or translation of the Old Testament Scriptures into Greek, made some part (the Pentateuch) at Alexandria about 280 years B.C., and the rest, made also in Egypt before 133 B.C., which contains several books now thrown out by the Jews, was favorably viewed and almost constantly quoted from by them, so that Saint Augustine says that it is "of most grave and pre-eminent authority." (Ep. xxviii, C. 2.) It is supposed to be the oldest of all the versions of the Scriptures, and was commonly used in the church for four centuries, since from it was made that very early Latin translation which was used in the Western part of the empire before the introduction of Saint Jerome's *Vulgate*. It was held in great repute for a long time by the Jews and read in their synagogues, until it became odious to them on account of the arguments drawn from it by the Christians. From it the great body of the Fathers have quoted, and it is still used in the Greek Church. This celebrated translation contains all the books of the Old Testament which Catholics acknowledge to be genuine. The Christian writers of the first three centuries were unanimous in accepting these books as inspired; and the letter of Pope Saint Clement, written about A.D. 96, indicates that a Scriptural Canon must already have been fixed upon by apostolical tradition in the church at Rome, since the author cites from almost every one of the books of the Old Testament including those called deuterocanonical and rejected by the Jews.

In the fourth century doubts arose concerning the authority of some of these books; and while the faithful as a body received them without question, some Fathers disputed about them; although even they never peremptorily denied that they formed part of the sacred Scriptures (Franzelin, De Div. Script. Thesis XII). It was this divergence of opinion about a matter not yet definitively pronounced upon by the living voice of the church, that led to such conciliar decrees as of Laodicea (A. D. 343-381), of Hippo (A. D. 393) and the Third of Carthage (A. D. 397). In the letter of Pope Innocent I. to Exuperius, Bishop of Toulouse (A. D. 405) the pontiff gives a list of the books of sacred Scripture as derived by tradition and ever religiously held to by the Church in Rome. We might also mention the Canon of Scripture drawn up in a synod of seventy bishops held at Rome by Pope Gelasius I. in the year 494: but that the authenticity of this *Decretum Gelasianum* is controverted. The Canon of Scripture never varied in Rome, and it was through the patient influence of the popes, although they gave no binding decision in the matter, that a return was made to a more general uniformity. At the Council of Florence the Canon was not discussed. "A clear proof," says Dixon in his "Gen. Introd. to the Sacred Script." p. 35, "that the Greek

and Latin Churches were then unanimous upon this point." At this period, A. D. 1439, the Decree of Union drawn up by Pope Eugene IV. for the Orientals who came to Rome to abjure their errors, gives the Canon as it had always been held by his predecessors. In the next century the Bible having become an occasion of bitter religious controversy, the canonicity of the Scriptures was thoroughly discussed and forever settled for Catholics by the Council of Trent, which uses these words in the fourth session held on the 8th of April, A. D. 1546: (The Synod) "Following the examples of the Orthodox Fathers, receives and venerates with an equal affection of piety and reverence, all the books both of the Old and of the New Testament—seeing that one God is the author of both—and it has thought it meet that a list of the sacred books be inserted in this decree, lest a doubt may arise in any one's mind, which are the books that are received by this synod. They are all set down here below. Of the Old Testament: the five books of Moses, to wit: Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth; four books of Kings, two of Paralipomena, the first book of Esdras, and the second which is entitled Nehemias; Tobias, Judith, Esther, Job, the Davidical Psalter consisting of a hundred and fifty psalms; the Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, Ecclesiasticus, Isaías, Jeremias, with Baruch; Ezechiel, Daniel; the twelve minor prophets, to wit: Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggaeus, Zacharias, Malachias; two books of the Machabees, the first and the second. Of the New Testament: the four Gospels, according to Matthew, Mark, Luke and John; the Acts of the Apostles, written by Luke the Evangelist; fourteen epistles of Paul the Apostle, (one) to the Romans, two to the Corinthians, (one) to the Galatians, to the Ephesians, to the Phillippians, to the Colossians, two to the Thessalonians, two to Timothy, (one) to Titus, to Philemon, to the Hebrews; two of Peter the apostle; three of John the apostle; one of the apostle James, one of Jude the apostle, and the Apocalypse of John the apostle;" (from Waterworth's translation). Finally the Vatican Council, held in 1870, has the following canon (Ch. IV. On Revelation: C. 4). "If any one shall not receive as sacred and canonical the books of Holy Scripture, entire with all their parts, as the Holy Synod of Trent has enumerated them, or shall deny that they have been divinely inspired, let him be anathema."

INSPIRATION.

Inspiration is a certain influence of the Holy Spirit upon the mind of a writer urging him to write and so acting upon him that his work is truly the work of God. Father—since Cardinal—Franzelin's second thesis on the Sacred Scriptures in his course at the Roman College in 1864, states the Catholic idea of inspiration in the following words: "As books may be called divine in several senses; the Scriptures, according to Catholic doctrine, contained both in the apostolic writings and in unbroken tradition, must be

held to be divine in this sense that they are the books of God as their efficient cause, and that God is the author of these books by his supernatural action upon their human writers, which action is styled Inspiration in ecclesiastical terminology derived from the Scriptures themselves."

The canonical books being always regarded as utterances of the Holy Ghost, we are not surprised that Saint Augustine writes thus to Saint Jerome (Ep. 82, Ch. I): "I make known to your charity that so great is the fear and reverence which I have learned to show to those books of the Scripture which alone are called canonical, that I most firmly believe none of their authors to have erred in any particular." While all Catholics agree as to the fact of inspiration, there have been different opinions as to the extent of inspiration. The church had always taught that God is the one author of the Old and New Testament; but the Vatican Council more clearly declared immediate inspiration and cleared away some theological opinions on the subject, saying that the church holds the books of the Old and New Testament to be sacred and canonical: "Not because, having been carefully composed by mere human industry, they were afterwards approved by her authority, nor merely because they contain revelation, with no admixture of error, but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the church herself." (Ch. II. of Revelation.) Hence the inspiration of Scripture—or rather our certainty of this inspiration—rests upon the infallibility of the church, whose object is the whole revealed Word of God. This led Saint Augustine, the greatest of the Doctors, to say (*Contra Ep. Manichæi Quam Vocant Fundamenti*, Cap. V): "I would not believe the Gospel unless on the authority of the church." The rest of the letter and all its context shows that his belief in the genuineness and inspiration of every part of the written word rested upon the same foundation—"The Church of the living God, the pillar and ground of the Truth." (1 Tim. iii. 15).

THE VULGATE.

The Holy Scriptures have been translated into every language, but among these almost innumerable versions one only, which is called the Vulgate, is authorized and declared to be "authentic" by the church. The belief of the faithful being that the doctrinal authority of the church extends to positive truths and "dogmatic facts," which although not revealed, are necessary for the exposition or defense of revelation, they accept without hesitancy the decree of the Council of Trent which is as follows: "Considering that no small utility may accrue to the Church of God, if it be made known which out of all the Latin editions, now in circulation, of the sacred books, is to be held as authentic, (the Synod) ordains and declares, that the said old and vulgate edition, which, by the lengthened use of so many centuries, has been approved of in the church, be, in public lectures, disputations, sermons, and expositions, held as authentic; and that no one is to



RABBI G. GOTTHEIL, NEW YORK.

" I FEEL INCLINED ALMOST TO SAY ' NOW LET THY SERVANT GO,' THAT FROM THE JEWISH SYNAGOGUE I COULD COME HERE AMONG YOU, FOLLOWERS OF OTHER MASTERS, DISCIPLES OF OTHER TEACHERS, PILGRIMS FROM MANY LANDS: THAT I COULD STAND UP IN YOUR MIDST AND, FEELING THAT YOUR HEART AND YOUR SOUL AND YOUR SYMPATHY IS WITH ME, SIMPLY REPEAT, ' THIS IS THE LAW THAT MOSES HAS LAID BEFORE US ISRAELITES.' "

dare, or presume to reject it under any pretext whatever." An authentic version must fairly represent the original, and therefore we believe that the Vulgate does not substantially, or in anything of moment, depart from the true sense of the Scripture. The Vulgate has an interesting history. It is the common opinion that from the first age of Christianity one particular version made from the Septuagint was received and sanctioned by the church in Rome and used throughout the West. Among individual Christians almost innumerable Latin translations were current; but only one of these, called the Old Latin, bore an official stamp. It is uncertain whether this translation was made in Africa or in Italy. It was early called the Italic version. The Vulgate in our modern sense is partly derived from it, and began with the work of Saint Jerome at the end of the fourth century. He made an entirely new translation from the original text of some parts of Scripture; corrected some parts of the ancient version called *Itala* or *Vetus Italica*, and left other parts of this same untouched. These translations, corrections and portions left untouched by Saint Jerome, being brought together, form the Vulgate, which, however, did not displace the old version for two centuries, although it spread rapidly and constantly gained strength until about A.D. 600 it was generally received in the churches of the West and has continued ever since in common use. In the collect for the feast of Saint Jerome, September 30, he is called "a doctor mighty in expounding Holy Scripture."

THE GREATNESS AND INFLUENCE OF MOSES,

BY RABBI GOTTHEIL, OF NEW YORK.

Last Monday morning it was the day of our church new year, a festival of great solemnity with us. About this very hour of the day I and my brethren, over the face of the earth, read this prayer :

Our God and God of our fathers, reign Thou over the whole world in Thy glory, and be exalted in Thy Majesty over the whole earth and shine forth in the excellence of Thy supreme power over all the inhabitants of the terrestrial world, and may everything which has been made be sensible that Thou hast made it, and everything formed understand that Thou hast formed it, and all who have breath in their nostrils know the Lord God of Israel reigneth and His supreme power ruleth over all. And thus also extend the fear of Thee, O Lord our God, over all Thy works and the dread of Thee over all that Thou hast created, so that all Thy works may fear Thee and all creatures bow down before Thee, so that they all may form one bond to do Thy will with an upright heart, for we know, O Lord our God, that the dominion is Thine, that strength is in Thy hand, that might is in Thy right hand, and that Thy name is to be revered over all the earth.

Just at that moment this great Parliament of Religions was opened, and we could not but point to this great manifestation as a sign that our prayers and our sufferings and our labors, have not been in vain — that to this free country it was given to show that the Word of God is true, and that not one of his promises can fall to the ground.

Now I am to speak on the greatness of Moses. I believe that is the most striking testimony, that he always remains Moses, the man of God, the legislator; and that he so instructed his people and so infused his own spirit into their constitution that never, at no time and under no provocation, was the attempt made in the Jewish Church to raise him above his simple humanity. Although they have proved their fidelity to him — their belief in his law by every possible testimony that can be applied — yet he was Moses, the servant of God, until the highest praise bestowed upon him, which, I may say, is the canon of the Jewish Church in regard to the legislator, is taken from the pages of the Scriptures themselves, where it is said: "Never was in Israel a prophet like unto him, and beyond Israel where shall we look for his equal?"

I am not speaking in the narrow spirit of rivalry; far be that from my theme. Veneration for Moses has not yet hindered me to see, to admire and to learn from other masters — the sun has lost nothing of his glory since we know that he is not the center of the universe, and that in other fields of the infinite space there are like suns unto him. What shall hinder me to learn from the masters which you honor? I can well understand, I can

honor the man that said: "All must decrease that Christ may increase." But no true Christ ever said, "All must decrease that I may increase." And I remember the fine saying ascribed to Buddha: "I forbid you," said he to his disciples; "I forbid you to believe anything simply because I said it."

Where shall we find one that combines in his personality so many great-nesses as Moses, if may say so? He was the liberator of his people, but he spurned crowns and scepters, and did not, as many others after him did, put a new yoke on the neck from which he had taken the old one. To every lover of the American constitution that man must be a political saint. And his republic was not of short duration. It lasted through all the storms of barbaric wars and revolutions — hundreds of years, down to the days of Samuel, that all-stout-hearted republican who could endure no kings. That man that saw so clearly what royal work would do; that man who is so wrongly judged by our Sunday-school moralists; he fought with his last breath for the independence of his people, and when the king they had chosen showed that he was not the right man, he spared him not and looked for one that should be worthy to rule his people.

But the republic he founded stands unique in the history of the world, for it was altogether based upon an idea — the idea of the unity of God and the righteousness of his will. Think of it! Among a nation escaped from bondage, too degraded even to be led to war, that needed the education, the hammering, as it were, into a people for forty years, to go among them with the sublimest truth that the human mind ever can conceive and to say of them: "Though you are now benighted and enslaved, any truth that I know is not too good for you nor any child of God." Whence did the man derive that inspiration? If from the Almighty, then may we not say there arose not another like him? And can we wonder that when he came down from the mountain the light that shone from his face was too much for the eyes of the people and he had to cover it?

Did he learn that grand idea from Egypt? We know that he was learned in all the wisdom of the Egyptians, but if he learned anything he learned there how not to do it. For so complete is the contrast between Egyptian conception of state and the Mosaic. All honor to that nation of torch bearers of antiquity! And here we now recover the whole literature of that people, and there has not been found a single sentence yet that could be given to mankind as a guide in their perplexities. And not a name has come down to us that was borne by one who labored for mankind. As a teacher of morality why need I praise him? As a teacher of statecraft in the highest and best sense, who surpassed him? The great wonder is that that man speaks the language of to-day. The problems which we have not yet succeeded in solving were already present to his mind, and he founded a nation in which the difference between the poor and the rich was almost abolished. The laborer was not only worthy but sure of his hire. No aris-

tocrat could rule over his subjects and no priesthood could ever assume the government which, alas! according to history, means the opposition of the nation. How did that man of that vast mind, how did he combine all these great talents? And yet that man, how tender his heart was! Why, friends, it is a thousand pities that you cannot hear the deep sorrow, the sadness that is to be heard in his original words. When an over-zealous disciple came to him and told that they were prophesying in his name, and they said: "Hinder them, master, hinder them. Why, if they prophesy what will become of thine own authority?" I fancy I see his venerable head sink upon his breast and he saying: "Indeed art thou zealous for me? Would that all the people of God were prophets, and that God gave his Spirit to them."

Follow that man to the top of the mountain, where he is alone. See the man who could stretch forth an iron hand when it was necessary, stretched on the face of the earth and seeking forgiveness for his people, and when his prayer was not answered, "O, if Thou wilt not forgive my people then blot me out of the book that Thou hast written." So tender! And another instance: Before his death he, as you know, admonished the people in words that are immortal. After forty years of such labor as he had expended he admits that his people have learned almost nothing, and I must quote Emerson, who says, "It is in the nature of great men that they should be misunderstood." But with the tenderness, with the thoughtfulness of a father he did not scold his people before the shadow of death fell upon him. Why, he says, not "you are ignorant," "you are hard hearted," "you are blind," "you are stubborn." Listen! "But God has not yet, my dear people, given you a heart to understand nor eyes to see nor ears to hear." Do you hear that tenderness in these words? "God has not given you the light you need."

They say that that man was not a man at all, but it is the simple creation of the nation's fancy. Glorious fancy! We should worship him, for where has the nation's love and veneration ever produced a picture like it? It appears to me as if it had been painted in three great panels. The first period, the period of storm and stress, where he undertook the delivery of his people, but God was not in it and so he failed. And then the second period of retirement, of solitude, of self-absorption, of preparation for the great path; then the final picture shows us the man of action, the man of energy, the man of insight, and the picture closes with the words, "No man knows his grave to this day." Lonely he was in life, lonely he was in death; but though no man knows his grave all the world knows his life.

Here, briefly, I will say something, as part of my duty, on his influence. I cannot circumscribe it. I know not where it ends. Every Christian church on earth and every mosque is his monument. Peace is the foundation stone, the historic foundation stone on which they all rest, and that cross over the church on which the man is hung, which to the Christian is

the symbol of deity itself, where he said that he must die so that the law of Moses be fulfilled. And the Arabian's great master, Mohammed, why, he is overflowing with praise when the son of Amram comes to his mind. Five hundred millions, at least, acknowledge him their master. Five hundred millions more will bow to his name. I know not what human society can be or become and allow that name to be forgotten.

Are his doctrines to be abolished? For two centuries, the first two centuries of the Christian Church, no other Bible was known but the Old Testament, and to-day in every synagogue and temple, and on every day and occasion of prayer, when his own followers come to the sacred shrine, the whole mystery hidden there is the law of Moses. And they take it in their hands, and, Oh, how often I have seen in my youth that scroll bedewed with the tears of the poor suffering Jew, and they lift it up again and say, "This is the law that Moses laid before the people of Israel." It is done so at this very moment, at this very hour of our Sabbath, and I thank God from my whole heart, and I feel inclined almost to say, "Now let thy servant go," that from the Jewish synagogue I could come here among you followers of other masters, disciples of other teachers, pilgrims from many lands; that I could stand up in your midst, and feeling that your heart and your soul and your sympathy is with me, simply repeating, "This is the law that Moses has laid before us Israelites."

CHRISTIANITY AS INTERPRETED BY LITERATURE.

BY REV. THEODORE T. MUNGER, D.D., NEW HAVEN, CONN.

When Christianity appeared in the world it might have been regarded in two ways : as a force requiring embodiment—something through which it could work ; or as a spirit seeking to inform everything with which it should come in contact.

It was both,—a force and a spirit, the objective and subjective of one energy whose end was to subdue all things to its own likeness. It was inevitable that Christianity as a conquering energy should lay hold of the strong things in the world and use them for itself. It was inevitable also that as a spirit it should work spirit-like from within, secretly penetrating into all things open to it, transforming them by its mysterious alchemy into forces like itself, drawing under and within itself governments, art, learning, science, literature and whatever else enters into society as shaping and directing energy.

I am to speak of Christianity as interpreted by literature, or, more accurately, upon the way in which Christianity has infused itself into literature and used it for itself, making it a medium by which it conveys itself to the world.

We should never lose sight of the fact that Christianity had its roots in a full and varied literature. It was a literature, rich and profound in all departments except philosophy. The Jew was too primitive and simple-minded as a thinker to analyze his thought or his nature ; but in history, in ethics, in imaginative fiction and in certain forms of poetry his literature well endures comparison with any that can be named. No sympathetic reader will deny that the Hebrew Scriptures are full of inspiration, but the thoughtful reader resents putting that inspiration into a rule or form, and he refuses to read them under a notion of authority that bars up the avenues of the mind, and turns every mental faculty into a nullity.

It is sometimes said that Christ left no book, and that he did not contemplate one ; and so men go searching around for the seat of authority, locating it now in an infallible church, and now in Christian consciousness, and now in traditions and institutions ; and, not finding any or all of these sufficient, they turn on the bookless Christ, and, as it were in defiance of him, put together some biographical sketches and sundry epistles and formally declare them to be the divinely constituted seat of authority.

Christ indeed left no book, but he was not, therefore, a bookless Christ.

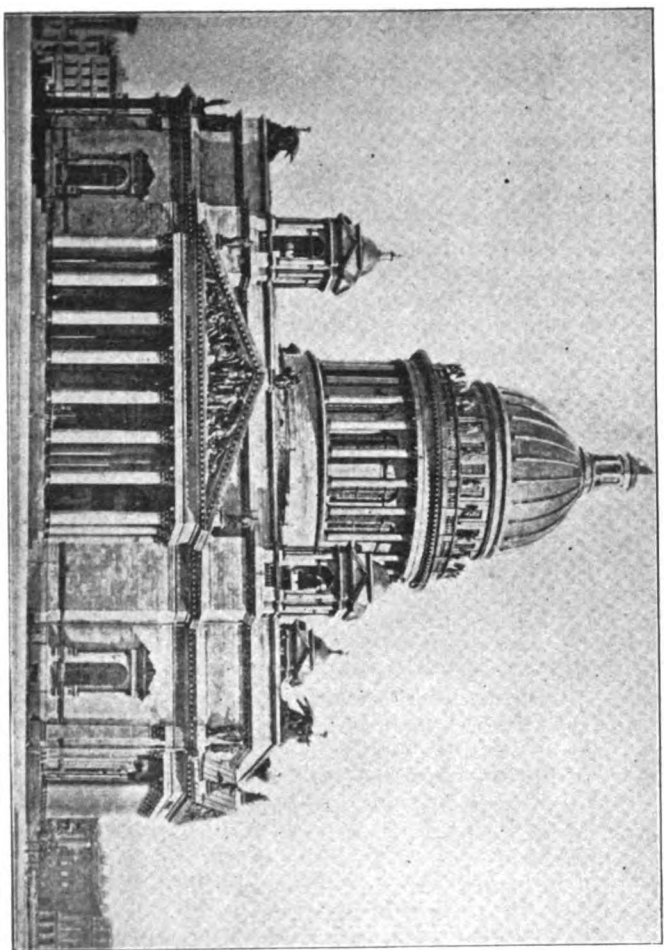
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His revelation was not so absolute as to cut him off from the literature of the past as something upon which he stood, nor from that of the future as something which might embody him. It is often made an object of study to find Christ in the Old Testament; it were a more profitable study to find the Old Testament in Christ. His first discourse begins with a quotation from it, and he dies with its words upon his lips. It is not necessary, and it would not be wholly true, to say that the Hebrew Scriptures gave shape and direction to Christ; he was too unique, too original, too full of direct inspiration and vision to justify such an assertion, but he stood upon them not as an authoritative guide in religion but as illustrative of truth, as valuable for their inspiring quality and as full of signs of more truth and fuller grace. His relation to them—using modern phrases—was literary and critical; he emphasized; he selected and passed over, taking what he liked and leaving what did not suit his purpose. They served to develop his consciousness as the Messiah, but they did not govern or determine that consciousness. We cannot think of Christ apart from this literature. It is not more true to say that it was full of him than that he was full of it.

Such being the case, we have a right to expect that Christ will go on investing himself in literature; that Christianity will robe itself in great poems and masterpieces of composition as various as least as those of Judaism, and as much greater as the new faith is greater than the old. As inspiration it demands expression, and the expression will take on the forms of the art it encounters and use it as its medium. But of itself inspiration calls for the rhythmic flow and measured cadence, even as the worlds are divinely built upon harmony and move in orbits that "still sing to the young-eyed cherubim." It was inevitable that a system so full of divine passion should call out a full stream of lyric poetry; that a system involving the mysteries of the universe and great cosmic processes should clothe them in subtle dramas and majestic epics; that a system so profoundly involving the nature of man should produce philosophy; that a religion based on ethics should evoke treatises on human society; that a religion so closely related to daily life should call out the various forms of literature that discuss and depict life.

It is not amiss to say that Christ himself uttered much that is in the truest sense literature. It is not necessary to literature that it shall spring from the literary motive. It does not matter how it comes about if it is the genuine thing. Christ was without the literary purpose, but that does not forbid us from counting the parable of the Lost Son as a consummate and powerful piece of literature. The great masterpieces do not spring primarily from the literary sense or purpose, but from human depths of feeling and duty. The absence of the literary motive leaves the inspiration freer. Out of such unconsciousness came Hamlet, and the *Imitatio Christi*, and Pilgrim's Progress, and the Gettysburg oration.

Enough of Christ's words are recorded to admit of classifying him in



CATHEDRAL OF ST. ISAAC, ST. PETERSBURG, RUSSIA.

respect to literature. I speak to such as will understand me when I say that Christ is to be put among the poets—not the singers of rhymes nor the builders of epics, but those who see into the heart of things and feel the breath of the Spirit—such are the poets. It matters not in what form Christ spoke, he was yet a poet. Every sentence will bear the test. Put the microscope over them and see how perfect they are in structure. Lay your ear to them and hear how faultless is their note. Catch their spirit and feel how true they are to the inner meaning of life, how full of God, how keyed to eternity and its eternal hymn of truth and love.

The first literary products of Christianity, apart from those of its Founder, were the Epistles of St. Paul. It is difficult at present so to separate them from the veneration in which they are held as to look at them in a free and critical way. A prevailing dogma of inspiration shuts us out from both their meaning and their excellence as compositions. They are not treatises but *letters*—one mind pouring itself out to others in a most human way for high ends. What freedom, the current flowing here and there as the mood sways the main purpose, now pressing steadily on between the banks, now overflowing them, going off and coming back, sometimes forgetting to return; careless but always noble; delicate but always firm and massive, imaginative, but always natural; original, full of resource, giving off the overflow of his thought and still leaving the fountain full, often prosaic and homely, but as often eloquent and overwhelming in power; a rough, hearty and careless writer, but who ever wrote better or to better purpose?

I pass by the Apocalypse, that marvel of sublimity and pathos and prophetic outlook and word insight, the sphinx of literature. Nor will I venture to speak of the Fourth Gospel, the latter part of which is so wholly the outpouring of the divinest Soul in his divinest hours that criticism and literary estimate seem profane when applied to it. Nor will I speak of the Church Fathers,—Justin, who engrafted philosophy upon Christianity, and inaugurated the study of comparative religions; Clement of Alexandria—Plato come again in Christian robes—a man of the nineteenth century as well as his own, a writer who touched the centre of Christian theology in his doctrine of the Divine Immanence, and of man as the divine image, too keen to be deceived by Adamic analogies and Jewish notions of expiation, a writer so rational and lofty that he can be classed in any of the higher orders of greatness. Nor can I speak of his pupil Origen, greater than his master, the first constructive theologian, the most brilliant of the Christian Platonists. And I must pass by a greater figure—Athanasius, who stood up *contra mundum* and won in the conflict, giving to the world a phrase of more worth than all literatures, Father, Son, and Holy Spirit. I must also pass by the Latin Fathers, who displaced the Greek conception of Christianity and put in its place one of local origin which dominated the church for more than a thousand years, but never won the conquest over literature, which the Greek Fathers had achieved through their greater openness to

the ancient Greek authors --the chief original fountain of thought and art. The Greek produced philosophies, the Roman system. The Greek thought freely, the Roman within limits. These distinctions were mirrored in their literatures and in the form which they gave to Christianity.

What would have been the result if the Greek mythology, with its friendly relations to Greek literature and philosophy, had not been supplanted by the Latin theology, devoid of a literary background and antagonizing the spirit of literature, cannot be told. Heresy might have overwhelmed the church, and Christianity might have been refined into a beautiful mysticism or a forceless philosophy unfit to cope with the rough world. The hard, strong setting of a theology of power and externalism--exponent and product of the Roman State--may have been necessary to guard the jewel of faith till the world should become softer and wiser. Meanwhile, however, it must go without the aid of its strongest ally, literature. Hence for centuries they went their separate ways. The church sang its hymns of faith, often most sweet and melodious; the theologians and the school-men spun their systems, drawing upon all known sources of knowledge save the human heart, all-wise concerning God and heedless of man, but no great spirit poured itself out in song, or spake aloud for human nature.

I hasten to name the exception, Dante, "the spokesman of ten silent centuries," as Carlyle called him, the first if not the greatest name in Christian literature.

In the further treatment of my theme I shall simply refer to a few of the greater names who best illustrate it; a full treatment would require a volume.

The "Divine Comedy" regarded superficially is mediæval, but at bottom it is of all ages. It has for an apparent motive the order of the Roman Church; but by the very law of inspiration, which may be defined to be that which leads an author unconsciously to transcend his purpose, Dante condemned as a poet what he would have built up as a son of the church. He meant to be constructive; he was revolutionary. By portraying the ideal, he revealed the hopelessness of the actual church. He was full of errancy--political, ecclesiastical, theological--all easily separable from the poet and the poem, but at bottom he was thoroughly true and profoundly Christian. He is to be regarded as one called of God to say to his age and to the world what had great need of being said.

Dante's inspiration consists largely in the absoluteness of his ethical and spiritual perceptions, and as such they are essentially Christian. Greek in his formal treatment of penalty, he goes beyond the Greek, and is distinctly Christian in his conception of God and of sin. In the *Purgatory* and *Paradise* he enters a world unknown outside of Christian thought. In the Greek tragedies mistake is equivalent to sin and crime, and it led to the same doom, but the *Inferno* (with a few exceptions made in the interest of the church) contains only sinners. In the tragedies, defeat is final even

though struggle must never end; there is no freedom, no repentance and undoing; but Dante builds his poem upon the living free-will, the struggling and overcoming heart. The mount of Purgatory rises high out of the sea and is not far off from Paradise. All speaks of will, and moral choice, and escape from evil and return to God. The entire play of thought is between sin and holiness, self and God, and the whole atmosphere of the poem is charged with freedom. It brought to judgment the fatalism of the East and of the older literature, and was prophetic of the new spirit that was rising in the West and was beginning to call for utterance.

Dante came both too early and too late to be caught in the meshes of dogmatism; the church and not dogma was in the ascendant. He partook instead of the new breath that was stealing over the world, awakening mind, reviving art and architecture. He is to be classed with the cathedral builders, a product and mouth-piece of the same divine inspiration. While they reared their arches and lifted their spires toward heaven he built his great verse. Cathedral and poem say the same thing—aspiration; both lose themselves in the ecstasy of God.

I speak at length of Dante because through him Christianity first thoroughly entered itself in literature, and also because the "Divine Comedy" is one of the masterpieces of human composition, and also the foremost product of Christian literature. Schelling regarded it as "the archetype of all Christian poetry."

It need not be said at this stage of the study of Dante that the Divine Comedy is not to be interpreted as an attempt to picture the next world. There is no time nor place in it. It is an allegory of human life, and the scene is the soul of man. The gigantic imagery, the descending caverns of the Inferno, the painful hill of Purgatory, the rose of Paradise—these mean nothing but moral facts and processes in the human heart put "sub specie eternitatis," under the form of eternity. "The threefold future world"—I quote Mr. William T. Harris, the best interpreter of Dante known to me—"presents an exhaustive picture of man's relations to his deeds. *Whatever man does, he does to himself; therefore the effects are found in himself.*" This is the sum and substance of Dante. Study him well, and you will find this moral fact and process delineated with the utmost accuracy. So, too, it is the substance of Christ's parables, which are to be read in the same way—"sub specie eternitatis"—and not as prophetic pictures of future conditions.

The strong point in Dante is that he ingrafted into literature the purgatorial character of sin—I do not say the dogma of purgatory. Whatever Protestant theology has done with this truth, Protestant literature has preserved it, and, next to love, made it the leading factor in its chief imaginative works. Sin and its reaction, pain eating away the sin, purity and wisdom through the suffering of sin, sin and its disclosure through conscience—what else do we find in the great masterpieces of fiction and poetry, not

indeed with slavish uniformity, but as a dominant thought? Hawthorne wrote of nothing else; it gives eternal freshness to his pages. It runs like a golden thread through the works of George Eliot and makes them other than they seem. The root idea of this conception of sin is *humanity*--the chief theme of modern literature as it is of Christianity; and is the one because it is the other. This conception pervades literature because Christianity imparted it.

In Dante it was settled that henceforth Christianity should have literature for a mouth-piece. As the Renaissance and the Reformation prepared the field—one bringing back learning and the other liberty—Christianity began to vest itself in literary forms. The relation has continued, and has gained in strength from century to century. The same process has been going on in each,—a gradual elimination of pagan ideas. For the most part the literature of Christendom is Christian; I mean the *great* literature, but we must not expect to find all of Christianity in any one author. Working spirit-like, its method has been that of searching out those gifted ones whose mental note responded to some note in itself, and set them to singing or speaking in that key. Thus it has worked, and we must look for Christianity in literature, not as though listening to one singer after another, but rather to the whole choir. The Fifth Symphony cannot be rendered by a violin or trumpet, but only by the whole orchestra.

The range is wide and long. It reaches from Dante to Whittier; from Shakespeare to Burns and Browning; from Spenser to Longfellow and Lowell; from Cowper to Shelley and Wordsworth; from Milton to Matthew Arnold; from Bunyan to Hawthorne and Victor Hugo and Tolstoi; from Thomas à Kempis and Pascal to Kant and Jonathan Edwards and Lessing and Schleiermacher and Coleridge and Maurice and Martineau and Robertson and Fairbairn; from Jeremy Taylor and South and Barrow and the Cambridge Platonists to Emerson and Amiel and Carlyle; from Bacon to Lotze; from Addison and Johnson to Goethe and Scott and Thackeray and Dickens and George Eliot. Pardon the long but still scant list. Some great names cannot be included. As paganism lives on in the state so it survives in literature, but in each with a waning force. Still, even under a strict conception of Christianity but few must be excluded. Nearly all strike some Christian note. It is not always clear; often it fails to harmonize with much else in the writer, and sometimes it is lost for a while or is drowned in the discords of this world; but Christianity is a wide thing and nothing that is human is alien to it; nor is it possible that any product of a single mind can more than hint at that which comprises the whole order and movement of the world. Christ is more than a Judean slain on Calvary; Christ is humanity as it is evolving under the power and grace of God, and any book touched by the inspiration of this fact belongs to Christian literature. Take for example the plays of Shakespeare; there is hardly anything in them that is obviously Christian—a few over-quoted references to Christ, no abuse of

the church, a decent English-like romance, but no sense of Christianity either as a cause to be championed or as a prime factor in human life. Still they are Christian because they are so thoroughly on the side of humanity. How full of freedom; what a sense of man as a responsible agent; what conscience and truth and honor; what charity and mercy and justice; what reverence for man and how well clothed is he in the human virtues; and what a strong, hopeful spirit despite the agnostic note heard now and then, but amply redeemed and counteracted by the general tenor. If the predominant motive of Shakespeare were sought in his own lines it would be the couplet in *Henry Fifth*:

"There is some soul of goodness in things evil,
Would men observingly distil it out;"

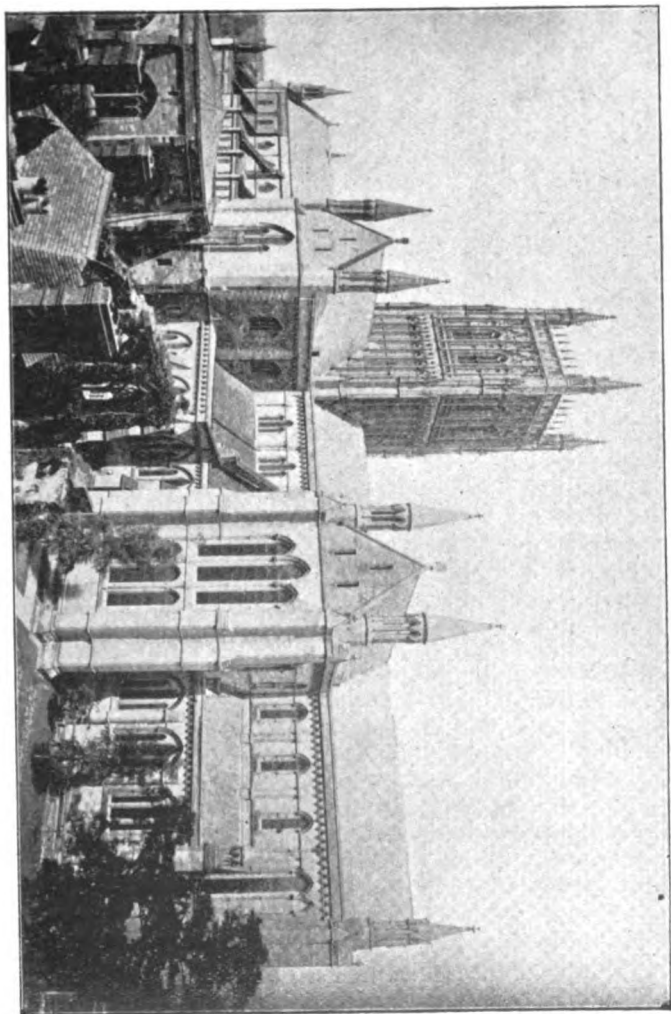
a sentiment one with the Christian estimate of this world and indicative of its process.

Something of the same sort might be said of Goethe. It would be a misfortune indeed if he could not be regarded as an interpreter of Christianity, not because the divine order needs the help of such a name, but because it would seem as though Providence had defeated itself in so richly endowing a human mind and then suffering it to appear on the wrong side. When God opens the eyes of a man very wide, it is to be expected that he will see him and his Christ. It is not a haphazard universe; mind is correlated to fact; great minds do not fail to see great facts.

Goethe is to be regarded as one in whom Christianity won a victory. Starting in a stout revolt against it, he ends in acquiescence. "It is altogether strange to me," he wrote to Jacobi, "that I, an old heathen, should see the Cross planted in my own ground, and hear Christ's blood and wounds practically preached without its offending me. We owe this to the higher point of view to which philosophy has raised us."

But if his Christianity failed to reach the measure of his greatness, he rendered it the weightiest service by checking two powerful influences which, however corrective and within limits useful, were pressing unduly upon faith and even threatening its existence—the infidelity of Voltaire and the naturalism of Rousseau. Goethe set his hard German sense and loftier inspiration against these poisoning and undermining influences, insisting on reverence, and asserting a doctrine of nature that embraced will and spirit and made them the sources of conduct.

Goethe also rendered Christianity an inestimable service in destroying the mediæval conception of the world as a piece of mechanism, and of God as an "external world-architect,"—conceptions that had come in through the Latin theology, or rather had been fostered by it. Both Augustine and Calvin held the Divine Immanence, but it did not shut out a practical externalism in their systems. It may be truly said of Goethe that he introduced the modern spirit into theology—chiefly, however, through protests and denials.



WORCESTER CATHEDRAL, ENGLAND.

"No! such a God my worship may not win,
 Who lets the world about his finger spin,
 A thing extern; my God must rule within,
 And whom I own for Father, God, Creator,
 Hold nature in himself, himself in nature;
 And in his kindly arms embraced, the whole
 Doth live and move by his pervading soul."

In the transfer of thought from the conception of God as a purely transcendent maker and ruler of the universe to such a conception as that contained in these lines—a God also immanent and acting from within, we have the starting-point of the theology which is now prevailing, and prevailing because it accords with other knowledge.

I have spoken at length of Goethe, not because he is an interpreter of Christianity in literature, but because he illustrates the relation to Christianity of certain authors who are usually counted as doubtful, or as on the wrong side of faith. The Christian value of an author is not to be determined by the fullness of his Christian assertion. There is, of course, immense value in the great positive, full-statured believers like Dante and Bacon and Milton and Browning. Such men form the court from which there is no appeal. But Christianity is all the while in need of two things: correction of its mistakes and perversions, and development in the direction of its universality. None can do these things so well as those who are partially outsiders. An earnest skeptic is often the best man to find the obscured path of faith. Those who always lie in "Abraham's bosom" do not readily catch the tone of the eternal waters as they break on the shores of time.

But if a doubter is often a good teacher and critic of Christianity, much more is it true that it is often developed and carried along its proper lines not more by those who are within than by those who stand on the boundary and cover both sides. Milton, though a great teacher of Christian ethics in his prose writings, did nothing to enlarge the domain of Christian belief or to better theological thinking in an age when it sadly needed improvement; but Goethe taught Christianity to think scientifically, and prepared the way for it to include modern science. So of Shelley and Matthew Arnold and Emerson and the group of Germans represented by Lessing and Herder—authors, who, with their Hellenistic tendencies represent a phase of thought and life which undoubtedly is to be brought within the infolding scope of Christianity; and no one can do it so well as those modern Greeks. As kings of the earth they bring the glory and honor of their beauty and humanity and truth into the New Jerusalem which is always coming down from God out of Heaven.

No one illustrates this point better than Matthew Arnold. He has not a very lovely look with his bishop-baiting and rough handling of Dissent. But there is something worthier and broader in the man; as is shown in the

fact that the subject of his best sonnet — East London — was a dissenting preacher.

Like others of this class of teachers, he calls attention to overborne or undeveloped truth. There is no doubt but the church has relied too exclusively upon the miracles; Arnold reminds it that the substance of Christianity does not consist of miracles. It had come to worship the Bible as a fetich, and to fill it with all sorts of magical meanings and forced dogmas — the false and nearly fatal fruit of the Reformation; Arnold dealt the superstition a heavy blow that undoubtedly strained the faith of many, but it is with such violence that the Kingdom of Heaven is brought in. When God lets loose a thinker in the world there is always a good deal of destruction. Such teachers must be watched while they are listened to. We our selves must be critics when we read a critic.

We picture him as one who stood on the threshold of the temple, turning now with yearning looks to the altar and even casting himself at its foot — as in the lines on Rugby Chapel, and interpreting the very law of the altar in "The Good Shepherd with the Kid;" — thus he stands upon the threshold looking within and believing, looking also without upon a world he would not attempt to explain nor strive to measure except in a way called scientific — a false way, but the very honesty and courage with which he held to it are profoundly Christian.

In tracing our subject historically it is interesting to note a certain progress or order of development, especially in the poets, in the treatment of Christianity at the hands of literature.

In Chaucer and Shakespeare we have a broad, ethical conception of it, free both from dogma and ecclesiasticism. The former mildly rebuked the evils and follies of the church, but stood for the plain and simple virtues, and gave a picture of a parish minister which no modern conception has superseded. The latter denied nothing, asserted nothing concerning either church or dogma, keeping in the higher region of life, but it was life permeated with the humanity and freedom of Christianity. Spenser put its fundamental truths into allegories as subtle as they were beautiful, but too fine and ethereal to lay hold of this rough world. Milton more than half defeated his magnificent genius by weighting it with a mechanical theology. It is audacious work to question the moral value of "Paradise Lost." Such a masterpiece of literary art can hardly have been wrought in vain, and doubtless it has been the source and cause of much reverence and spiritual earnestness. Its very aim as an epic of redemption is not without effect, however poor the argument, but it did much to rivet the chains of mechanical theology, and it made heaven and hell so material that his picture of them became literal fact and expectation, despite his assertion that "myself am hell." The greatest tribute to the genius of Milton is the fact that he supplanted the Bible in the minds of those who adored it. The Puritan for two hundred years died in the faith and expectation of Milton's heaven.

It is in his prose writings that we find those ethical conceptions of Christianity which informed Puritanism and clothed its rugged strength with glory. Milton represents the force of the Puritan movement; it swept him off his feet—a thing that seldom happens to a poet. It captured him not only as a statesman but as a poet, and so he sang its theology in verse unapproachably lofty but without corresponding spiritual reality. In him is seen the anomaly of a great poet—and there is hardly a greater—who is without freedom.

The later poets seldom made the same mistake; they rarely forego their birthright of spiritual vision. Cowper verged in the same direction, but saved himself by the humanity he wove into his verse,—a clear and almost new note in the world's music. But the poets who followed him, closing up the last century and covering the first of this, served Christianity chiefly by protesting against the theology in which it was ensnared. The service rendered to the faith by such poets as Burns and Byron and Shelley and William Blake is very great. It is no longer in order to apologize for lines which all wish had not been written. It were more in order to require apology from the theology which called out the satire of Burns, and from the ecclesiasticism that provoked the young Shelley even to atheism; the poet was not the real atheist. We now see that, whether consciously or not, they were making necessary protests, breaking chains, opening paths and clearing the way for a rational and human faith,—Burns with sad, boisterous mirth, Byron with stormy rage and defiance, Shelley by turning all nature into a witness to the living spirit of Truth and Love, foolishly throwing away the form of Christianity, but casting himself with martyr-like devotion upon its spirit.

Scarcely any "books that are books" appear in English type but they are either heavily charged with Christian humanity and sentiment, or they debate some problems of faith, or some question of morals. The novel of society and of naked realism, and the art-for-art's-sake literature which lingering heathenism now and then strives to revive, have no deep and lasting regard; but every author who seems to win a place and to keep it reflects how thoroughly Christianity and literature interpenetrate each other. The permanent and classic seems to be that which is Christian; and that which ignores Christianity and has escaped or missed its spirit, taking no pains even to question or to deny, fails of that hearing which implies acceptance.

If, as I said at the outset, Christianity is a spirit that seeks to inform everything with which it comes in contact, the process has that clear and growing illustration in the poets of the century. In one way or another, some in negative but more in positive ways, they have striven to enthrone love in man and for man as the supreme law, and they have found this law in God who works in righteousness for its fulfillment. The roll might be called from Wordsworth and Coleridge down to Whittier, and but few would need to be counted out.

The marked examples are Tennyson and Browning, and of the two I think Tennyson is the clearer. Speaking roughly, and taking his work as a whole, I regard it as more thoroughly informed with Christianity than that of any other master in literature. I do not, of course, refer to the temper of Christianity; that is better expressed elsewhere; nor do I mean that there are not authors who present some single phase of it in a clearer light. I do not forget the overwhelming positiveness of Browning whose faith is the very evidence of things unseen and whose hope is like a contagion. His logic is that of Job—simple trust in a God who sustains an orderly universe:

"The year's at the spring
And day's at the dawn;
Morning's at seven;
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven--
All's right with the world!"

One would sooner spare almost any of Tennyson's lines than these rough ones from Browning:

"My own hope is a sun will pierce
The thickest cloud earth ever stretched;
That after Last returns the First,
Though a wide compass round be fetched;
That what began best, can't end worst
Nor what God blessed once, prove accurst."

It is this very positiveness that removes him a little way from us; it is high and we cannot quite attain to it. Tennyson, on the contrary, speaks on the level of our finite hearts, believes and doubts with us, debates the problems of faith with us, and such victories as he wins are also ours. Browning leaves us behind as he storms his way into the heaven of his unclouded hope, but Tennyson stays with us in a world, which, being such as it is, is never without a shadow. The more clearly we see the eternal, the more deeply are we enshrouded in the finite.

The most interesting fact in connection with our subject is the thorough discussion Christianity is now undergoing in literature; and Tennyson is the undoubted leader in the debate. It is not only in the highest form of literary art, but it is based on the latest and fullest science. He turns evolution into faith, and makes it the ground of hope.

It is not in the *In Memoriam*, however, but in the *Idyls* that we have his fullest explication of Christianity. These *Idyls* are sermons or treatises; they deal with all sins, faults, graces, virtues,—character in all its phases and forms and processes put under a conception of Christ which nineteen centuries have evolved plus the insight of the poet.

But while a profound interpreter, Tennyson refuses to play the part of prophet, and there is at the close of the *Passing of Arthur* that same half-faltering note heard throughout *In Memoriam*. It is not the defect of faith

nor the excess of doubt, but the insight of one who sees that this is an unfolding universe, that the future will not be like the past, and that mystery enfolds it from first to last. His attitude is that of Job, who never gained the solution of life he longed for, but gained instead a trust in God, who, though he spoke out of the whirlwind of a tumultuous and contradictory world, yet showed order and purpose throughout it. Trust, even with a shadow of doubt on it, is higher than belief. And so Tennyson brings the "Round Table, which was an image of the mighty world," to an end. "New men, strange faces, other minds," are to come on.

"The old order changeth, yielding place to new,
And God fulfills himself in many ways,
Lest one good custom should corrupt the world."

But Arthur will not so leave his last knight; the poet will not close the present with ruin and open no way into the future. The past, with its broken circle of knights, some following "wandering fires," some hunting the Grail—type of how much vain work in the name of God—some treacherous, and all brought to nought in "that last, dim, weird battle of the West," where Christian and heathen are fatally confused, and Arthur is mortally hurt while he slays false Modred with Excalibur—sword of the spirit—not thus does the poet close the page of history. The striving world, the struggling soul—interpret it as you will—does not end its career on a field of "ever-shifting sand," so shrouded in "death-white mist" that "friend slew friend, not knowing whom he slew," and "ev'n on Arthur fell confusion;" what a picture of the world as it fares on its uncertain way—its doubtful battles, its shifting ground, its mistaken leadership, its disputes in the name of peace, its confusion of spirit and form, its conquests that yield no apparent gain, or a gain that only involves further strife! But not thus does the poet leave a too true picture of the world and of life. Modred is slain; the sword of the spirit does its work; falsehood is crushed. Arthur, king of righteous and peaceful order and lord of his own soul, must pass, but he does not pass to death. Humanity does not end its career on "these shoals of time." Arthur leaves as a link with the future a weak but faithful warrior, with the injunction to pray:

"More things are wrought by prayer than this world dreams of."

The battle is lost, as all battles seemingly are, for what is human life but a lost battle? But prayer remains; the invisible world is still an open field. The battle is lost, but

"The whole round earth is every way
Bound by gold chains about the feet of God."

Life has no full victory, but it has trust in God. Arthur dies, fighting, confused, but still knowing well how to discern a lie from the truth, and his soul passes, borne by Faith, Hope and Love into its own eternal world. Explain life we cannot, nor can we forecast the history of the world, but we

can trust both soul and world in the hands of God, leaving the mystery of existence with him who is being itself. Why should we ask for more? If we understood life its charm would be gone:

Such is the lesson taught by Tennyson. It was also taught by Job; it was taught and lived out by Christ. Truth came to the Cross; its victory is not a won battle, but a conflict for truth unto death. It is when literature explicates this central truth of Christianity that it reaches its own highest point of possible achievement; for literature cannot surpass what is greatest and deepest in life.

The value of these re-statements of Christianity, especially by the poets, is beyond estimate. They are the real defenders of the faith, the prophets and priests whose succession never fails. Mr. Leslie Stephen writes an enticing plea for agnosticism, and seems to sweep the universe clean of faith and God; we read Tennyson's "Higher Pantheism," "The Two Voices," "In Memoriam," or Browning's "Saul," "Death in the Desert," or Wordsworth's odes "Immortality" and "Duty," or Whittier's "My Psalm," and the plea for agnosticism fades out; in some way it seems truer and better to believe.

Such prophets never cease though their coming is uncertain. In the years just gone, three have "lost themselves in the light" they saw so clearly, and the succession will not fail. So long as a century can produce such interpreters of Christianity as Tennyson and Browning and Whittier, it will not vanish from the earth.

It will be seen that I have simply touched a few points of a subject too large and wide-spreading to be brought within an hour's space. To amend for so scanty treatment, I will briefly enumerate the chief ways in which literature becomes the interpreter of Christianity.

1. Literature interprets Christianity correctly for the plain reason that both are keyed to the Spirit. The inspiration of high literature is that of truth; it reveals the nature and meaning of things, which is the office of the Spirit that takes the things of Christ and shows them unto us, even as the poet interprets life—two similar and sympathetic processes.

2. Literature, with few exceptions—all inspired literature—stands squarely upon humanity and insists upon it on ethical grounds and for ethical ends—and this is essential Christianity.

3. Literature, in its highest forms, is unworldly. It is a protest against the worldly temper, the worldly motive, the worldly habit. It appeals to the spiritual and the invisible; it readily allies itself with all the greater Christian truths and hopes, and becomes their mouthpiece.

4. The greater literature is prophetic and optimistic. Its key-note is: "All is well;" and it accords with the Christian secret: "Behold, I make all things new."

5. Literature, in its higher ranges, is the corrective of poor thinking—

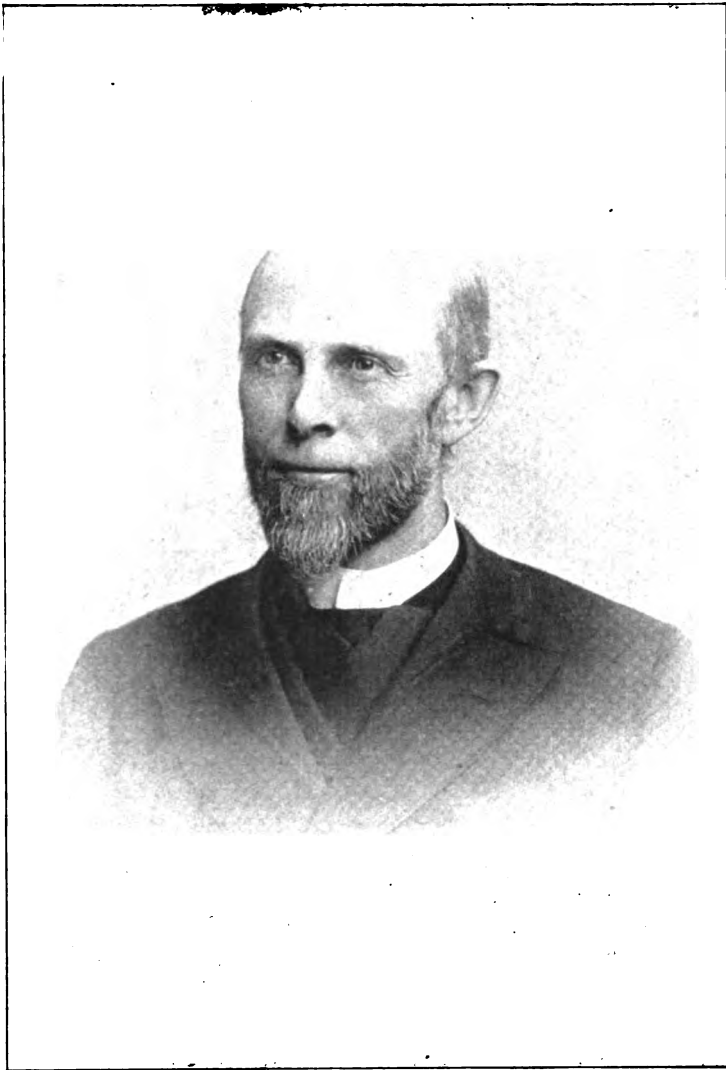
that which is crude, extravagant, superstitious, hard, one-sided. This is especially true in the realm of theological thought.

The theology of the West with the western passion for clearness and immediate effectiveness, is mechanical and prosaic; it pleases the ordinary mind and therefore a democratic age insists on it; it is a good tool for priestcraft; it is easily defended by formal logic; but it does not satisfy the thinker, and it is abhorrent to the poet. Hence, thoroughly as it has swayed the Occidental world, it has never commanded the assent of the choicest Occidental minds. Hence the long line of mystics, through whom lies the true continuity of Christian theology, always verging upon poetry and often reaching it. A theology that insists on a transcendent God, who sits above the world and spins the thread of its affairs as a spinner at a wheel; that holds to such a conception of God because it involves the simplest of several perplexing propositions; that resents immanence as involving pantheism; that makes two catalogues—the natural and the the supernatural—and puts everything it can understand into one list, and everything it cannot understand into the other, and then makes faith turn upon accepting this division; such a theology does not command the assent of those minds who express themselves in literature; the poet, the man of genius, the broad universal thinker pass it by; they stand too near God to be deceived by such renderings of his truth. All the while, in every age, these children of light have made their protest; and it is through them that the chief gains in theological thought have been secured.

For the most part the greater names in literature have been true to Christ, and it is the Christ in them that has corrected theology; redeeming it from dogmatism and making it capable of belief—not clear, perhaps, but profound.

It may not be amiss to add to this paper a word of benediction. Let it be drawn not from the Christian Scriptures, but from a page of modern literature that combines their inmost thought with the truest form of literary art, each lending itself to the other in such a way as to show their ordained relation:

"'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his window seen
In Spitalfields, look'd thrice dispirited;
"I met a preacher there I knew, and said:
'Ill and o'erworked, how fare you in this scene?'
'Bravely!' said he; 'for I of late have been
Much cheered with thoughts of Christ, the living bread.'
"O human soul, as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou roam,
Not with lost toil thou laborest through the night!
Thou mak'st the heaven thou hop'st indeed thy home."



PROF. MILTON S. TERRY, D.D., NORTHWESTERN UNIVERSITY.

"IS IT PROBABLE THAT MEN WHO CAN DEVOTE STUDIOUS YEARS TO THE PHILOSOPHY OF PLATO AND ARISTOTLE WILL CARE NOTHING ABOUT THE DOCTRINES OF BUDDHA AND THE MAXIMS OF CONFUCIUS? I AM A CHRISTIAN: THEREFORE THERE IS NOTHING HUMAN OR DIVINE IN ANY LITERATURE OF THE WORLD THAT I CAN AFFORD TO IGNORE."

THE SACRED BOOKS OF THE WORLD AS LITERATURE.

BY PROF. MILTON S. TERRY.

There have been, and probably yet exist, some isolated tribes of men who imagine that the sun rises and sets for their sole benefit. They occupy, perchance, a lonely island far from the routes of ocean travel, and have no thought that the sounding waters about their island home are at the same time washing beautiful corals and precious pearls on other shores. We say, "How circumscribed their vision; how narrow their world!" But the same may be said of anyone who is so circumscribed by the conditions of race and language in which he has been reared that he has no knowledge or appreciation of lands, nations, religions and literatures which differ from his own. I am a Christian, and must needs look at things from a Christian point of view. But that fact should not hinder the broadest observation. Christian scholars have for centuries admired the poems of Homer and will never lose interest in the story of Odysseus, the myriad-minded Greek, who traversed the roaring seas, touched many a foreign shore, and observed the habitations and customs of many men. Will they be likely to discard the recently deciphered Akkadian hymns and Assyrian penitential psalms? Is it probable that men who can devote studious years to the philosophy of Plato and Aristotle will care nothing about the invocations of the old Persian Avesta, the Vedic hymns, the doctrines of Buddha and the maxims of Confucius? Nay; I repeat it, I am a Christian, therefore I think there is nothing human or divine in any literature of the world that I can afford to ignore. My own New Testament Scriptures enjoin the following words as a solemn commandment; "Whatever things are true, whatever things are worthy of honor, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue and if there be any praise, exercise reason . . . upon these things" (Phil. iv. 8).

My task is to speak of the "sacred books of the world," as so much various *literature*. And I must at the very outset acknowledge my inability to treat such a broad subject with anything like comprehensive thoroughness. And had I the requisite knowledge and ability, the time at my disposal would forbid. I can only glance at some notable characteristics of this varied literature, and call attention to some few things which are worthy of protracted study.

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THE TAO-TEH-KING.

I commence with a quotation from the treatise of the old Chinese philosopher Laotsze, where he gives utterance to his conception of the Infinite. He seems to be struggling in thought with the great Power which is back of all phenomena, and seeking to set forth the idea which possesses him so that others may grasp it. His book is known as the Tao-teh-king, and is devoted to the praise of what the author calls his Tao. The twenty-fifth chapter, as translated by John Chalmers, reads thus :

"There was something chaotic in nature which existed before heaven and earth. It was still. It was void. It stood alone and was not changed. It pervaded everywhere and was not endangered. It may be regarded as the mother of the universe. I know not its name, but give it the title of Tao. If I am forced to make a name for it, I say it is Great; being great, I say that it passes away; passing away, I say that it is far off; being far off, I say that it returns. Now Tao is great; heaven is great; earth is great; a king is great. In the universe there are four greatnesses, and a king is one of them. Man takes his law from the earth; the earth takes its law from heaven; heaven takes its law from Tao; and Tao takes its law from what it is in itself."

Now it is not the theology of this passage, nor its cosmology, that we put forward; but rather its grand poetic concepts. Here is the production of an ancient sage, born six hundred years before the Christian era. He had no Pentateuch or Hexateuch to enlighten him; no Isaiah to prophesy to him; no Vedic songs addressed to the deities of earth and sea and air; no pilgrim from any other nation to tell him of the thoughts and things of other lands. But like a poet reared under other skies, he felt

"A presence that disturbed him with the joy
Of elevated thoughts, a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things."

Students of Laotsze's book have tried to express his idea of Tao by other terms. It has been called the Supreme Reason, the Universal Soul, the Eternal Idea, the Nameless Void, Mother of Being and Essence of Things.

But the very mystery that attaches to the word becomes an element of power in the literary features of the book. That suggestiveness of something great and yet intangible, a something that awes and impresses, and yet eludes our grasp, is recognized by all great writers and critics as a conspicuous element in the masterpieces of literature.

I have purposely chosen this passage from the old Chinese book since it affords a subject for comparison in other sacred books. Most religions

have some theory or poem of Creation, and I select next the famous hymn of Creation from the Rigveda (Bk. 10, ch. 129). It is not by any means the most beautiful specimen of the Vedic hymns, but it shows how an ancient Indian poet thought and spoke of the mysterious origin of things. He looked out on a mist-wrapt ocean of being, and his soul was filled with a strong desire to know its secrets.

1. Then there was neither being nor not-being.
The atmosphere was not, nor sky above it.
What covered all ? and where ? by what protected ?
Was there the fathomless abyss of waters ?
2. When neither death nor deathlessness existed ;
Of day and night there was yet no distinction.
Alone that One breathed calmly, self-supported,
Other than It was none, nor aught above It.
3. Darkness there was at first in darkness hidden ;
This universe was undistinguished water.
That which is void and emptiness lay hidden ;
Alone by power of fervor was developed.
4. Then for the first time there arose desire,
Which was the primal germ of mind, within it.
And sages, searching in their heart, discovered
In nothing the connecting bond of being.

(Verse 5 omitted.)

6. Who is it knows ? Who here can tell us surely
From what and how this universe has risen ?
And whether not till after it the gods lived ?
Who then can know from what it has arisen ?
7. The source from which this universe has risen
And whether it was made, or uncreated,
He only knows, who from the highest heaven
Rules, the all-seeing Lord,—or does not he know ?

One naturally compares with these poetic speculations the beginning of Ovid's *Metamorphoses*, where we have a Roman poet's conception of the original Chaos, a rude and confused mass of water, earth and air, all void of light, out of which "God and kindly Nature" produced the visible order of beauty of the world. The old Scandinavians had also, in their sacred book, "the Elder Edda," a song of the prophetess, who told the story of Creation.

"In that far age when Ymir lived,
And there was neither land nor sea,
Earth there was not nor lofty heaven ;
A yawning deep, but verdure none,
Until Bor's sons the spheres upheaved,
And formed the mighty midgard round ;
Then bright the sun shone on the cliffs,
And green the ground became with plants."

I need not quote, but only allude to the Chaldean account of Creation recently deciphered from the monuments, and the opening chapter of the book of Genesis, which contains what modern scholars are given to calling

the "Hebrew poem of Creation." In this we have the sublime but vivid picture of God creating the heavens and the earth and all their contents and living tribes in six days, and resting the seventh day and blessing it.

As theologians we naturally study these theosophic poems with reference to their origin and relationship. But we now call attention to the place they hold in the sacred literatures of the world. Each composition bears the marks of individual genius. He may, and probably does, in every case express the current belief or tradition of his nation, but his description reveals a human mind wrestling with the mysterious problems of the world, and suggesting, if not announcing, some solution. As specimens of literature the various poems of Creation exhibit a world-wide taste and tendency to cast in poetic form the profoundest thoughts which busy the human soul.

THE VEDA.

I turn now to that great collection of ancient Indian songs known as the Rigveda. As a body of sacred literature they are especially expressive of a childlike intuition of Nature. The hymns are addressed to various gods of earth and air and the bright heaven beyond, but owing to their great diversity of date and authorship they vary much in value and interest. By the side of some splendid productions of gifted authors we find many tiresome and uninteresting compositions. It is believed by those best competent to judge that in the oldest hymns we have a picture of an original and primitive life of men just as it may be imagined to have sprung forth, fresh and exultant from the bosom of Nature. Popular songs always embody numerous facts in the life of a people, and so these Vedic hymns reveal to us the ancient Aryans at the time when they entered India, far back beyond the beginnings of authentic history. They were not the first occupants of that country, but entered it by the same northwestern passes where Alexander led his victorious armies more than two thousand years thereafter. The Indus and the rivers of the Punjab water the fair fields where the action of the Vedas is laid. The people cultivated the soil, and were rich in flocks and herds. But they were also a race of mighty warriors, and with apparently the best good conscience, prayed and struggled to enrich themselves with the spoil of their enemies. All these things find expression in the Vedic songs, and a popular use of them implies an ardent worship of Nature.

The world of sight and sense is full of God, and earth and sky and waters, and all visible forms of natural beauty or terror are instinct with invisible forces which are colored as things of life. The principal earth-god, to whom very many hymns are addressed, is Agni, the god of fire. His proper home is heaven, they say, but he has come down as a representative of other gods to bring light and comfort to the dwellings of men. His births are without number, and the vivid poetical concept of their nature is seen in the idea that he lies concealed in the soft wood, and when two sticks

are rubbed together Agni springs forth in gleaming brightness, and devours the sticks which were his parents. He is also born amid the rains of heaven, and comes down as lightning to the earth. Take the following as a fair specimen of many hymns of praise addressed to the god of fire :

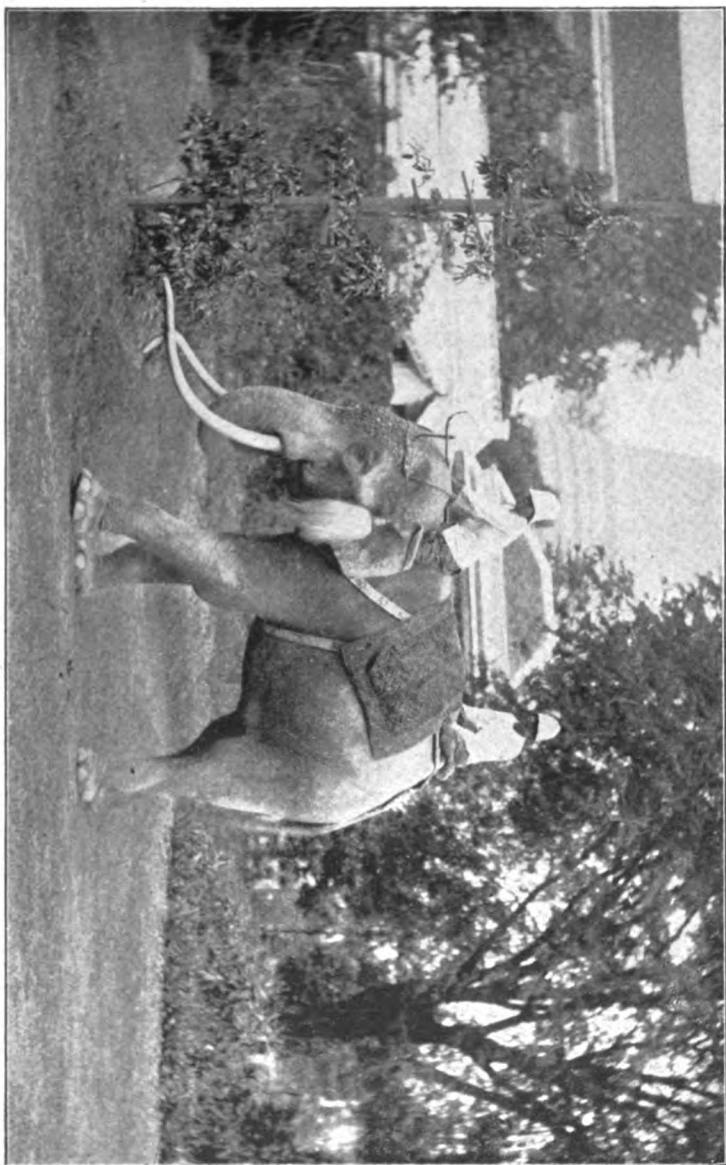
"O Agni, graciously accept this wood which I offer thee, and this my service, and listen to my songs. Herewith we worship thee, O Agni, thou high-born, thou conqueror of horses, thou son of power. With songs we worship thee who lovest song, who givest riches and art Lord thereof. Be thou to us of wealth the Lord and giver, O wise and powerful one ; and drive away from us the enemies. Give us rains out of heaven, thou inexhaustible one, give us our food and drinks a thousand-fold. To him who praises thee and seeks thy help, draw near, O youngest messenger and noblest priest of the gods, draw near through song. O thou wise Agni, wisely thou goest forth between gods and men,—a friendly messenger between the two. Thou wise and honored one, occult, perform the sacrificial service, and seat thyself upon this sacred grass."

As Agni is the principal deity of the earth, so is Indra of the air. He is the god of the clear blue sky, the air space, whence come the fertilizing rains.

The numerous poems addressed to him abound in images which are said to be especially forcible to such as have lived some time in India and watched the phenomena of the changing seasons there. The clouds are conceived as the covering of hostile demons, who hide the sun, darken the world, and hold back the heavenly waters from the thirsty earth. It is Indra's glory that he alone is able to vanquish those dreadful demons. All the other gods shrink back from the roaring monsters, but Indra, armed with his fatal thunderbolt, smites them with rapid lightning strokes, ruins their power, pierces their covering of clouds and releases the waters which then fall in copious showers to bless the earth. In other hymns the demons are conceived as having stolen the reservoirs of water, and hidden them away in the caverns of the mountains. But Indra pursues them thither, splits the mountains with his thunderbolt, and sets them at liberty again. Such a powerful deity is also naturally worshiped as the god of battle. He is always fighting and never fails to conquer in the end. Hence he is the ideal hero whom the warrior trusts and adores.

"On him all men must call amid the battle ;
He, high-adored, alone has power to succor.
The man who offers him prayers and libations,
Him Indra's arm helps forward in his goings."

It is easy now to perceive that a literature, which abounds in such a wealth of myth and imagery, must needs prove an inviting field for poetic genius and lovers of art and beauty. With Indra other divinities of the air-realm are associated, as Vata, the god of the wind, who arises in the early morning to drink the Soma juice and lead in the Dawn ; Rudra's sons, the



THE ROYAL WHITE ELEPHANT BEFORE THE RAJAPRAVITHA TEMPLE, BANGKOK, SIAM.

Maruts, gods of the thunder-storm. "If one will only take the trouble," says Kaegi, "to project himself into the thought and life, the poetry and action, of a people and age which best display the first development of intellectual activity in a race of people, he will find himself attracted by these hymns in many ways—now by their childlike simplicity, now by the freshness or delicacy of their imagery, and again by the boldness of their painting and their scope of fancy." Where in all the realm of lyric poetry can be found compositions more charming than the Vedic hymns to Aurora, the goddess of the Dawn? She opens the gates of day, drives away darkness, clears a pathway on the misty mountain tops, and sweeps along in glowing brightness, with her white steeds and beautiful chariot. All Nature springs to life as she approaches, and beasts and birds and men go forth with joy.

THE TRIPITAKA.

The sacred scriptures of Buddhism comprise three immense collections known as the tripitaka or "three baskets." One of these contains the discourses of Buddha, another treats of doctrines and metaphysics, and another is devoted to ethics and discipline. In bulk these writings rival all that was ever included under the title of Veda, and contain more than seven times the amount of matter in the Scriptures of the Old and New Testaments. The greater portion of this extensive literature, in the most ancient texts, exists as yet only in manuscript. But as Buddhism spread and triumphed mightily in Southern and Eastern Asia, its sacred books have been translated into Pali, Burmese, Siamese, Tibetan, Chinese, and other Asiatic tongues. The Tibetan edition of the Tripitaka fills about 325 folio volumes. Every important tribe or nation, which has adopted Buddhism, appears to have a more or less complete Buddhist literature of its own. But all this literature, so vast that one lifetime seems insufficient to explore it thoroughly, revolves about a comparatively few and simple doctrines. First we have the four sublime Verities. (1) All existence, being subject to change and decay, is evil. (2) The source of all this evil is desire. (3) Desire and the evil which follows it may be made to cease. (4) There is a fixed and certain way by which to attain exemption from all evil. Next after these Verities are the doctrines of the Eightfold Path: (1) Right belief, (2) Right judgment, (3) Right utterance, (4) Right motives, (5) Right occupation, (6) Right obedience, (7) Right memory, and (8) Right meditation. Then we have further Five Commandments: (1) Do not kill, (2) Do not steal, (3) Do not lie, (4) Do not become intoxicated, (5) Do not commit adultery.

The following passage is a specimen of the tone and style of Buddha's discourses: "The best of ways is the eightfold; the best of truths the four words; the best of virtues passionlessness; the best of men he who has eyes to see. This is the way; there is no other that leads to the purifying of intelligence. Go on this way. Everything else is the deceit of the tempter. If you go on this way you will make an end of pain. The way was preached

by men when I had understood the thorns of the flesh. You yourself must make an effort. The Buddha is only a preacher. The thoughtful that enter this way are freed from the bondage of the tempter.

"All created things perish; he who knows this becomes passive in pain; this is the way to purity. All created things are grief and pain; he who knows and sees this becomes passive in pain; this is the way that leads to purity."

We who are reared under a western civilization can see little that is attractive in the writings of Buddhism. The genius of Edwin Arnold has set the story of the chief doctrines of Buddha in a brilliant dress in his poem of the "Light of Asia," but as specimens of literature the Buddhist Scriptures are as far removed from that poem as is the Talmud from the Hebrew Psalter. Here and there a nugget of gold may be discovered, but the reader must pay for it by laborious toiling through vast spaces of tedious metaphysics and legend. It is worthy of note that, as Christianity originated among the Jews, but has had its chief triumphs among the Gentiles, so Buddhism originated among the Hindus, but has won most of its adherents among other tribes and nations.

CONFUCIAN BOOKS.

Glance with me now a moment at the sacred books of Confucianism, which is, par excellence, the religion of the Chinese Empire. But Confucius was not the founder of the religion which is associated with his name. He claimed merely to have studied deeply into antiquity, and to be a teacher of the records and worship of the past. The Chinese classics comprise the five King and the four Shu. The latter, however, are the works of Confucius' disciples, and hold not the rank and authority of the five King. The word King means a web of cloth (or the warp which keeps the thread in place) and is applied to the most ancient books of the nation as works possessed of a sort of canonical authority. Of these ancient books the Shu-King and the Shih-King are of chief importance. One is a book of history, and the other of poetry. The Shu-King relates to a period extending over seventeen centuries, from about 2357 B. C. to 627 B. C., and is believed to be the oldest of all the Chinese Bible, and consists of ballads relating to events of the national history, and songs and hymns to be sung on great state occasions. They exhibit a primitive simplicity, and serve to picture forth the manners of the ancient time. "Not a few of them," says Legge, "may be read with pleasure from the pathos of their descriptions, their expressions of national feeling, and the boldness and frequency of their figures." The following is a fair example of the odes used in connection with the worship of ancestors. A young king, feeling his responsibilities, would fain follow the example of his father, and prays to him for help.

"I take counsel, at the beginning of my rule,
How can I follow the example of my shrived father.
Ah! far reaching were his plans,

And I am not able to carry them out.
 However I endeavor to reach to them,
 My continuation of them will be all-deflected.
 I am a little child,
 Unequal to the many difficulties of the state.
 Having taken his place, I will look for him to go up and come down in
 the court,
 To ascend and descend in the house.
 Admirable art thou, O Great Father ;
 Condescend to preserve and enlighten me."

It has been widely maintained, and with much show of reason, that Confucianism is at best a system of ethics and political economy rather than a religion. Many a wise maxim, many a noble precept, may be cited from the sacred books, but the whole system logically resolves itself into one of worldly wisdom rather than of spiritual life. "When I was fifteen years old," says Confucius, "I longed for wisdom. At thirty my mind was fixed in pursuit of it. At forty I saw certain principles clearly. At fifty I understood the rule given by Heaven. At sixty everything I heard I easily understood. At seventy the desires of my heart no longer transgressed the law."

AKKADIAN HYMNS.

In passing now from sacred literatures of the far East to those of the West, I linger for a moment over the religious writings of the ancient Babylonians and the Persians. Who has not heard of Zoroaster and the Zend-Avesta ? But the monuments of the great valley of the Tigris and Euphrates have in recent years disclosed a still more ancient literature. The old Akkadian and Assyrian hymns might be collected into a volume which would perhaps rival the Veda in interest, if not in value. An American writer observes : " Long before the poets of India, of Greece, or of Persia, began to weave their gorgeous web of mythology, the seers of Akkad and of Shinar watched beside the great loom of nature, as she wove out the curtains of the morning and the crimson draperies of the setting sun. They listened to the battle of the elements around their mountain peaks and dreamt of the storm-king ; they heard the musical murmurs of the wind, as it whispered to the closing flowers ; they felt the benediction of night, with its voices of peace, and the divine poem of earth's beauty found an echo in their hearts." I can only take time to cite an old Akkadian hymn to the setting sun, which seems to have been a portion of the Babylonian ritual:

"O sun, in the middle of the sky, at thy setting,
 May the bright gates welcome thee favorably,
 May the door of heaven be docile to thee.
 May the God Director, thy faithful messenger, mark the way.
 In Ebara, seat of thy royalty, he makes thy greatness shine forth.
 May the moon, thy beloved spouse, come to meet thee with joy.
 May thy heart rest in peace.
 May the glory of thy godhead remain with thee.

Powerful hero, O sun! shine gloriously.
 Lord of Ebara, direct thy foot rightly in thy road.
 O sun, in making thy way, take the path marked for thy rays.
 Thou art the Lord of judgments over all nations."

THE AVESTA.

As for the sacred scriptures of the Parsees, the Avesta, it may be said that few remains of antiquity are of much greater interest to the student of history and religion. But these records of the old Iranian faith have suffered sadly by time and the revolutions of the empire. One who has made them a special life-study observes: "As the Parsees are the ruins of a people, so are their sacred books the ruins of a religion. There has been no other great belief that ever left such poor and meager monuments of its past splendor." The oldest portions of the Avesta consist of praises to the holy powers of heaven, and invocations for them to be present at the ceremonial worship. The entire collection, taken together, is mainly of the nature of a prayer-book, or ritual.

THE BOOK OF THE DEAD.

We pass now to the land of Egypt, and notice that mysterious compilation of myth and legend, and words of hope and fear, now commonly known as the "Book of the Dead." It exists in a great number of manuscripts recovered from Egyptian tombs, and many chapters are inscribed upon coffins, mummies, sepulchral wrappings, statues, and walls of the tombs. Some of the tombs contain exactly the same chapters, or follow the same arrangement. The text is accordingly very corrupt. The writing was not, in fact, intended for mortal eyes, but to be buried with the dead, and the prayers are, for the most part, language supposed to be used by the departed in their progress through the under world. We can therefore hardly expect to find in this strange book anything that will greatly interest us as literature. Its value is in the knowledge it supplies of the ancient Egyptian faith. The blessed dead are supposed to have the use of all their limbs, and to eat and drink and enjoy an existence similar to that which they had known on earth. But they are not confined to any one locality, or to any one form of existence. They have the range of the entire universe in every shape and form which they desire. We find in one chapter an account of the terrible nature of certain divinities and localities which the deceased must encounter, gigantic and venomous serpents, gods with names significant of death and destruction, waters and atmospheres of flames. But none of these prevails over him; he passes through all things without harm, and lives in peace with the fearful gods who preside over these abodes. Some of the gods remind us of the demons of Dante's *Inferno*. But though masters of divine justice, their nature is not evil. The following is a specimen of invocation to be used in passing through such dangers:

"O Ra, in thine egg, radiant in thy disk shining forth from the horizon,

swimming over the steel firmament, sailing over the pillars of Shu ; thou who hast no second among the gods, who produced the winds by the flames of thy mouth, and who enlightened the worlds with thy splendors, save the departed from that god whose nature is a mystery and whose eyebrows are as the arms of the balance on the night when Aanit was weighed !"

THE OUTLOOK OF JUDAISM.

BY MISS JOSEPHINE LAZARUS.

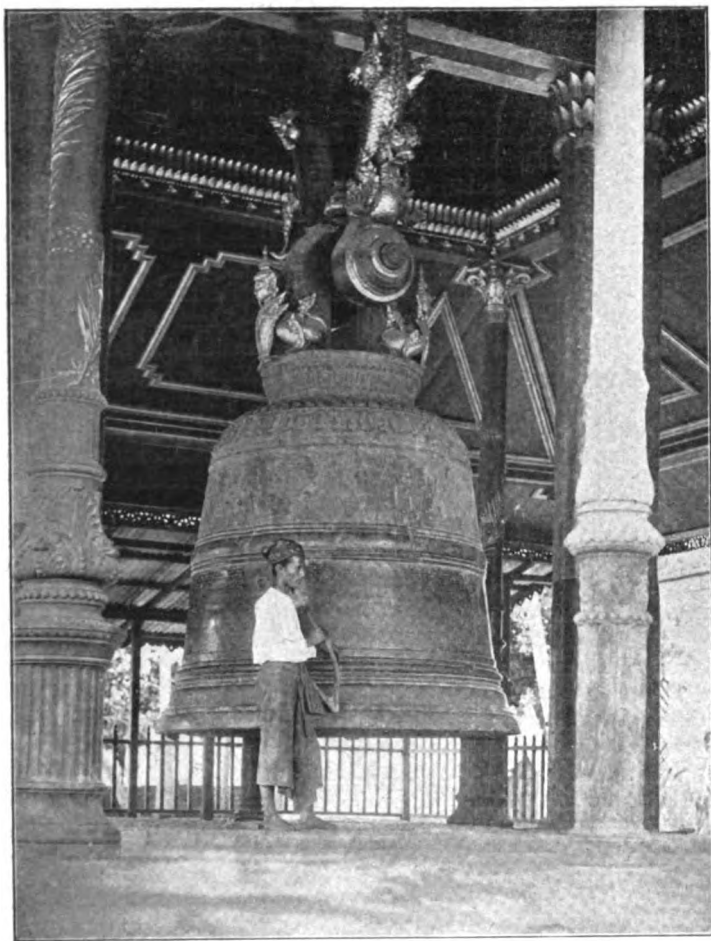
The nineteenth century has had its surprises ; the position of the Jews to-day is one of these, both for the Jew himself, and for most enlightened Christians. There were certain facts we thought forever laid at rest, certain conditions and contingencies that could never confront us again, certain war-cries that could not be raised. In this last decade of our civilization, however, we have been rudely awakened from our false dream of security — it may be to a higher calling and destiny than we had yet foreseen. I do not wish to emphasize the painful facts by dwelling on them, or even pointing them out. We are all aware of them, and whenever Jews and Christians can come together on equal terms, ignoring differences and opposition and injury, it is well that they should do so. But, at the same time, we must not shut our eyes, nor, like the ostrich, bury our head in the sand. The situation, which is so grave a one, must be bravely and honestly faced, the crisis met, the problem frankly stated in all its bearings, so that the whole truth may be brought to light if possible. We are a little apt to look on one side only of the shield, especially when our sense of justice and humanity is stung, and the cry of the oppressed and persecuted — our brothers — rings in our ears. As we all know, the effect of persecution is to strengthen solidarity. The Jew who never was a Jew before, becomes one : when the vital spot is touched, "the Jew" is thrust upon him, whether he would or not, and made an insult and reproach. When we are attacked as Jews, we do not strike back angrily, but we coil up in our shell of Judaism and entrench ourselves more strongly than before. The Jews themselves, both from natural habit and force of circumstance, have been accustomed to dwell along their own lines of thought and life, absorbed in their own point of view, almost to the exclusion of outside opinion. Indeed, it is this power of concentration in their own pursuits, that insures their success in most things they set out to do. They have been content for the most part to guard the truth they hold, rather than spread it.

Amid favorable surroundings and easy circumstances, many of us had ceased to take it very deeply or seriously, that we were Jews. We had grown to look upon it merely as an accident of birth for which we were not called upon to make any sacrifice, but rather to make ourselves as much as possible like our neighbors, neither better nor worse than the people around us. But with a painful shock, we are suddenly made aware of it as a detriment, and we shrink at once back into ourselves, hurt in our most sensitive point, our pride wounded to the quick, our most sacred feelings, as we

believe, outraged and trampled upon, But our very attitude proves that something is wrong with us. Persecution does not touch us; we do not feel it when we have an idea large enough, and close enough to our hearts, to sustain and console us. The martyrs of old did not feel the fires of the stake, the arrows that pierced their flesh. The Jews of the olden time danced to their death with praise and song, and joyful shouts of hallelujah. They were willing to die for that which was their life, and more than their life to them. But the martyrdom of the present day is a strange and novel one, that has no grace or glory about it, and of which we are not proud. We have not chosen and perhaps would not choose it. Many of us scarcely know the cause for which we suffer, and therefore we feel every pang, every cut of the lash. For our own sake then, and still more perhaps for those who come after us, and to whom we bequeath our Judaism, it behooves us to find out just what it means to us, and what it holds for us to live by. In other words, what is the content and significance of modern Judaism in the world to-day, not only for us personally as Jews, but for the world at large? What power has it as a spiritual influence? And as such what is its share or part in the large life of humanity, in the broad current and movement of the times? What actuality has it and what possible unfoldment in the future?

No sooner do we put these questions than we are at once confronted with every phase of sentiment, every shade and variety of opinion. We sweep the whole gamut of modern, restless thought, of shifting beliefs and unbelief, from the depths of superstition, as well as of skepticism and materialism, to the cold heights of agnosticism; from the most rigid and uncompromising formalism, or a sincere piety, to a humanitarism so broad that it has almost eliminated God, or a Deism so vast and distant that it has almost eliminated humanity. Nothing is more curious than this range and diversity of conviction, from a center of unity, for the Jewish idea survives through every contradiction, as the race, the type, persists through every modification of climate and locality, and every varying nationality. Clear and distinct, we can trace it through history, and as the present can best be read by the light of the past, I should like briefly to review the ideas on which our existence is based and our identity sustained.

What an endless perspective! Age after age unrolls, nations appear and disappear, and still we follow and find them. Back to the very morning of time, before the primal mist had lifted from the world, while yet there were giants in the earth, and the sons of God mingled with the daughters of men, we come upon their dim and mythical beginnings. A tribe of wanderers in Eastern lands, roaming beside the water-ways, feeding their flocks upon the hill-sides, leading their camels across the lonely desert wastes, and pitching their tents beneath the high, star-studded skies. From the first, a people much alone with their own souls and nature, brought to face the Infinite—self-centered, brooding and conscious of a something, they knew



THE BIG BELL AT SHEVE DAGON PAGODA, RANGOON, BURMAH.

not what—a power, not themselves, that led their steps and walked and talked with men. Already in those earliest days great types loom up among them, the patriarchal leaders, large, tribal, composite figures, rather than actual persons, and yet touched with human traits and personality, moving about in pastoral and domestic scenes; men, already, in their own crude way, preoccupied of God, and his dealings with themselves and with the world. Upon a background of myth, and yet, in a sense how bold, how clear, stands Moses, the man of God, who saw the world aflame with Deity—the burning bush, the flaming mountain top, the fiery cloud, leading his people from captivity, and who heard pronounced the divine and everlasting name, the unpronounceable, the Ineffable I Am. In Moses, above all, whether we look upon him as semi-historic or a purely symbolic figure, the genius of the Hebrew race is typified, the fundamental note of Judaism is struck, the word that rings forever after through the ages, which is the law spoken by God himself, with trumpet sound, midst thunderings and lightning from heaven. Whatever of true or false, of fact or legend hangs about it, we have in the Mosaic conception, the moral ideal of the Hebrews, a code, divinely sanctioned and ordained, the absolute imperative of duty, a transcendent law laid upon man which he must perforce obey, in order that he may live. “Thou shalt,” “Thou shalt not,” hedge him around on every side, now as moral obligation and again as ceremonial or legal ordinance, and becomes the bulwark of the faith, through centuries of greatness, centuries of darkness and humiliation.

Amid a cloud of wars, Jehovah's sacred wars, with shadowy hosts and chieftains, the scattered clans unite, the kingdom forms, and we have the dawn of history. Jerusalem is founded, at once a stronghold and a sanctuary, and the temple built. The national and religious life grow as one growth, knitting themselves together, and mutually strengthening and upholding one another. Then the splendors of Solomon's reign, the palace with royal state, and above all the ever-growing magnificence of the temple service, with more and more sumptuous rites. The true greatness of Israel was never to consist in outward greatness, nor in the materializing of any of its ideas, either in the religious or the secular life, but wholly in the inner impulse and activity, the spiritual impetus which was now shaping itself into Prophetism. And here we strike the second chord, that other source and spring of Israel's life, which still yields living waters. In Hebrew prophecy we have no crumbling monument of perishable stone, the silent witness of a past that is dead and gone, but the quickening breath of the spirit itself, the words that live and burn, the something that is still alive and life-giving because it holds the soul of a people, the spirit that cannot die. The prophets owned the clearer vision that pierced below the surface and penetrated to the hidden meaning, the moral and spiritual interpretation of the law in contrast with its outer sense.

Throughout their history we find that the Jews as a nation have been

the "God-intoxicated" race, intent upon the problem of understanding him and his ways with them, his rulings of their destiny. With this idea, whether in a high form or a law, in spiritual or material fashion, their whole existence has been identified.

In the Hebrew writings we trace not so much the development of a people as of an Idea that constantly grows in strength and purity. The petty, tribal god, cruel and partisan, like the gods around him, becomes the universal and eternal God, who fills all time and space, all heaven and earth, and beside whom no other power exists. Throughout nature, his will is law, his fiat goes forth, and the stars obey him in their course, the winds and waves: "Fire and hail, snow and vapors, stormy wind, fulfilling his word."

"The lightnings do his bidding and say 'Here we are' when he commands them."

But not alone in the physical realm, still more is he the moral ruler of the Universe; and here we come upon the core of the Hebrew conception, its true grandeur and originality, upon which the whole stress was laid, namely, that it is only in the moral sphere, only as a moral being that man can enter into relation with his Maker, and the Maker of the Universe, and come to any understanding of him.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

Not through the finite, limited intellect, nor any outward sense-perception, but only through the moral sense, do these earnest teachers bid us seek God, who reveals himself in the law which is at once human and divine, the voice of duty and of conscience, animating the soul of man. Like the stars, he too can obey, and then his righteousness will shine forth as the noon-day sun, his going forth will be like the dawn. It is this breadth of the divine that vitalizes the pages of the Hebrew prophets and their moral precepts. It is the blending of the two ideals, the complete and absolute identification of the moral and religious life, so that each can be interpreted in terms of the other, the moral life saturated and fed, sustained and sanctified by the divine, the religious life merely a divinely ordained morality, this it is, that constitutes the essence of their teachings, the unity and grand simplicity of their ideal. The link was never broken between the human and the divine, between conduct and its motive, religion and morality, nor obscured by any cloudy abstractions of theology or metaphysics. Their God was a God whom the people could understand; no mystic figure relegated to the skies, but a very present power, working upon earth, a personality very clear and distinct, very human one might almost say, who mingled in human affairs, whose word was swift and sure, and whose path so plain to follow, "that wayfaring men, though fools, should not err therein." What he required was no impossible ideal, but simply to do justice, to love mercy, and walk humbly before him. What he promised was: "Seek ye me and ye shall live." How can one

fail to be impressed by the heroic mould of these austere, impassioned souls, and by the richness of the soil that gave them birth at a time when spiritual thought had scarcely dawned upon the world. The prophets were the "high lights" of Judaism; but the light failed, the voices ceased, and prophetism died out. In spite of its broad ethical and social basis, its seeming universality, it never became the religion of the masses, because in reality it is the religion of the few, the elect and chosen of God, who know and feel the beauty of his holiness.

The people needed something more penetrating and persuasive, or else something more congenial to their actual development at the time; namely, some concrete and sensuous form in which Deity could be brought into life. Therefore the code was devised, or rather it evolved and grew like a natural growth out of the conditions and constitution of Judaism. The "Torah" was literally the body of the law, in which the spirit was incased as in a mummy shroud. In order that Israel should survive, should continue to exist at all in the midst of the ruins that were falling around it, and the darkness upon which it was entering, it was necessary that this close, internal organization, this mesh and network of law and practice, of regulated usage covering the most insignificant acts of life, knitting them together as with nerve and sinew, and invulnerable to any catastrophe from without, should take the place of all external prop and form of unity. The whole outer framework of life fell away. The kingdom perished, the temple fell, the people scattered. They ceased to be a nation, they ceased to be a church, and yet, indissolubly bound by these invisible chains, as fine as silk, as strong as iron, they presented an impenetrable front to the outside world, they became more intensely national, more exclusive and sectarian, more concentrated in their individuality than they had ever been before. The Talmud came to reinforce the Pentateuch, and Rabbinism intensified Judaism, which thereby lost its power to expand, its claim to become a universal religion, and remained the prerogative of a peculiar people.

With fire and sword the Christian era dawned for Israel. Jerusalem was besieged, the temple fired, the Holy Mount in flames, and a million people perished, a fitting prelude to the long tragedy that has not ended yet, the martyrdom of eighteen centuries. Death in every form, by flood, by fire, and with every torture that could be conceived, left a track of blood through history, the crucified of the nations. Strangers and wanderers in every age, and every land, calling no man friend, and no spot home. Withal the ignominy of the Ghetto, a living death. Dark, pitiable, ignoble destiny! Magnificent, heroic, unconquerable destiny, luminous with self-sacrifice, unwritten heroism, devotion to an ideal, a cause believed in, and a name held sacred! But destiny still unsolved; martyrdom not yet swallowed up in victory.

In our modern rushing days, life changes with such swiftness that it is difficult even to follow its rapid movement. During the last hundred years

Judaism has undergone more modification than during the previous thousand years. The French Revolution sounded a note of freedom so loud, so clamorous that it pierced the Ghetto walls, and found its way to the imprisoned souls. The gates were thrown open, the light streamed in from the outside, and the Jew entered the modern world. As if by enchantment, the spell which had bound him hand and foot, body and soul, was broken, and his mind and spirit released from thrall, sprang into re-birth and vigor. Eager for life in every form and in every direction, with unused pent-up vitality, he pressed to the front, and crowded the avenues where life was most crowded, thought and action most stimulated. And in order to this movement, naturally and of necessity, he began to disengage himself from the toils in which he was involved, to unwind himself, so to speak, from fold after fold of outworn and outlandish customs. Casting off the outer shell or skeleton, which, like the bony covering of the tortoise, serves as armor, at the same time that it impedes all movement and progress, as well as inner growth, Judaism thought to revert to its original type, the pure and simple monotheism of the early days, the simple creed that Right is Might, the simple law of justice among men. Divested of its spiritual mechanism, absolutely without myth or dogma of any kind, save the all-embracing unity of God, taxing so little the credulity of men, no religion seemed so fitted to withstand the storm and stress of modern thought, the doubt and skepticism of a critical and scientific age that has played such havoc with time-honored creeds. And having rid himself, as he proudly believed, of his own superstitions, naturally the Jew had no inclination to adopt what he looked upon as the superstitions of others. He was still as much as ever the Jew; as far as ever removed from the Christian stand-point and outlook, the Christian philosophy and solution of life.

Broad and tolerant as either side might consider itself, there was a fundamental disagreement and opposition, almost a different make-up, a different caliber and attitude of soul, fostered by centuries of mutual alienation and distrust. To be a Jew was still something special, something inherent, that did not depend upon any external conformity or non-conformity, any peculiar mode of life. The tremendous background of the past, of traditions and associations so entirely apart from those of the people among whom they dwelt, threw them into strong relief. They were a marked race always, upon whom an indelible stamp was set, a nation that cohered not as a political unit, but as a single family, through ties the most sacred, the most vital and intimate, of parent to child, of brother and sister, bound still more closely together through a common fate of suffering. And yet they were everywhere living among Christians, making part of Christian communities and mixing freely among them for all the business of life, all material and temporal ends. Thus the spiritual and secular life which had been absolutely one with the Jew, grew apart in his own sphere, as well as in his intercourse with the Christians -- the divorce was complete between religion and the daily life.

The outer world allured him, and the false gods, whom the nations around him worshiped: Success, Power, and Pride of Life and of the Intellect. He threw himself full tilt into the arena where the clash was loudest, the press thickest, the struggle keenest to compete and outstrip one another, which we moderns call life. All his faculties were sharpened to it, and in his eagerness he forgot his proper birthright. He drifted away from his spiritual bearings, and lost sight of spiritual horizons. He, the man of the past, became essentially the man of to-day, with interest centered on the present, the actual, with intellect set free to grapple with the problems of the hour, and solve them by its own unaided light. Liberal, progressive, humanitarian, he might become, but always along human lines; the link was gone with any larger, more satisfying and comprehensive life. Religion had detached itself from life, not only in its trivial, every-day concerns, but in its highest aims and aspirations.

The something that the Hebrew prophets had, that made their moral teaching vital and luminous, was lacking, the larger vision reaching out to the unseen, the abiding sense of an eternal will and purpose underlying human transient schemes, an eternal presence, transfusing all of life as with a hidden flame, so that love of country, love of right, love of man, were not alone human things, but also divine, because they were embraced and focused in a single living unity, that was the love of God. How different now the cold, abstract and passive unity, the only article of their faith now left to them, that had no hold whatever, no touch with life at any point, no kindling power! In what of positive and vital did their Judaism consist? Were they not rather Jews by negation, by opposition, non-Christians, first and foremost? And here was just the handle, just the grievance for their enemies to seize upon. Every charge would fit. Behold the Jew! Behold one not ourselves who would be one of us! Our masters even, who would wrest our prizes from us, whose keen wits and clever fingers have somehow touched the inner springs that rule our world to-day, and set its wheels in motion. Every cry could shape itself against them, every class could take alarm, and every prejudice go loose. And hence the Proteus form of Anti-Semitism. Wherever the social conditions are most unstable, the equilibrium most threatened and easily disturbed, in barbarous Russia, liberal France and philosophic Germany, the problem is most acute, but there is *no country now*, civilized or uncivilized, where some echo of it has not reached; even in our own free-breathing America, some wave has come to die upon our shores.

What answer have we for ourselves and for the world in this, the trial-hour of our faith, the crucial test of Judaism? We, each of us, must look into our own hearts, and see what Judaism stands for in that inner shrine, what it holds that satisfies our deepest needs, consoles and fortifies us, compensates for every sacrifice, every humiliation we may be called upon to endure, so that we count it a glory, not a shame to suffer. Will national or



A MENDICANT DERVISH.

personal loyalty suffice for this, when our personality is not touched, our nationality is merged? Will pride of family or race take away the sting, the stigma? Lo! we have turned the shield and persecution becomes our opportunity! "Those that were in darkness, upon them the light hath shined." What is the meaning of this exodus from Russia, from Poland, these long black lines, crossing the frontiers or crushed within the pale—these "despised and rejected of men," emerging from their Ghettos, scarcely able to bear the light of day? Many of them will never see the Promised Land, and for those who do, cruel will be the suffering before they enter, long and difficult will be the task and process of assimilation and regeneration. But for us, who stand upon the shore, in the full blessed light of freedom and watch at last the ending of that weary pilgrimage through the centuries, how great the responsibility, how great the occasion, if only we can rise to it. Let us not think our duty ended, when we have taken in the wanderers, given them food and shelter, and initiated them into the sharp daily struggle to exist upon which we are all embarked; nor yet guarding their exclusiveness, when we leave them to their narrow rites and limiting observance, until, breaking free from these, they find themselves, like their emancipated brethren elsewhere, adrift on a blank sea of indifference and materialism. If Judaism would be anything in the world to-day it must be a spiritual force. Only then can it be true to its special mission, the spirit, not the letter, of its truth.

Away then with all the Ghettos and with spiritual isolation in every form, and let the "spirit blow where it listeth." The Jew must change his attitude before the world, and come into spiritual fellowship with those around him. John, Paul, Jesus himself, we can claim them all for our own. We do not want "missions" to convert us. We cannot become Presbyterians, Episcopalians, members of any dividing sect, "teaching for doctrines the opinions of men." Christians as well as Jews need the larger unity that shall embrace them all, the unity of spirit, not of doctrine.

Mankind at large may not be ready for a universal religion, but let the Jews, with their prophetic instinct, their deep, spiritual insight, set the example and give the ideal.

The world has not yet fathomed the secret of its redemption, and "salvation may yet again be of the Jews."

The times are full of signs. On every side there is a call, a challenge and awakening. Out of the heart of our materialistic civilization has come the cry of the spirit hungering for its food, "the bread without money and without price," the bread which money cannot buy, and "thirsting for the living waters, which, if a man drink, he shall not thirst again." What the world needs to-day, not alone the Jews, who have borne the yoke, but the Christians, who bear Christ's name, and persecute, and who have built up a civilization so entirely at variance with the principles he taught—what we all need, Gentiles and Jews alike, is not so much "a new body of doctrine,"

as Mr. Claude Montefiore suggests, but a new spirit put into life which will re-fashion it upon a nobler plan, and consecrate it anew to higher purposes and ideals. Science has done its work, clearing away the dead wood of ignorance and superstition, enlarging the vision and opening out the path. It is for religion now to fill with spirit and with life the facts that knowledge gives us, to breathe a living soul into the universe. "Return unto me, and I will return unto you, saith the Lord of Hosts." "All we like sheep have gone astray," Christians and Jews alike have turned from the true path, worshipping upon the high places and under every green tree, falling down before idols of gold and silver, and making graven images of every earthly and every heavenly thing. Thus have we builded a kingdom, wholly of the earth, solid and stately to the eye of sense, but hollow and honeycombed with falsehood, and whose foundations are so insecure that they tremble at every earthly shock, every attempt at readjustment, and we half expect to see the brilliant pageant crumble before our sight and disappear like the unsubstantial fabric of a dream. Christians and Jews alike, "Have we not all one Father, hath not one God created us?" Remember to what you are called, you who claim belief in a living God who is a Spirit, and who therefore must be worshiped "in spirit and in truth,"—not with vain forms and meaningless service, nor yet in the world's glittering shapes, the work of men's hands or brains,—but in the ever-growing, ever-deepening love and knowledge of his truth and its showing forth to men. Once more let the Holy Spirit descend and dwell among you, in your life to-day, as it did upon your holy men, your prophets of the olden times, lighting the world as it did for them with that radiance of the skies; and so make known the faith that is in you, "for by their fruits ye shall know them."

BUDDHISM.

BY BANRIU YATSUBUCHI.

The radiating light of the civilization of the present century to be seen in Europe and America, is reflected on all corners of the earth. My country has already opened international intercourse and made rapid progress, owing to the inducement by Americans, for which I return many thanks. The present state of the world's civilization, however, is limited almost to the mere material world, and it has not yet set forth the best, most beautiful and most truthful spiritual world of its glittering spark. It is because every religion, stooping in each corner, neglects its duty of love and brotherhood. But at last the day came fortunately that all religions sent their members, one of which is occupied by myself, to attend the World's Religious Congresses, in connection with the Columbian Exposition of 1893. It is the greatest occasion ever I heard that all the members of different faiths meet together in one building without any jealousy, to collect all materials to draw a comparison in religious literatures, social and politic, etc., and give their addresses for the purpose they represent. I regret to say that I cannot myself address you in English, unless through Mr. Noguchi as an interpreter, and am afraid that there are no proper technical words in English to convey my thoughts. It is a hard thing to interpret a religious discourse, and it is like scraping the sore, intermediating shoes or cloth. I hope you will now patiently listen to me.

BUDDHISM.

What is Buddhism? Buddhism is a doctrine taught by Buddha Shakyamuni. The word Buddha is Sanscrit, and its Chinese meaning is Kaku, while the Japanese is Satoru. Now let me explain it more fully. It has three meanings, such as Jikaku, Kakuta, and Kakugioenman. Jikaku is to awake himself and attain to the realm of Truth by one's own wisdom. Kakuta means the word transition—that is, to let others do as one did in his Jikaku. The former is attainable by wisdom, and the latter by mercy. When wisdom and mercy are worked thoroughly by one, he may be called Buddha or Kakugioenman. In Buddhism we have Buddha as our Saviour, the spirit incarnate of absolute self-sacrifice and divine compassion, and the embodiment of all that is pure and good. Buddha was a man as we are, but he, apart from us, knew the truth or original body of the universe, and cultured the virtuous works, or, in other words, he worked thoroughly by his wisdom and mercy, so that he may be called our Saviour. Although
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Buddha was not a creator, and he had no power to destroy the law of the universe, he had the power of knowledge to know the origin, nature, and end of the universe, and cleared off the cravings and illusions of his mind till he had no higher grade of spiritual and moral faculties attainable. The truth or original body of the universe is absolute, infinity, eternity, and not material and not immaterial, and not existing and not unexisting. As every object of the universe is one part of the truth, of course it may become Buddha according to the natural reason.

Then Buddha was one who developed from lower being. So when we attained the ultimate point by gradual development, that there should be no place that is not lighted by the light of our enlightened mind, and we can save the worlds, using our power freely. That being who has mercy and wisdom in perfection is Buddha. If I explained it contrarily, Buddha was simply incomplete man before his enlightenment. The only difference between Buddha and all other beings is in point of supreme enlightenment.

Kegon Sutra teaches us that there is no distinction between Truth, Buddha and Beings, and Nehan Sutra also teaches us that all beings have natural instinct of Buddhahood.

Only the difference in appearance, not in body, between Buddha and all beings is in a point of enlightenment or ignorance.

Classed in the category of ignorance are beings of the man and animal kingdoms. Categorized under the grade of enlightenment are the Bodhisattvas and Buddha, etc. For instance, there are Rikusoku or six Soku in Tendai Sect, as follows:

1. Ri Soku—the situation of one who has naturally the capacity to understand the reason of San Tai or Three Truths, but his mind is yet undeveloped to understand the reason of San Tai. Existing, non-existing and middle, which means belonging to either of the former two, are San Tai.

2. Mioji Soku—the situation of one who can understand a little about the reason of the Three Truths by hearing the names of them.

3. Kwangio Soku—the situation of one who is culturing meditation and behavior.

4. Soji Soku—the situation of one who can purify Rokukon or the six senses, namely: eyes, ears, nose, tongue, body and mind.

5. Bunshin Soku—the situation of one who can leave ignorance and come to the middle right path.

6. Kukyo Soku—the situation of one who can leave totally original ignorance and witness the ultimate stage of enlightenment. Although there are six differences, in order to show the difference of depth of shallowness, enlightenment and ignorance, yet they have the same thing or instinct through all. Spirit and matter, or mind and object, occupy the Truth. When they come together they make out two works, the transitive and intransitive. Mind, intransitive, not only influences object, intransitive, but influences itself. For instance, the sun not only gives us heat and light, but it shows

its body to us and warms itself by its own light and heat. So, if one does not neglect to purify his mind and to increase power of wisdom¹ he may take in spiritual world or space and have cognizance of past, present and future in his mind. Then he can use spirit and matter freely as he chooses, and can save all beings of the innumerable world. The ways to purify the mind and to evolve wisdom were expressed by Buddha Shaka himself in his preachings throughout his life.

I assure you by Buddhism that there are innumerable Buddhas in surrounding worlds who had attained to that final grade before Buddha Shaka says, or after him by those same ways showed by Buddha Shakaya Muni.²

Kishinron tells us that space has no limit; that the worlds are innumerable; that the beings are countless; that the Buddhas are numberless. Then we can see that Buddha had been once a man, attained to Buddhahood by perfection of virtue and wisdom. So there is no objection in reason that we may become Buddha after many developments culturing natural laws of the truth. One must not think that Buddha and Buddha's worlds are only higher order and place in human world, thinking that Buddha Shaka was only an Indian prince of this earth. If he wish to know Buddha's countenance, he must understand first that the Buddha's body differs from us. Buddha's body has three different aspects, namely, Hōsshin, Hōshin and Ōshin.

1. Hōsshin—Dharma-Kaya—law body; colorless and formless—means that Buddha makes the truth or original body of universe his own body. As I stated before, we have the same nature of a Buddha, but the cloud of ignorance covers our natural instincts so that we cannot see the truth and be free from miseries of life. On the contrary, Buddha, making his body truth which is wider than universe, is to be found everywhere. This body is called Hōsshin.

2. Hōshin-Sambhogakaya—compensation, body—is a body which was got as an effect by the cause. Even Buddha cannot free from the reason of cause and effect which is the great and immutable law of universe. By what cause Buddha came to get his present situation is that, when Buddha had been Bodhisattva he made good cause to become Buddha. Hōsshin and Hōshin are only different aspects of Buddha, but they ought to be one on the Buddha's body.

3. Ōshin - Nirvana - kaya —transformed, body—means corresponding body. Buddha, not satisfying himself that he had become Buddha, wishes to save other ignorance by changing his body severally to correspond to different states of ignorance. This is called Ōshin. The former two aspects

¹At last he can master necessary secret of the working by disciplining of its usage and can awake upon the true instinct of the mind by illuminating of its light.

²The fact that Buddha Shaka already attained to the enlightenment from the common beings, by the result of mercy and wisdom, is good example for us. So I can judge his preaching is right, and respect him as a great teacher of this human world.

are too high to be seen by our eyes. So Buddha changed his body to correspond to ours, no matter that he has formed Hosshin, which are omnipresence and eternity. The proper example is our Lord Buddha Shaka. I think that he had looked upon his own body differently from what other humans do, as we may suppose it should be. Because Buddha Shaka said in Hokke Sutra that Buddha does not look Sangai as Sangai is. Sangai means three worlds—form, formless and the animal of the world of senses. For another example, Shujo, or human and lower beings, introduce their lives avariciously. Shomon and Engaku, higher classes than human beings, abominate their lives in this world, while Bodhisattvas are taking much pleasure in the same world. So we, ignorant, cannot judge or suppose what those of higher classes thought or think of this world.

I have already expressed three states of Buddha's body which Hosshin has no difference through all Buddha's body, while other two differ each other by the cause.

I have already given a brief account of the definition of denomination, feature and real body of Buddha. Then let me proceed further to his principles and teachings. In short, Buddhism aims to turn from the incomplete superstitious world to the complete enlightened world of truth. Although there are many thousand of Buddhas' preachings of different sorts, their object ought to be one as above stated, witnessing by either preacher or preached. The complete preachings of Buddha, who spent fifty years to give them, were preached precisely and heedfully, and their meanings are so profound and deep that I cannot give even an infinitesimal part of them in this place. It is comparable to the rising sun in the East that Buddha, after his enlightening, gave his great law to lower beings. What was struck by the first beam of morning sun was the highest peak of mountain, which may be compared to the highest Sutra Kegon. Next Buddha preached to the lower classes of Nin Den, just as noon-day shines on every lower object of the earth. That the purple streams of twilight of setting sun reflect on the peaks which rise upon the clouds is Buddha's preaching of Hokke Nehan that is most sublime and superior to all. He preached from the height of original instinct and body of the truth down to the state of lower beings of the universe. His law is a light-house to light the dark ocean of our ignorance. His preaching is a compass to point out the direction on the bewildering spiritual world. His preaching is an immortalized store-house of the Truth. He taught his disciples, using four Shitsu Tan in his mind, just as the doctor cures his patients by giving several medicines according to the different cases. Twelve divisions of Sutras and eighty-four thousand laws which are to meet different cases of Buddha's patients in the suffering world are minute classifications of Buddha's teaching, Discipline and Essay. Why are so many sects and preachings in Buddhism? Because of the differences in human character. Let me state what is Four Shitsu Tan which I gave the call before. Shitsu is a Chinese word and Tan is Sanscrit, and they made one phrase, which

means to give to all over. So Buddha's preaching was given to all beings by this four Shitsu Tan, namely—World, For Others' Sake, Conquer, and Sublime Principle.

1. Thinking about the general state of the world.
2. Thinking about the character of person simply.
3. Conquering lust, anger and ignorance by showing the conceptions that all things are impermanent, all things are to be kept mercifully, and all things came from cause or condition.
4. Giving utmost sublime first principle.

Twelve divisions of Sutras is as follows:—Kaikyo, Oju, Fujū, Engi, Honji, Honsho, Kehō, Hiyū, Rongī, Jisetsu, Honkon and Juki.

1. Kaikyo, of which Kai means to suit and Kyo means law and unchangeableness, was preached, suiting to the reason of Buddha and character of lower beings. Although we may call all twelve Sutras Kaikyo, but the distinction from other is that Kaikyo has indefinite mode of writing, sometimes having long verse, sometimes short verse, according to their meaning.

2. Oju is the abbreviation of the former, making verses of five, six and seven words, for the sake of memory.

3. Fujū is made to sung important article of Buddhism.

4. Engi is scripture which was given by accepting one's request and is commandment and law which were drawn according causes or conditions.

5. Honji is the description of past life of Buddha's disciples.

6. Honsho is the description of the state of culture of Buddha's former life.

7. Kehō is the explanation of occult law of Buddha and Bodhisattvas.

8. Hiyū is the metaphorical.

9. Rongī is the discussion about nature and feature of the law.

10. Jisetsu is the Buddha's own opinion about salvation, which is to be given after his death.

11. Honkon is the wide and deep meaning of the way of Bassatsu and Buddha.

12. Juki—literary meaning, records of transmission—is the record of future state of Buddha's disciples. What are called twelve divisions is that Buddha's preaching had always twelve different states of mode and style even in one volume or roll. Eighty-four thousand gates of law were made corresponding to the number of Bonno—cravings, anger and stupidity—of lower beings. Sonzo is three of teaching, discipline and essay. Teaching is represented by Kaikyo, which I stated before. The original word of teaching is Kyo which means root of law, and the warp or thread which are extended lengthwise in a loom. The original word of discipline is Ritsu, which is commandment code of law as that is used in court. Why Ritsu is also called harmony and oppression is that it can oppress many evils and harmonize Sanzo—body, mouth, and will. Ron is translated to



RIGHT REV. BANRIU YATSUBUCHI, JAPAN.

"THE PRESENT STATE OF THE WORLD'S CIVILIZATION IS LIMITED ALWAYS TO THE NEAR MATERIAL WORLD, AND IT HAS NOT YET SET FORTH THE BEST, MOST BEAUTIFUL AND MOST TRUTHFUL SPIRITUAL WORLD. IT IS BECAUSE EVERY RELIGION, STOOPING IN ITS CORNER, NEGLECTS ITS DUTY OF UNIVERSAL TRUTH AND BROTHERHOOD. BUT AT LAST THE DAY CAME THAT ALL RELIGIONS SENT THEIR MEMBERS TO ATTEND THE WORLD'S RELIGIOUS PARLIAMENT."

discussion for it discuss nature and feature of the law. Why those three divisions are called each Zo is that each department is kept from confusing with other, just like every store-house keeps its own goods or furniture.

Twelve divisions of Sutras or eighty-four thousand gates of law are kept in those three store-houses, Engi being kept in Ritsu store-house, Rongi in Ron store-house, and other ten divisions in Kyo store-house.

It is probable that there are many kinds of preaching, such as great and small, sudden and gradual, apparent and secret, for any Sutra or doctrine which suits hearers were preached to them with advantage.

Mahayana and Hinayana are literary translated to great transportation and small transportation because they transport us from cause to effect.

To transport Shomon and Engaka classes need small vehicle because they are not heavy as Buddha, who has mercy for himself and others, while the former two classes want the virtue to do others. The teachings for them in Agon Sutra are as follows: Five Connections or Skandhas, twelve senses, eighteen worlds, four truth and twelve chains of causation. Mahayana is great vehicle to transport Buddha and Bosatsu, whose lesson is several laws of nature which came from the truth, touching the cause or condition, and six perfection, or ten thousand behavior. This is the deepest truth of Buddhism. The calls of Sudden and Gradual came originally from Riyoga Sutra, and there is two teachings, Sudden and Gradual. By the latter one can reach the Truth gradually, accumulating his good works and taking off his evil deed. This is called the grade of Danwakushori in Mahayana doctrine. In sudden teaching, one is requested to understand the reason of passion is Buddhahood, Birth, and death is Nirvana, and our present body is Buddha. This is the preaching of Sokushitsu Enyu in Mahayana. There are two teachings of Apparent and Secret. The former was preached by Buddha Shaka and the latter by Buddha Dainichi. The great Japanese Sage, Kobo, has explained them precisely. Besides them there are also two teachings as Shodokyo and Jodokyo, which were explained by Sage Doshaku in his Anrakushu.

In general division of Buddhism, the former division is always used. In Shodo teaching, one may attain to the Buddhahood in this life, while Jodo aims in future life.

Besides that division there are other divisions, Ichijo-Mon and Sanjo-Mon. The former tells us that all beings can become Buddha. The explanation of the reason that each differs about cause and effect of Shonon, Engaku and Basatsu, belongs to the department of Sanjo.

It is no need to censure that Buddhism has many sects which were founded in Buddha's teachings, because Buddha preached severally to suit hearers, and they believed what they choose. There are two divisions, Mahayana and Hinayana, in India, and thirteen sects in China, and twelve sects and thirty schools in Japan. The necessity to divide many sects is that the peoples are not in one disposition but are different each other. So

one preaching of Buddha contains many elements which are to be distributed and separated.

The heart of my country, the power of my country, the light of my country is Buddhism. *That* Buddhism is not known to the world, and reply do I before that lately European scholars hold to the opinion the Mahayana was not preached by Buddha Shaka himself, but others, and that Hinayana Nirvana as the ideal of our Buddhism.

Some take Buddhism to be Polytheism, and some Idolatry, and some Pessimism, and by some as a Barbarous religion!

I may say the object of the World's Religious Congresses is that to give a life to the struggling material world of the present century.

It be so, I will show you the principle of Buddhism philosophically, and the truth comparatively.

WHAT THE HEBREW SCRIPTURES HAVE WROUGHT FOR MANKIND.

BY REV. ALEXANDER KOHUT, D.D., PH.D., RABBI OF THE CONGREGATION AHAWATH CHESAD, NEW YORK CITY, N. Y.

To those who, cradled in the infancy of faith, rocked by the violent tempests of adversity and tried by passion-waves of temptation, seeking virtue, find but vice; who, striving for the real, gain but the bleakest summit of realism, God is the anchor of new-born hope, the electric quickener of life's uneven current.

In the innate comprehension of the rudest soul, God and the Bible are synonymous. Both are effulgent with the glory of one truth, with the majesty of one sublime conception.

But how does that frail essence of divinity, instinctive in brutish man, recognize that higher mechanism, whose marvelous springs work automatically into our spiritual depths? What is that grand, unerring formula, which strikes the imperative key-note and impels man almost irresistibly to meet in silent quietude with the Moulder of thought and the prime Motor of action?

Nature, aided by the intellect of soaring fancy, 'tis true, speaks fondly to us of his might, chants wonder tales of some transcendental Paradise beyond our sight. She teaches us in Shakespeare's grateful hymn to life, when he depicts the culture of the soul in solitary rambles through Nature's stately realm. He also finds

"Tongues in trees, books in the running brooks,
Sermons in stones and God in everything."

Yet nature is but the palpable, animated manifestation of God's tremendous potency. She is only the slave of his power, the instantaneous product of one thrilling mandate.

How did man know, ere revelation breathed a soul into the clay of history (we beg our supercilious skeptic to explain) what Nature was, what divided land and sky, air and water, light and darkness, what caused the flood-gates of Heaven to burst open and so luminously?

Where else besides in the footprints of the past, are we to gain enlightenment? To all these queries, which are not foreign to the inquisitive heart, we must find a satisfactory reply. No flippant assurances of an automatic creation are here available. A more commanding cause must be substituted in place of these theories.

Faith is spark of God's own flame, and nowhere did it burn with more

persistence and vehemence than in Israel's devotion. There worship and virtue glowed with mellow, unpretentious light. No exterior influence could effectually diminish the unrivaled radiance of Israel's ever luminous belief in him and his all-guiding Providence, even when encompassed by hideous forms of idolatry and deteriorating influences, which sought to undermine the innate monotheistic impulse of its immaculate creed.

Faith, the creed of Israel, was the first and most vital principle of universal ethics, and it was the Jew, now the Pariah-pilgrim of ungrateful humanity, who bequeathed the precious legacy to Semitic and Aryan nations; who sowed the healthy seeds of ineradicable belief in often unfertile ground.

This, then, to begin with, is Judea's first and dearest donation to mankind's treasury of good!

Israel also gave the world a pure religion—a creed undominated by cumbrous tyranny, unembarrassed by dogmatic technicalities, unstrained by heavy self-sacrifice and extravagant ceremonialism—a religion sublime and unique in history, free from gaping superstitions, appalling idolatries, and vicious immoralities—a pure, taintless, lofty, elevating, inspiring, and love-permeating faith, originating in a monotheistic conception—a religion at whose sparkling fountain wells of ethical truths, the world's famed pioneers in art, science, literature, politics, philosophy, and architecture slackened their thirst.

In religion Hebrew genius was supreme. It is no rhetorical extravagance of sentiment nor misapplied eulogy to assert with a recent characterization of Israel's "fresh creative youth," that in the ancient world they attained to an eminence as much above all other peoples of the Mediterranean world in religion, as did Greece in art, philosophy and science, or Rome in war and government.

In fact the trite adage, "*The Hebrews drank of the fountain, the Greeks from the stream and the Romans from the pool,*" applied by an able critic, is more universally acknowledged with the dawn of unbiased reason. The religion of Israel is the grandest romance of idealism, blended with the sedate realism of earthly perpetuity.

There is no need to comment with elaborate eloquence on the self-solved enigma, who first bequeathed its treasures of law, religion, truth, morality, righteousness, equity, brotherly love, not to speak of its significant literary and scientific merits; who first diffused its lustre, disseminated its truths; who first planted so extensively and cultivated so highly this fragrant flower-garden with its diverse variety of luscious fruits and blooming buds? Was not Moses charged by the Lord: "Gather the people together and I will give them water!" and was it not Israel that sang this song:

"Spring up, O well, sing ye (nations) unto it,
The well which the nobles of the people delved
With the sceptre and with their staves?"

Chaldea wrought magic, Babylonia myth, Assyria monuments, Egypt science, Greece art, Rome war and chivalry — of Judea let it be said, that she founded a hallowed faith, spread a pure religion, and propagated the paternal love of an All-Father.

The doctrine of the divine unity surpasses the most elegant and ethereal polytheism immeasurably more than the sun does the "cinders of the elements." However beautiful the mythology of Greece, as interpreted by Wordsworth—however instinct it was with imagination—although it seemed to breathe a supernatural soul into the creation, to rouse and startle it into life, to fill the throne of the sun with a divine sovereign, to hide a naiad in every fountain, to crown every rock with an oread, to deify shadows and storms, and to send sweeping across the waste of ocean a celestial emperor—it must yield without a struggle to the thought of a great One Spirit, feeding by his perpetual presence the lamp of the universe; speaking in all its voices; listening in all its silence; storming in all its rage; reposing in its calm; its light the shadow of his greatness; its gloom the hiding-place of his power; its verdure the trace of his steps; its fire the breath of his nostrils; its motion the circulation of his untiring energies; its warmth the influence of his love; its mountains the altar of his worship; and its oceans the mirrors, where he beholds his form "glassed in tempests." Compared to those conceptions how does the fine dream of the pagan mythus melt away; Olympus, with its multitude of stately, celestial natures dwindle before the solitary, immutable throne of Adonai, the poetry as well as the philosophy of Greece shrink before the single sentence: "Hear, O Israel, the Lord our God is one Lord," or before any one of those ten majestic commands hurled down amid lurid fires above, in a halo of divine revelation!

THE LAW OF ISRAEL DEMANDS OUR ATTENTION.

The history of the Jewish nation offers to the consideration of the philosopher and the chronicler, many peculiar circumstances nowhere else exemplified in any one branch of the great family of mankind, originating from one common stem. Although as from the sources of some great river, whose stream is augmented by tributary waters, a portion of the primary element is carried through distinct and distant nations, the descendants of those races who separated on the dispersion of mankind, preserve some points of resemblance in the forms of their civil and religious observances, which an analysis will trace to the same common origin. Yet in all the characteristics which distinguish the Israelites from other nations, the difference is wide. The most remarkable of the distinctions which divide the Jewish people from the rest of the world, is the immutability of their laws. And, indeed, Israel's legislative system, based upon a manifest recognition of a sole divinity, and embellished by those revealed emblems of ethical precept which have served as a foundation of all moral science, may well arouse the astonishment of poet and statesmen, orator or scribe, prince or



RABBI ALEXANDER KOHUT, D.D., NEW YORK.

"AND WHY NOT STRIVE THROUGH THE COMING AGES TO LIVE IN FRATERNAL CONCORD AND HARMONIOUS UNISON WITH ALL THE NATIONS ON THE GLOBE? NOT THEORY BUT PRACTICE, DEED NOT CREED SHOULD BE THE WATCHWORD OF MODERN RACES STAMPED WITH THE BLAZING CHARACTERS OF RATIONAL EQUITY AND USEFUL BROTHERHOOD."

pauper. *Revelation*, the essence of religious belief, was the guiding star in the labyrinth of national and individual progress. By its campfires many generations pitched their tents. The code bequeathed to Israel by their great lawgiver, contains, as a modern exegete aptly remarked, the only complete body of law ever vouchsafed to a people at one time, the only entire body which has come down to our days, the only body of ancient law which still governs an existing people; it is the only body of laws that is equally observed in the four quarters of the globe.

The Mosaic ordinance with its unequalled mastery of detail, its comprehensiveness of character, its rigid suppression of most trivial wrongs, its earnest, nay, enthusiastic avowal and championship of truth, justice, morality and above all, righteousness—is the most unique marvel of lofty wisdom and divine forethought ever penned in the inspired records of authentic history.

Righteousness, from its patriarchal primitiveness to the full-grown glory of prophetic instinct, is the choicest pearl of Biblical ethics, and, excepting the fervent sentiment of brotherly love, which is so often commended by the sages of the Talmud—those subtle annotators of Holy Writ—embodying the frequent teachings of the Nazarene, pleads most eloquently Judea's claim as the first moral preceptor of antiquity.

"As long as the world lasts," declares a modern bard, "all who want to make progress in righteousness will come to Israel for inspiration, as to the people, who have had the sense for righteousness most glowing and strongest, and in hearing and reading the words Israel has uttered for us, carers for conduct will find a glow and a force they could find nowhere else." This does truly constitute for Israel a most extraordinary distinction. "He hath not seen iniquity in Jacob, and he hath not seen perverseness in Israel; the Eternal his God is with him."

Bible ethics, justice, morality, righteousness and all the mighty elements embodied in virtuous life, are summed up in Judaism's great truths, faithfully portrayed and preserved to mankind in that ponderous volume of poetic inspirations.

Science has sought for truth in fields, and mines and furnaces, in atoms and in stars, and has found many glittering particles, but not any such lump of pure gold, any such sum of saving knowledge, as is entitled to the name of *the truth*. The sea saith, "It is not in me!"

The truth grows not among the gems of the mine; no crucible can extract it from the furnace, no microscope detect it in the depths, and no telescope descry it on the heights of nature.

The votaries of art have gazed at the loveliness of creation, they have listened to her voice, they have watched the stately steps of her processes; and that loveliness they have sought to imitate in painting and architecture. But painting must wail out to architecture: "It is not in us!"

Others again have followed a bolder course. Regarding art as trifling,

and science as shallow, they have aspired to enter with philosophy into the mystery of things and to compel truth herself to answer them from her inmost shrine. But too often, in proportion to their ambition, has been their failure. What futile attempts have been made by giant minds, to solve the insoluble, to measure the fathomless, to interpret the unknown! From such have proceeded many cloudy falsehoods; a few checkered gleams of *certain* light, but *the* truth remained and will ever lurk in impenetrable mystery. But hear Job's thrilling words: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

What then is truth but faith, what then is faith, but trust in His sole unity, and where else so manifest as in Judea's Rock of Salvation?

Israel's entire history teems with apt illustration to preserve intact their sublime doctrine of the All-Father, and jealously guards every accessory to higher, perfecter conception of the potential Deity—Jehovah—the Lord of Hosts.

We have pointed out the priceless benefits of faith, religion, God-consciousness, piety, purity, fraternal love, virtue, morality, ethics, justice, and righteousness conferred upon mankind by Israel's Bible, and it only remains to be briefly demonstrated to what degree humanity is indebted to the Hebrew Scriptures for gifts equally invaluable, though not so generally accredited to Judaism by the envy of modern sceptics.

On Judean soil, that green oasis in the desert of antiquity, first bloomed and flourished the lilies of actual culture and civilization. There blossomed the bud of polite arts, of the so much boasted sciences of later Greece and plagiarizing Rome. The flowers of stately rhetoric, thrilling drama, captivating song, lyric poetry, fervent psalmody and rhythmic prose, not to speak of legend and fable, myth and parable, metaphor and hyperbole, wit and humor, sarcasm and allegory, all thrived and matured in its grounds teeming with many more marvels yet unrevealed.

Can Plato, Demosthenes, Cato, Cicero, and other thunderers of eloquence compete with Moses, David, Isaiah, Jeremiah, Ezekiel, and other past orators of Bible times? Who wrote nobler history, Moses, Livy or Herodotus? Were the dramas and tragedies of Sophocles, Æschylus, Euripides worthy of classification with the masterpieces of realism and grand cosmogonic conceptions, furnished us in the soul-vibrating account of Job's martyrdom?

In poetry and hymnology the harp of David is tuned to sweeter melody than Virgil's *Æneid* or Horace's *Odes*. Strabo's accurate geographical and ethnological accounts are not more thorough in detail than Scriptural narratives and the famous tenth chapter of *Genesis*. Compare the ethics of Aristotle with those pure gems of monition to truth, righteousness and moral chastity contained in the *Book of Proverbs*, and confront even the all-conquering wisdom of Socrates with Solomonic sagacity.

Egypt is accredited with far too much distinction in knowledge which she never possessed in any eminent degree. Recent excavations and dis-

coveries from ruins of her ancient cities, tend to corroborate our view. A mass of inscribed granite, a papyrus roll, or a sarcophagus, bear the tell-tale message of her standard in taste and her progress in art. "They prove," says an erudite commentator, "that if she was ever entitled to be called the *Cradle of Science*, it must have been when science, owing to the feebleness of infancy, required the use of a cradle. But when science had outgrown the appendages of bewildering and tottering infancy, and had reached mature form and strength, Egypt was neither her guardian nor her home. Many of Egypt's works of art, for which an antiquity has been claimed that would place them anterior to David and Solomon, have been shown to be comparatively modern; while those confessedly of an earlier date, have marks of an age which may have excelled in compact solidity, but knew little or nothing of finished symmetry or grace."

The Hebrew Scriptures, not mere trickery of Fate, are the cause and effect of the longevity and immortality of Judaism. Forty, perhaps fifty, centuries rest upon this venerable contemporary of Egypt, Chaldea, and Troy. The Hebrew defied the Pharaohs; with the sword of Gideon he smote the Midianite; in Jephthah, the children of Ammon. The purple chariot bands of Assyria went back from his gates humbled and diminished. Babylon, indeed, tore him from his ancient seats and led him captive by strange waters, but not long. He had fastened his love upon the heights of Zion, and like an elastic cord, that love broke not, but only drew with the more force, as the distance became great. When the grasp of the captor weakened, that cord, uninjured from its long tension, drew back the Hebrew to his former home. He saw the Hellenic flower bud, bloom, and wither upon the soil of Greece. He saw the wolf of Rome suckled on the banks of the Tiber, then prowl ravenous for dominion to the ends of the earth, until paralysis and death laid hold upon its savage sinews.

At last Israel was scattered over the length and breadth of the earth. In every kingdom of the modern world there has been a Jewish element. There are Hebrew clans in China, on the steppes of Central Asia, in the desert heats of Africa. The most powerful races have not been able to assimilate them; the bitterest persecution, so far from exterminating them, has not eradicated a single characteristic. In mental and moral traits, in form and feature even, the Jew to-day is the same as when Jerusalem was the peer of Tyre and Babylon.

And why not strive through the coming ages in fraternal concord with all the nations on the globe? "Not theory but *practice, deed not creed*," should be the watchword of modern races. Why not, then, admit the scions of the mother religion into the throbbing affections of faith?

It was at Jacob's historical well, that three herds clamored to allay the burning fever thirst for the water of rejuvenating life. The timely assistance of the patriarch "Israel," with firm, unhesitating force, removed the heavy stone resting upon its mouth.

Three religions, Judaism, Christianity and Islâm, imbibed the water of enlightenment from the virgin spring of truth and yet they are distinct—estranged from each other by dogmatic separatism, and a fibrous accumulation of prejudice, which yet await the redeeming champion of old, who shall hurl far away the heavy weight of passion and bigotry, of malice and egotism, from the historical streams of original truth, equity and righteousness. Three religions and now many more, are gathered to examine and to judge with the impartial scepter of Israel's holiest emblem—justice—the merits of a nation who are as irrepressible as the elements, as unconquerable as reason, and as immortal as the starry firmament of eternal hope. The scions of many creeds are convened at Chicago's Parliament of Religions, aglow with enthusiasm, imbued with courage, electrified with the absorbing anticipation of dawning light. The hour has struck. Will the stone of abuse—a burden brave Israel bore for countless centuries—on the well of *truth* at last be shattered into merciless fragments by that invention of every-day philosophy—the gunpowder of modern war—rational conviction, and finally—a blessed destiny!—shall we establish peace for all faiths and for all mankind?

THE CHARACTER AND DEGREE OF THE INSPIRATION OF THE CHRISTIAN SCRIPTURES.

BY THE REV. FRANK SEWALL, WASHINGTON, D. C.

There is a common consent among Christians that the Scriptures known as the Holy Bible are divinely inspired, that they constitute a book unlike all other books, in that they contain a direct communication from the Divine Spirit to the mind and heart of man.

The nature and the degree of the inspiration which thus characterizes the Bible can only be learned from the declaration of the Holy Scriptures themselves, since only the divine can truly reveal the divine or afford to human minds the means of judging truly regarding what is divine.

The Christian Scriptures or the Holy Bible is written in two parts, the Old and the New Testament. In the interval of time that transpired between the writing of these two parts, the Divine Truth and essential Word which in the beginning was with God and was God, became incarnate on the earth in the person of our Lord Jesus Christ. He was the Word made flesh and dwelling among men, being himself "the true Light that lighteneth every man that cometh into the world," placed the seal of divine authority upon certain of the then existing sacred Scriptures. He thus forever fixed the divine canon of that portion of the written Word, and from that portion we are enabled to derive a criterion of judgment regarding the degree of divine inspiration and authority to be attributed to those other Scriptures which were to follow after our Lord's ascension, and which constitute the New Testament.

The divine Canon of the Word in the Old Testament Scriptures is declared by our Lord in Luke xxiv. 44, where he says: "All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me." . . . "O fools and slow of heart to believe all that the prophets have spoken. . . . And beginning at Moses and all the prophets, he expounded unto them in all the Scripture things concerning himself."

The Scriptures of the Old Testament, thus enumerated as testifying of him and as being fulfilled in him, embrace two of the three divisions into which the Jews at that time divided their sacred books. These books are the Law (*Torah*), or the "Five Books of Moses," so-called, and the Prophets (*Nebiim*). Of the books contained in the third division of the Jewish Canon, known as the *Ketubim*, or "Other Writings," our Lord recognizes but two; he names by title "The Psalms;" and in Matt. xxix. 15, when predicting the consummation of the age and his own second coming, our

Lord cites the prophecy of Daniel. It is evident that our Lord was not governed by Jewish tradition in naming these three classes of the ancient books which were henceforth to be regarded as essentially "The Word," because of having their fulfillment in himself.

In the very words of Jesus Christ, the Canon of the Word is established in a two-fold manner: First, intrinsically, as including those books which interiorly testify of him, and were all to be fulfilled in him (I say interiorly, because comparatively few of the prophecies regarding the Lord are apparent in the literal sense of the prophecy, and hence, when our Lord declared to the disciples the fulfillment of the Word of the Old Testament in himself, we read that "He opened their understanding that they might understand the Scriptures").

Secondly, the Canon is fixed specifically by our Lord's naming the books which compose it under the three divisions: "The Law, the Prophets and the Psalms."

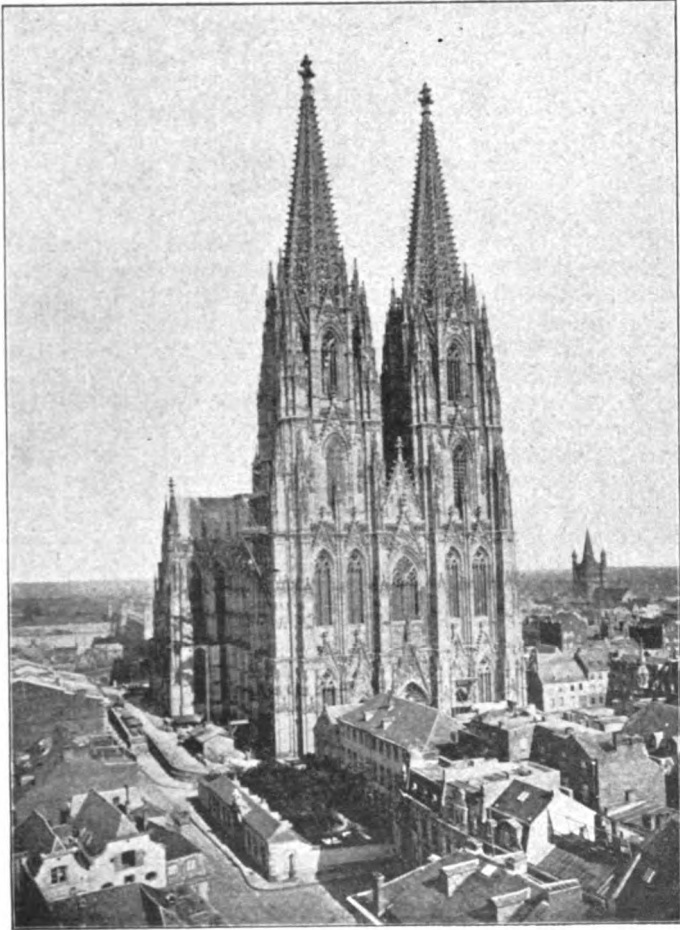
The Canon, in this sense, comprises consequently: The five books of Moses, or the "law," so called. The books of Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings; or the so-called *Earlier Prophets*; the *Later Prophets*, including the four "great" and the twelve "minor" prophets; and finally the book of Psalms.

The other books of the Old Testament, namely: Ezra, Nehemiah, Job, Proverbs, 1 and 2 Chronicles, Ruth, Esther, the Song of Solomon and Ecclesiastes, as well as the so-called "Apocrypha" — while losing nothing of the sacredness hitherto accorded to them, must nevertheless forever stand in a category apart from those writings specified by our Lord as having their fulfillment in himself. They are to be regarded as books having their origin in the Word and their inspiration from it, rather than as constituting a part of the Word itself. On the other hand, of those books which compose the divine Canon itself it may be said that they constitute the inexhaustible source of revelation and of inspiration; their meaning lies not on the surface, nor is it confined to what is local or transitory. As having truly Christ for their contents their real divinity lies in that spiritual and divine meaning which, whether apparent or not to men in the outward sense, existed and ever exists in the sight and purpose of God the Eternal Word, and which also is revealed to men in the degree that their understanding is opened "that they may understand the Scriptures." That this inner testimony of himself constitutes the one central criterion and seal of the inspiration and authority, of the Scriptures, according to Rev. xix. 10. — "For the testimony of Jesus is the spirit of prophecy" — appears from the words of Christ in John v. 46, 47: "Had ye believed Moses ye would have believed me; for he wrote of me. But if ye believed not his writings how shall ye believe my words? Search the Scriptures . . . for in them ye think ye have eternal life; and they are those which testify of me." We may regard therefore as established that the source of the divinity of the Bible, of its unity, and its

authority, of divine revelation lies in having the Christ as the eternal Word within it, at once its source, its inspiration, its prophecy, its fulfillment, its power to illuminate the minds of men with a knowledge of divine and spiritual things, to "convert the soul," to "make wise the simple."

We next observe regarding these divine books that besides being thus set apart by Christ, they declare themselves to be the word of the Lord in the sense of being actually *spoken by the Lord*, and so as constituting a divine language. Thus we read in Numbers i: "The Lord spake unto Moses in the wilderness of Sinai;" and of the giving of the Decalogue at Sinai, we read, Exodus xx., "God spake all these words, saying."—Similar language occurs throughout the books of Moses.

We turn now to the New Testament, and applying to these books which in the time of Christ were yet unwritten, criteria derived from those books which had received from him the seal of divine authority, namely: (1) That they are words spoken by the Lord or given by his Spirit; and (2) That they testify of him, and so have in them eternal life; we find in the FOUR GOSPELS either: (1) The words "spoken unto" us by our Lord himself when among men as the Word, and of which he says, "the words which I speak unto you they are spirit and they are life;" (2) The acts done by him or to him "that the Scriptures might be fulfilled," or finally the words "called to the remembrance" of the Apostles and the Evangelist *by the Holy Spirit* according to his promise to them in John xiv. 26: "These things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and shall bring you all things to your remembrance whatsoever I have said unto you." Besides the Four Gospels, we have the testimony of John the Revelator that the visions recorded in the Apocalypse were vouchsafed to him by the Lord himself, "being sent and signified by the angel unto his servant John" (Rev. i. 1), who further writes of himself thus: "I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet saying, I am Alpha and Omega, the First and the Last, and what thou seest write in a book and send it unto the seven churches which are in Asia." Only to the Four Gospels and to the Book of Revelation could one assume to apply the words, written at the close of the Apocalypse and applying immediately to it: "If any man shall take away from the words of the prophecy of this book, God shall take away his part out of the Book of Life and out of the Holy City and from the things which are written in this book." The other books of the New Testament take their place in a class with the *Ketubim*, or Hagiographa of the Old Testament, a place forever apart from those books which claim to be the Divine Voice speaking to man in its own language—words dictated to the sacred penman, and by no means dependent on or resulting from their intelligence or volition. In the portion of the Bible which we may thus distinguish preëminently as the "Word of the Lord," it is there-



COLOGNE CATHEDRAL.

fore the words themselves that are inspired, and not the men who transmitted them.

Moreover, the very words which the Apostles and the Evangelists themselves heard, and the acts which they beheld and recorded, had a meaning and content of which they were partially and in some cases totally ignorant.

The language capable of being intelligible to man and at the same time comprehensive of truth which is infinite, must necessarily be the language of divinely composed parable, since parable is that which treats of the "Kingdom of Heaven" under the figures of things of earth and time. In all communication of mind with mind there must intervene a medium consisting of symbolic forms intelligible to both. In ordinary human intercourse the language is composed of such symbols as convey to the brain of the hearer all the meaning that is put into them by the speaker. But with divine revelation it is different. Here, while the language or symbol must be within the apprehension of the human mind, the thoughts put into it must infinitely transcend the reach of human thought; for "as the heaven is high above the earth, so are my ways higher than your ways and my thoughts than your thoughts," (Isa iv. 9), saith the Lord. The language of a divinely inspired Word must, therefore, be humanly intelligible to the hearer at the same time that it bears from the divine speaker a content of infinite truth. Such is the language of Divine Parable—the only language in which a divine revelation *can* be given, and the only language for which plenary verbal inspiration can be claimed. Such a language, it follows, must not only be filled with the Divine Spirit when written, but the very choosing of it must be divine, since none but the Divine knows the inmost meaning of any thing or transaction or word introduced into the record. The parable or symbol thus chosen by the Divine Spirit, as the vesture in which to clothe itself in descending to man's apprehension, may take the form of purely representative image or allegory, such as our Lord's own parable of the "Kingdom of Heaven;" or the form of vision seen in the spirit, such as those of Moses and the prophets and St. John the Revelator; or the form of purely hieroglyphic history, such as characterized the traditional legends or more ancient Word from which the early chapters of Genesis and some other parts of the Old Testament were manifestly taken.

But even the law of God thus revealed in the form of a national constitution, hierarchy and ritual, was at length made of none effect through the traditions of man, and men "seeing, saw not, and hearing, heard not, neither did any understand." Then, for the redemption of man in this extremity, the Word itself "was made flesh and dwelt among us," and now in the veil of a humanity subject to human temptation and suffering, even to the death upon the cross.

Where man had receded farthest there the veil was thickest and the divinity most hidden, so that the prophet cried: "Verily thou art a God that hidest thyself, O God of Israel, the Saviour;" and the dying Christ

sent forth the cry, "My God, why hast thou forsaken me?" Yet was God never so present as in that moment when the words, "It is finished," declared the reign of Satan to be forever ended, and all power in heaven and on earth to belong to the glorified and divine humanity of JESUS CHRIST. Thus the revelation of God in his Word is, firstly, a process of involution, or successive unveilings, to be followed by that of an evolution or successive revealings, in accordance with the advancement of mankind in the power of spiritual insight and spiritual living for "to him that hath, shall be given, and from him that hath not, shall be taken away." The law is a necessary and eternal one grounded in the nature of things, that on "all the glory there shall be a covering." Only so can the infinite be apprehended and approached by the finite, and the "invisible things of God from the creation of the world be clearly seen, being understood by the things that are made." The Divine descends to the physical apprehension of man in the veils of nature, in the phenomena of a world of matter and time and space; to his mental and spiritual apprehension the Divine similarly descends in the adaptation of spiritual truth through the veils of literal scripture and law and religious rite. It is thus an established law that the successive religious ages or epochs of man are precisely in accordance with the successive understandings of the Word of God as revealed. As Paul so significantly says, "Moses put a veil upon his face so that the children of Israel might not steadfastly behold the glory of his countenance." "But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day when Moses is read the veil is upon their hearts; when they shall turn to the Lord, the veil shall be taken away." And so, although the "law was given by Moses," to be succeeded by the "grace and truth which came by Jesus Christ," yet did our Lord himself speak in parables, and before the ascension promised that in a time which should yet come, he would speak to them no more as he had hitherto done, "in parables," but would show them "plainly of the Father."

Thus the process of the evolution of the Spirit out of the veil of the letter of the Scripture, begun in our Lord's own interpretation of the "Law for those of ancient time," is a process to whose further continuance the Lord himself testifies. The letter of Scripture is the *cloud* which everywhere proclaims the presence of the Infinite God with his creature man. The cloud of the Lord's presence is the infinitely merciful adaptation of divine truth to the spiritual needs of humanity. The cloud of the literal gospel and of the apostolic traditions of our Lord is truly typified by that cloud which received the ascending Christ out of the immediate sight of men. The same letter of the Word is the cloud in which he makes known his second coming in power and great glory, in revealing to the church the inner and spiritual meanings of both the Old and New Testaments of his Word. For ages the Christian Church has stood gazing up into heaven in adoration of him whom the cloud

has hidden from their sight, and with the traditions of human dogma, and the warring of the schools and critics, more and more dense has the cloud become. In the thickness of the cloud it behooves the church to hold the more fast its faith in the glory within the cloud; to give heed to the voice of those who spoke to the men of Galilee: "Why stand ye gazing into heaven? This same Jesus which is taken from you shall so come in like manner as ye have seen him go;" and to be ready to recognize in the unfolding of the sense of the Scriptures in which the Lord Jesus is seen to be everywhere in his Word, its Spirit and its Life, verily the coming of the Son of Man again "in the clouds with power and great glory."

The view of the Bible and its inspiration thus presented is the only one compatible with a belief in it as a divine in contradistinction from a human production. As a divine creation, like everything of nature, it has in its very being an infinite series of deeper and deeper meanings, reaching even to the divine wisdom itself from which it has proceeded; which meanings man can enter into more and more interiorly in the degree that he advances in spiritual perfection and in spiritual life.

It is not from man, from the intelligence of any Moses, or Daniel, or Isaiah, or John, that the Word of God contains its authority as divine. The authority must be in the words themselves. If they are unlike all other words ever written; if they have a meaning, yea, worlds and worlds of meaning, one within or above another, while human words have all their meaning on the surface; if they have a message whose truth is dependent upon no single time or circumstance, but speaks to man in all times and under all circumstances; if they have a validity and an authority self-dictated to human souls, which survives the passing of earthly monuments and powers, which speaks in all languages, to all minds wise to the learned, simple to the simple—if, in a word, these are words that experience shows that no man could have written from the intelligence belonging to his time or from the experience of any single human soul, then may we feel sure that we may have in the words of our Bible that which is diviner than any penman that wrote them. Here is that which "speaks with authority and not as the Scribes." The words that God speaks to man are "spirit and are life." The authorship of the Bible and all that this implies of divine authority to the consciences of men, are contained, like the flame of the Urim and Thummim on the breast-plate of the High Priest, in the bosom of its own language, to reveal itself by the spirit to all who will "have an ear to hear." So shall it continue to utter the "dark parables of old which we have known and our fathers have told us," and "to show forth to all generations the praises of the Lord," becoming ever more and more translucent with the glory that shines within the cloud of the letter; and so shall the church rest, amid all the contentions that engage those who study the surface of revelation, whether in nature or in Scripture, in the undisturbed assurance that the "Word of the Lord abideth forever."

THE SEVENTH DAY

THE DIVINE ELEMENT IN THE WEEKLY REST-DAY.

BY THE REV. A. H. LEWIS, D.D., OF PLAINFIELD, N. J.

Experience shows that the idea of sacred time, and hence of the weekly rest-day, is vitally connected with the development of religion in individual life and in the world. There is no point on which God has more clearly uttered his verdicts. When the falsehood which says "no day is sacred" became regnant in the early history of Christianity, spiritual canker and decay fastened on the church like a deadly fungus. When the same falsehood ripened in the French Revolution, God thundered forth his verdict again, high above the smoke and din of national suicide. The slight regard which the world pays to these verdicts is as foolish as it is futile and ruinous.

The weekly rest-day is not an accident in human history. It is not a superficial and temporary phenomenon. It springs from the inherent philosophy of "time;" and from man's relation to God through it. We cannot remove ourselves from continuous living contact with him, even though we refuse to commune with him through love and obedience. On the other hand, the loving soul cannot hold communion with God without this medium of time; and such are the demands of life on earth that sacred time must be definite in amount, and must recur at definite periods. This is doubly true because men are social beings, and social worship and united service are essential factors in all religions.

The idea of sacred time, in some or in many forms, is universal. The supreme expression of this idea is found in the week, a divinely appointed cycle of time, measured, identified and preserved by the Sabbath. The weekly rest-day and the week are the special representatives of God; not of creation simply, but of the Universal Father, Creator, Helper and Redeemer; the All in All; the Ever-living and Ever-loving One.

Language is embalmed thought. It gives unerring testimony concerning the habits and practices of men in all ages. Under this universal law of philology the identity of the week, in its present order, is placed beyond question. A table of days carefully prepared by Dr. W. M. Jones, of London, assisted by other eminent scholars, shows that the week, as we now have it, exists in all the principal languages and dialects of the world.

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This philological chain encircles the globe, includes all races of men, and covers the entire historic period. It proves that infinite wisdom provided, from the earliest time, and as an essential part of the divine order of creation, the weekly rest-day, by which alone the universal week is measured. The Sabbath and the week have thus a supreme value in all human affairs. But this value is fundamentally and preëminently religious. When men give the Sabbath to rest, because it is God's day, because of reverence for him, and that they may commune with him, all their highest interests are served. Spiritual intercourse and acquaintance with God are the first and supreme result. Worship and religious instruction follow. Under the behest of religion, the ordinary duties of life, its cares and perplexities, are really set aside, not simply refrained from. Sacred hours are God's enfolding presence, lifting the soul and holding it in heavenly converse. All that is holiest and best springs into life and develops into beauty, when men realize that God is constantly near them. The sense of personal obligation, awakened by the consciousness of God's presence, lies at the foundation of religious life and of worship. God's day is a perfect symbol of his presence; of his enfolding and redeeming love.

An adequate conception of the problems which surround the Sabbath question will not be obtained unless we consider some things which prevent these higher views from being adopted. First among hindrances is the failure to recognize duration as an attribute of God, and hence the Sabbath and the week as necessary parts of the divine and everlasting order of things. The absence of this higher conception is the source of the present wide-spread non-religious holidayism, with its long catalogue of evils; evils which perpetuate the falsehood, "Let us eat and drink, for to-morrow we die."

Another great hindrance is interposed when men emphasize and exalt the importance of physical rest, as the reason for maintaining Sabbath observance. This is done because the divine element is unrecognized, and in turn the divine element is obscured in proportion as physical rest is crowded to the front. This reverses the true order. It places the lowest, highest. It exalts the material and temporary above the spiritual and eternal. When the physical needs are made prominent, the spiritual perceptions are benumbed and clouded.

Another decided hindrance to the recognition of the divine element in the weekly rest-day is reliance on the civil law for the enforcement of its observance. This point is worthy of far more careful and scientific consideration than it has yet received. The vital divine element in the weekly rest-day is eliminated when it is made a "civil institution." The verdict of history on this point is unmistakable, uniform and imperative. Any argument is deceptive and destructive, if it places the rest-day on a par with those civil institutions that spring from the relations which men sustain to each other in organized society. No weekly rest-day has ever been relig-



PAGODAS IN THE JETAVANNA TEMPLE, BANGKOK, SIAM.

iously or sacredly kept, under the authority of the civil law alone. When conscience, springing from the recognition of the divine element, is wanting, nothing higher than holidayism can be reached.

Another of the higher elements which enter into the weekly rest-day must be noticed here. The Sabbath is the prophecy of everlasting and perfected rest in the life to come. Earthly Sabbaths are the type and the promise of eternal rest. Hence it is that the Sabbath is not sacred because its observance is commanded. Its observance is commanded because it is intrinsically sacred. It was not created at Sinai, but Sinai was made glorious by the presence of Him from whom time and eternity proceed, and who there reannounced this representative of Himself, and of His continued presence among men.

Real Sabbathism cannot be obtained on any ground lower than religious and spiritual rest. So long as men think of the Sabbath as a temporary institution, belonging to one "dispensation" or to one people, the higher conception will not be reached, even in theory, much less in fact. Men must also rise above the idea that legislation, divine or human, creates or can preserve the Sabbath. They must rather learn that the Sabbath is a part of the eternal order of things; as essential an element of true religion as the sun is of the solar system. And since the nature of the Sabbath is fundamentally religious, all considerations as to authority, manner of observance and future character, must be remanded to the realm of religion. Conscientious regard for it as divinely ordained, sacred to God, and therefore laden with blessings for men, is the only basis for its continuance. It is not an element in ceremonialism, to be performed for sake of a ritual. It is not part of a "legal system" to be obeyed under fear of punishment, nor is it to be kept as a ground of salvation. It is not a passing feature of ecclesiasticism, to be or not to be as men may chance to ordain. Furthermore and preëminently, it is not a civil institution to be enforced by penalties enjoined by human jurisprudence. It rises far above all these. It reaches deeper than any of these. It is an integral part of the relation which God's immortal children sustain to him, within time, and throughout eternity.

THE CATHOLIC CHURCH AND THE MARRIAGE BOND.

BY PROF. MARTIN J. WADE, OF IOWA.

Upon the great question of marriage and the effect of the marriage bond, as upon all other questions involving moral and social duties and obligations, the Catholic Church speaks with an unflinching voice.

"What therefore God hath joined together let no man put asunder," has been adopted as the true doctrine of the church, and through the darkness and the light, the successes and reverses of Christian civilization, these sacred words have been breathed down through the ages, a solemn benediction upon individuals and upon society.

Divinely instituted in the beginning, marriage throughout all the ages before the Christian era was a recognized institution among the children of men. In the chaos incident to the moral darkness which preceded the dawn, it is true that it lost much of its sanctity, but when the Light came, that divine institution was again impressed with the seal of Divinity, and was honored by being elevated to the dignity of a sacrament.

The teaching of the Catholic Church is, therefore, that marriage is a sacrament—that true marriage properly entered into by competent persons is of a three-fold nature—a contract between the persons joined in wedlock, a contract between the persons joined in wedlock and society—the state, and a solemn compact between the contracting parties and God. The difference which is seen between this view of marriage and the civil conception of marriage is, that in the latter the only recognized elements are the personal obligation one to the other, and the joint and several obligation to the state. The most liberal will not claim that marriage is a mere contract of the parties.

The civil law teaches that by marriage each party assumes certain duties and responsibilities toward the other, both parties assume certain duties and responsibilities toward society, and society in turn assumes certain duties toward the family relation newly established. Laws are made for the enforcement of these various duties and the protection of these rights. And while a state guards the individuals and protects their rights, she is jealous of her own.

One of the duties assumed by the contracting parties is that they shall live together as husband and wife, maintaining their family in peace with their fellow-men, and so educating their children as to make them good citizens—good members of society.

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It is well settled in our jurisprudence that the contracting parties cannot by mutual consent dissolve the marriage bond (in this it differs from the ordinary contract), but that in order to sever the union the other party to the contract must be consulted—in other words, the state must consent. The Catholic Church goes a step further and holds that God is a party to the contract, and that even with the consent of the state expressed by the decrees of her courts, the sacred tie cannot be severed, but that it is binding until dissolved by the solemn decree of God—which is death.

The church points to the words of God himself; she points to marriage which from its very nature must be indissoluble, and she points to society and the intimate relation which marriage bears to it, and she says, "Marriage is not alone of this earth, but it is also of the Kingdom of God; in so far as it is of this earth, let earthly courts govern and control; but in so far as it is of a higher power, let that higher power speak."

To the Catholic Church marriage is something holy. "For this cause shall man leave father and mother and cleave unto his wife." It is to her a solemn compact for life—a compact which, when once validly made and consummated by competent parties, cannot be completely dissolved by judge, by priest, by bishop, nor by pope; by none can it be dissolved save him who created the sacred relation—God himself.

Many erroneously believe that the pope grants divorces, but in the almost nineteen centuries of the history of the church, the first decree of divorce has yet to come from Rome. On the contrary the sacred pontiffs have stood a wall of brass in every age against the violation of the marriage bond. History speaks of the many instances where the laws of Christian marriage were sought to be set aside by those high in power, and the brightest pages in the history of the lives of the popes are those which tell of the patient resignation with which they withstood entreaty, threats, and even torture in defending the sanctity of marriage. They have been no respecter of persons; to the rich and to the poor, to the prince and peasant seeking an absolute dissolution of the marriage bond, the same answer has been made.

From the throne have come first entreaties, then threats, and these being unavailing, even armies have been sent. Rome has been besieged, priests and people maltreated, churches desecrated, the cross, the emblem of Christianity, torn to the ground, the pope imprisoned and forced to endure hunger and thirst, and above the din of battle, out from the dust of destruction, from the prison door, above the noise of the clanking chains, has ever been heard coming from the quivering lips of the pontiff, "What therefore God hath joined together, let no man put asunder."

"If the popes," says the Protestant writer Von Müller, "could hold up no other merit than that which they gained by protecting monogamy against the brutal lusts of those in power, notwithstanding bribes, threats, and persecutions, that alone would render them immortal for all future ages."

The church is condemned by those who know not, for compelling per-

sons who have entered the marriage state, to live together regardless of the faults of one or the other. This is an error; the church teaches that man and wife should live together—she imposes upon husband and wife the solemn duties of sharing in the joys and sorrows of each other; but she by no word holds virtue chained in the grasp of vice, nor compels the sober wife to submit to the brutal treatment of a drunken husband. The object of her teachings is to promote virtue, and when contact longer breeds vice—when a soul, whether it be of a husband, or a wife, or child, is in danger—where the body, the casket of the soul, is in danger of serious injury, she not only permits, but advises her children to live separate and apart. And in such cases she permits the strong arm of the law to interpose between husband and wife to shield the weak from the strong. Exercising no civil authority, she permits her children, in the proper case, to seek the solace of the law, and, by proper decree in the civil courts, to erect a barrier against vice, wrong and injustice. But to her the divorce absolute of the civil courts, is of no more effect, except as it affects civil rights, than the divorce *a mensa et thora*. In her eyes the mystical bond of marriage is ever existing until “death does them part.”

So that, while civil divorces are permitted in cases where the facts justify a separation, neither party can, while the other lives, enter into another valid marriage. The church therefore admonishes those who are about to marry, to consider well the step they are about to take; she throws about them such protection as she can by requiring the “publication of the bans” in order to prevent secret marriages, and to circumvent the scheme of any adventurer or other unworthy person, who by secret marriage would pollute innocence and ruin a young life.

It is liberty of remarriage after divorce which encourages divorce. We know that in the marital relations differences arise which seem to point to separation as the only remedy. We know that the wrongs of one may be such that common humanity dictates that the other be freed from the bonds which have become unbearable. We may even admit what is claimed by the advocates of divorce, that it seems in one sense to be an injustice to compel the innocent to remain unmarried after divorce, because of the wrongs of the wicked; but it must be remembered that laws cannot be framed to suit the individual case. Laws and rules of life must be enacted with a view to the common good of humanity at large. An individual case of apparent injustice arising from a law is no argument against its propriety. It is said that such a rule destroys individual liberty; but no, the contract to be binding must in the first instance be the voluntary act of the parties. If it is understood that the bond is to remain unbroken during life, it is one of the conditions to which consent is given.

But it is said, one of the parties has broken his vow—the other is not bound; but we say, society, the state, God, has not violated the contract, and it is still in force until all agree to a dissolution.

As a matter of fact in actual life, it is not the innocent or wronged one who usually seeks re-marriage; on the contrary, it is the one who has violated the most solemn obligations, who has trampled upon right, broken the heart of innocence, and by his own acts forced the other party to the divorce court for protection of life and honor. In many cases it is apparent that the wrongs have been inflicted with the purpose of forcing a separation and consequent divorce in order to enable the wrong-doer again to take the vows of marriage, to be in turn violated as whim or passion may dictate.

The wrong-doer, free from the bonds of matrimony, free from the care of children—for it is to the innocent party their custody is given by the court—free even from the obligation to support in most cases, goes out into society a threatening blight to innocence and purity.

It is this condition that encourages hasty marriage. As the system has grown, there has been developing its correlative, the Matrimonial Bureau, through the operations of which wives and husbands are taken on trial, with the full knowledge that if they prove unsuitable, the divorce courts are open to declare their relations at an end and permit them to go forth to cast another line in the matrimonial sea. Oh, shades of the Christian founders of this Christian land! didst thou ever foresee this threatening evil? Oh, men and women of to-day, stop and consider ere it is too late!

Eminent men who have made a study of cause and effect in marital difficulties, assert that indissolubility in the sense that re-marriage after separation be not permitted, is the only safeguard of marriage. That eminent legal scholar, John Taylor Coleridge, in a note to his edition of Blackstone's Commentaries, says: "It is no less truly than beautifully said by Sir W. Scott, in the case of *Evans vs. Evans*, 'that though in particular cases the repugnance of the law to dissolve the obligation of matrimonial co-habitation may operate with great severity upon individuals, yet it must be carefully remembered that the general happiness of the married life is secured by its indissolubility.' When people understand that they must live together except for a few reasons known to the law, they learn to soften by mutual accommodation that yoke which they know they cannot shake off; they become good husbands and good wives from the necessity of remaining husbands and wives, for necessity is a powerful master in teaching the duties which it imposes. If it were once understood that upon mutual disgust, married persons might be legally separated, many couples who now pass through the world with mutual comfort, with attention to their common offspring, and to the moral order of civil society, might have been at this moment living in a state of mutual unkindness, in a state of estrangement from their common offspring, and in a state of the most licentious and unrestrained immorality. In this case, as in many other cases, the happiness of some individuals must be sacrificed to the greater and more general good."

Gibbon, after speaking of the loose system of divorce among the Romans, adds: "A specious theory is confuted by this free and perfect

experiment, which demonstrates that the liberty of divorce does not contribute to happiness and virtue."

What can be more convincing than the words of that eminent statesman and scholar, Rt. Hon. William E. Gladstone, who in answer to the question "Ought divorced people be allowed to marry under any circumstances?" replies: "The second question deals with what may be called divorce proper. It resolves itself into the lawfulness or unlawfulness of remarriage, and the answer appears to me to be that re-marriage is not admissible under any circumstances or conditions whatsoever. Not that the difficulties arising from incongruous marriage are to be either denied or extenuated. They are insoluble. But the remedy is worse than the disease. These sweeping statements ought, I am aware, to be supported by reasoning and detail, which space does not permit, and which I am not qualified adequately to supply. But it seems to me that such reasoning might fall under the following heads: That marriage is essentially a contract for life, and only expires when life itself expires. That Christian marriage involves a vow before God. That no authority has been given to the Christian Church to cancel such a vow. That it lies beyond the province of the civil legislature, which, from the necessity of things, has a veto power within the limits of reason upon the making of it, but has no competency to annul it when once made. That according to the laws of just interpretation, re-marriage is forbidden by the text of Holy Scripture." And again he adds:

"While divorce of any kind impairs the integrity of the family, divorce with re-marriage destroys it root and branch. The parental and conjugal relations are 'joined together' by the hand of the Almighty, no less than the persons united by the marriage tie to one another. Marriage contemplates not only an absolute identity of interests and affections, but also the creation of new, joint and independent obligations, stretching into the future and limited only by the stroke of death. These obligations where divorce proper is in force, lose all community, and the obedience reciprocal to them is dislocated and destroyed."

Thus it is seen that the most eminent minds of different ages regard marriage as indissoluble, not from religious considerations alone, but because the best interests of society demand it.

The history of mankind has demonstrated the wisdom of this teaching. Upon the tablets of the world's story it is written that as divorce has increased in a nation, that nation has fallen lower and lower until her loftiest monuments crumbled in the dust. In ancient Greece and Rome the shattered ties of statehood were prefigured in the broken ties of home life made possible by divorce laws, the conception of which was in the vices of the people.

Gibbon tells us that "passion, interest or caprice suggested daily motives for the dissolution of marriage; a word, a sign, a message, a letter, the mandate of a freedman declared the separation: the most tender

of human connections was degraded to a transient society of profit or pleasure."

And Oh, what a vital subject is this for consideration in these times when the frequency of divorce in this land of progress is becoming alarming — threatening as it does, the very foundation of society ! Too many seem to forget that society does not exist except in the individuals that compose it. The state is virtuous or lacking in virtue as the individual elements — the people — are virtuous or otherwise. Individuals are virtuous or otherwise as the home from which they came is the seat of virtue or the den of vice. Hence, the home is the foundation of society, from which must go forth the men and women of the world.

Divorce strikes at the very heart of the home ; it is a keen sword which severs every home tie ; it is a demon with cloven hoof which stamps out every vestige of home life.

What do the people think of the record for the twenty years prior to 1886 (the latest complete statistics) of 328,716 divorces in the United States ? Over 328,000 homes destroyed and eliminated forever as component factors in civilization !

But this is not the worst. In 1867 there were 9,937. In 1886 there were 25,535 divorces, an increase of 72 per cent. — an increase more than twice as great as the growth in population, and representing a ratio to marriage of as high as one to nine. To the person whose daily paper brings in glowing headlines the story of marital infelicity, told to the public in the divorce courts of the country, it is needless to say that the number of divorces have not decreased since 1886.

How long can society stand this drain upon its resources ? How long can the patriotic American people see with composure the divorce courts of the land severing husband and wife, driving one or the other to the asylum or the grave, and driving helpless and innocent children — God knows where.

Does it not bring a blush to the cheek to find new states allowing divorce upon a residence of six or even three months, with other conditions so easy that there are attracted to their borders hundreds—aye, thousands—of divorce seekers not only from our own land, but inviting from foreign lands its decaying nobility whose lives are such that in their own country the courts will not grant them relief ? And is it not a serious condition when a new state will be boldly put forth as the Mecca of dissatisfied husbands and wives in order that they may spend their money in procuring a divorce within its borders, that their wealth may add to the general prosperity ? God help the state whose material progress is based upon the money spent by non-resident applicants for legal separation from husband or wife !

The provisions of the different states regarding divorce, and the causes for which the same can be granted, are greatly at variance. So that those who cannot establish a case in the state of their residence, can readily



MOSLEM WOMEN.

acquire a residence in some other state, and thus reach the desired end. The want of uniformity in our laws upon this subject is the cause for much of the fraud perpetrated, and the perjury committed in establishing a residence and furnishing the necessary proofs in order to obtain a decree. If we look for the causes which produce the deplorable condition existing, we find that they are legion; but far above all other causes we find divorce itself breeding divorce, and we find public sentiment upholding, or at least permitting existing conditions.

What is the remedy? As a first step strike from the statute books all of the provisions permitting divorce for inadequate causes. Require that all petitioners for divorce be *bona fide* residents of the state in which the action is commenced for a period of at least two years preceding the application. Require personal service unless the petitioner can show by competent evidence that such service is impossible, and when service is made by publication, the defendant should have a reasonable time, even after the decree, in which to apply for a re-hearing. These changes should come from the legislature. But what is needed even more than legislation, is a proper administration of the laws. It is bad enough that a legislature should permit persons who have resided in the state but a few months to seek relief in the courts; but it is *scandalous* to see a temporary residence, publicly known to be adopted for the sole purpose of procuring a divorce, treated with all judicial dignity as being a good-faith residence required by the statute.

These changes can be brought about only by the people themselves—by creating and maintaining such a public sentiment as will force the legislatures and the courts to a fuller recognition of the overwhelming importance of this great question. Laws, to be effectual, must go hand in hand with public sentiment. Those that are not sustained by the approval of the masses of the people will fail of enforcement. Therefore the crying need of the hour is a healthy, active, aggressive public sentiment. Public sentiment is the life current of society; it affects individual action in private life; it enters the jury box in our civil courts; it whispers to judges upon the bench; it stalks boldly into the halls of legislation—both state and national.

Public opinion reaches the national conscience, and it is this conscience that must be reached, must be quickened, must be brought into more active operation for the public good.

The divorce laws and their administration being corrected, we need more stringent laws in most of the states concerning the duty of the husband to support his wife and family.

The state should provide suitable hospitals or places of reform for drunkards. Treatment should be provided looking toward a cure, and where it is demonstrated that a cure is possible, they should be treated as wards of society, and maintained under such control as would enable them

not only to earn sufficient for their own support, but also to aid in the support of their families.

I do not believe in paternalism in government, but if some of our ardent socialists would exert their energies in bringing government to a proper exercise of the *legitimate* functions of the state, they would confer a greater favor upon the world than by painting the brightness of the day of universal ownership. If some of the money expended in building almshouses and jails were applied in an intelligent effort towards the prevention of crime it would be better for humanity, and as prevention is of greater importance than punishment, society should apply the remedies at the very base of good or evil for society, the family. The integrity of the family should be firmly established, and everything that tends towards disintegration should be carefully guarded against.

"The solidity and health of the social body," says William E. Gladstone, "depend upon the soundness of its unit; that unit is the family, and the hinge of the family is to be found in the great and profound institution of marriage." Instead of protecting this great unit of society, the American people are courting national danger by at least a tacit endorsement of existing divorce laws and their administration.

To the thinking men and women of the time this is the greatest social question of the age. Others there are which require attention, but they are in a certain sense temporary, or due to local causes. The evils of divorce are as widespread as our land, and they hang like a dark cloud not only over the present, but dim the brightness of the future.

Great and permanent reforms come slowly. Step by step let the laws be changed. It is said, and it is true, that men cannot be made virtuous by legislation, but it is also true that it is difficult to make men believe that what is lawful is not right.

Let the axe first be applied at the root—restrain the right of remarriage after divorce, and slowly but surely will the leaves of this noxious weed wither and die; and in future generations our divorce legislation will be regarded by those that come after us as one of the few blots upon the history of our young Republic. But the knowledge that the Christian American sentiment for home and morality was strong enough to wipe it out forever, will be a source of gratification, and will be an incentive to higher aims and greater achievements to the men and women of the future America.

THE INFLUENCE OF RELIGION ON WOMEN.

BY REV. ANNIS F. F. EASTMAN.

In Eve, the mother of evil, and Mary, the mother of God, we have the two extremes of religious thought concerning women. It is worthy of note that neither of these conceptions was peculiar to the Hebrew mind. In the sacred book of the Hindus we have a counterpart of Eve in the nymph Menaka, of whom the man complains, in the spirit of Adam : " Alas, what has become of my wisdom, my prudence, my firm resolution ? Behold, all destroyed at once by a woman."

In the sacred oracles of the Chinese we find these words : " All was subject to man in the beginning. The wise husband raised up a bulwark of walls, but the woman, by an ambitious desire of knowledge, demolished them. Our misery did not come from Heaven, but from a woman ; she lost the human race." In the religious annals of the Greeks, also, we meet Pandora, the author of all human ills. Everywhere in the religious history of mankind you will find some trace of the divine woman, mother of the incarnate Deity. On the walls of the most ancient temples in Egypt you may see the goddess mother and her child. The same picture is veiled behind Chinese altars, consecrated in Druid groves, glorified in Christian churches, and in all these the underlying thought is the same, even the eternal divinity of the mother's duty.

Before entering upon an investigation of the relation of religion to woman we must decide what we mean by religion. If we mean any particular form of faith, body of laws, institutions, organization, whether Hindu, Greek, Hebrew or Christian, then we are forced to the conclusion that no one of these has given to woman an equal place with man as the full half of the unit of humanity, for every organized religion, every religion which has become a human institution teaches the headship of man and that involves, in some measure and degree, the subjection of woman and her consequent inferiority.

The Vedas declare that a husband, however criminal or defective, is in the place of the supreme to his wife. Plato presents a state of society wholly disorganized when slaves are disobedient to their masters and wives on an equality with their husbands. Aristotle characterized women as being of an inferior order, and Socrates asks the pathetic question : " Is there a human being with whom you talk less than with your wife ? " Poor Socrates judged the sex, we may imagine, as the modern sage is apt to do, by that specimen with which he was most familiar. Tertullian, one

of the most spiritual of the Christian fathers, said: "Submit your head to your husband and you will be sufficiently adorned."

Luther, who builded better than he knew, said: "No gown worse becomes a woman than that she should be wise." A learned bishop of to-day said: "Man is the head of the family; the family is an organic unity, and cannot exist without subordination. Man is the head of the family because he is physically stronger, and because the family grows out of a warlike state, and to man was entrusted the duty of defense." These are the sentiments of leaders of the great systems of religious doctrine, and they reflect the spirit of organized religion from the beginning until now.

If, however, by religion we mean that universal spirit of reverence, fear and worship of a spiritual being or beings, believed to be greater than man, yet in some respects like man; if we mean that almost universal conviction of the race that there is that in man which transcends time and sense—if we believe that religion is that in man which looks through the things which are, that he may be able to perceive the right and choose it—if, in a word, religion be the possibility of the fellowship of the spirit of man with the spirit of God, then its relation to woman, as to man, has been that of an inspiring guide to a fuller light. With this conception of religion we see that the religious life of the race is a matter of growth and education.

In seeking to discern what part religion, thus conceived, has played in the advancement of our race, we must go back of religion to man, because religion was made for man and by man, not man for or by religion—"first that which is natural, afterward that which is spiritual." When you have scanned the earliest written records of mankind, you have not yet arrived at the root of things. When you find what you believe are the conceptions of the primitive man concerning God and the supernatural world, you have not arrived at the root of things. For his gods, his beliefs as to the mystery by which he is encompassed, were born of his effort to explain and account for that which is in his own condition and circumstances.

The religions of various peoples, we now see, were not superimposed upon them by God; they were the outgrowth of the actual life of the race. They were an attempt on man's part to explain himself and nature, to answer the question asked him by his own being and the universe without. Woman's religious position, therefore, in any nation, is only the supernatural or religious sanction put upon her actual position in that nation. Among primitive peoples she is always a drudge, a chattel, a mere possession, her only actual value being that of the producer of man.

We cannot trace the degraded and subject position of woman in ancient times to the religious ideas of her nature and place in the creation, but the reverse is true in a large measure. We can trace her religious position to her actual position in primitive society, and this in its turn back to those

beginnings of the human animal which science is just beginning to discover, and which will probably always be matter of speculation.

We always find the position of woman improving as warlike activities are replaced by industrial activities. When war and the chase were the sole questions of humankind the qualities required in these formed their chief measure of excellence. The position of woman in ancient Egypt, in her most brilliant period, was higher than in any modern state. Egypt was an industrial state when we know it first. Herbert Spencer says: "There are no people, however refined, among whom the relative position of the man and woman is more favorable than with the Laps. It is because the men are not warriors. They have no soldiers; they fight no battles, either with outside foreigners or between the various tribes and families. In spite of their wretched huts, dirty faces, primitive clothing, their ignorance of literature, art and science, they rank above us in the highest element of true civilization—the moral element—and all the military nations of the world may stand uncovered before them."

The same writer points out the fact that woman's position is more tolerable when circumstances lead to likeness of occupation between the sexes. Among the Cheroops, who live upon fish and root which the women get as readily as the men, the women have a rank and influence very rare among Indians. Modern history also teaches us that when women become valuable in a commercial sense they are treated with a deference and respect which is as different from the sentimental adoration of the poet as from the haughty contempt of the philosopher.

Another important influence in the advancement of woman, as of man is the influence of climate. It is a general rule, subject of course to some exceptions, that a tropical climate tends to degrade woman by relaxing her energy and exposing her purity. The relatively high regard in which woman was held by some of the tribes of the north of Europe, the strictness of the marriage bond in the case of the man as well as the woman, may be partially explained by climatic influences, though among these people, as among all barbarians, woman was under the absolute authority of husband or guardian, and could be bought, sold, beaten and killed. Yet she was the companion of his labors and dangers—his counselor. She had part in all his wars, encouraging men in battle and inspiring even dying soldiers with new zeal for victory.

Every religion is connected with some commanding personality, and takes from him and his teachings its general trend and spirit; but in its onward course of blessing and conquest it soon incorporates other elements from the peoples who embrace it. Thus Buddhism is not the simple outgrowth of the teachings of Buddha. Organized Christianity is not the imitation of the life and teachings of Christ among his followers. Christianity is the teaching of Jesus, plus Judaism, plus the Roman spirit of law and justice



LADY HENRY SOMERSET, LONDON, ENGLAND.

"THE PARLIAMENT OF RELIGIONS IS THE MIGHTIEST ECUMENICAL COUNCIL THE WORLD HAS EVER SEEN. CHRISTIANITY HAS FROM IT EVERYTHING TO HOPE; FOR AS THE PLAINS, THE TABLE-LANDS, THE FOOT-HILLS, THE MOUNTAIN-RANGES ALL CONDUCT ALIKE, SLOWLY ASCENDING, TO THE LOFTIEST PEAK OF THE HIMALAYAS, SO DO ALL VIEWS OF GOD TEND TOWARD AND CULMINATE IN HIM WHO SAID: 'AND I, IF I BE LIFTED UP, WILL DRAW ALL MEN UNTO ME.'"

and Grecian philosophy, plus the ideals of mediæval art, plus the nature of the Germanic races, plus the scientific spirit of the modern age.

It would be interesting to balance the gains and losses of a religion in its various transitions, but it is aside from our purpose to get at the true genius of a religion. We must go back to the teaching of its founder, and in every instance we find these teachings far in advance of the average life of the peoples among whom they arose.

No one can study the words of Buddha, of Zoroaster, Confucius, Mohammed and Moses without seeing a divine life and spirit in them which is not a reflection from the state of society in which they lived. Charity is the very soul of Buddhistic teaching. "Charity, courtesy, benevolence, unselfishness are to the world what the linch-pin is to the rolling chariot."

Buddha declared the equality of the male and female in spiritual things. The laws of Moses exalt woman. The Elohistic, or more strictly Jewish account of creation, puts male and female on a level. "So God created man in his own image—in the image of God created he him—male and female created he them, and the Lord blessed them." Christ said: "Whosoever doeth the will of God, the same is my brother and sister and mother." Did he not teach here that spiritual values are the only real and elementary ones and that oneness of spirit and purpose was a stronger tie than that of blood? Is not this also the teaching when he says, "Call no man father; one is your father. No man master; one is your master."

In that declaration which we quoted before, "The Sabbath was made for man," is the *Magna Charta* of man's freedom and headship, male and female. The Sabbath was the chief institution of the Jews, their holy of holies, whose original significance was so overlaid with the priestly laws and prohibitions that it had become a hindrance to right. It was a machine in which the life was caught and torn and destroyed. Christ says: "The Sabbath was made for man." So all institutions, all creeds, everything was made, planned and devised for man. The life is the fruit, and if any institution, any rite or form or deed is found to be hampering and hindering the growing life or spirit of man, he wants to cast it off, even as Christ defied the man-made laws of his people when he healed the man with the withered hand.

In his declaration in the supremacy of love, when he foretold that he, the supreme lover of the soul, once lifted up, should draw all men unto himself, he sounded the death knell of the reign of force in the earth and destroyed, by cutting its roots, that headship of man which grows out of the warlike state of human society.

If Christ's speech was silver, his silence was golden. He simply ignores the distinctions of rank, and class, and race, and sex among men. He has nothing to say about manly virtues and womanly virtues, but—"Blessed are the meek," not meek women; "Blessed are the merciful," "the pure in heart." Paul commends the wife to submission to the master

husband, which was the sentence of the world upon woman in his day. But in that gospel which gave her Christ, her lot was enfolded with the germ of that independence and equality of woman with man which is beginning to blossom and bear fruit in the latter half of the nineteenth century.

Christ declared eternal principles. He did not invent them, they were always true. Men make systems good, serving a valuable purpose, but they have had their day and cease to be. If it be urged that the progress of Christianity since Christ's day has often seemed to be backward from his ideal, in reference to the man and the woman, there is but one answer—and that is, that Christianity, as he proclaimed it, soon became mingled with Jewish and Grecian philosophy and received the impress of the Romans and the different peoples that embraced it, yet all the time it was slowly molding the race to its own heavenly pattern, while to-day the principles of Jesus are finding new presentations and confirmations in the scientific spirit of this generation. They are not only in full accord with the revelations of science concerning man's beginning, but when science and religion seek to point out the lines on which the farther advance of the race must be found, they say at once: Love is the fulfilling of the law.

There are two ways of reading history. One way is to get the facts and draw your conclusions from them. The other is to make your case first and search the history of mankind for facts to support it. The latter is the more popular way. These two ways place themselves before me as I endeavor to trace the influence of Christianity on woman's development, or of religion on woman's development. If I could only make up my mind that religion had been her greatest boon or her greatest curse, then the matter of proving either might be easier. When I began research on this subject, my mind was absolutely unprejudiced. I studied the history of the religious life of mankind as I would study any subject. I found religion to be one of the factors in the human problem, like war or like climate. I found also that it was impossible to separate the influence of religion upon woman from its influence upon man. For neither is the man without the woman nor the woman without the man. There is no man's cause that is not woman's, and no woman's cause that is not man's. If religion has been a beneficent influence to man, it has been to woman in like manner, though it could not raise her at once to his level, because it found her below him.

That woman's advancement is something apart from man's is one of the hurtful errors of our day. How our theologians have adjured women to remember the debt of gratitude they owe Christianity! The debt of the race is one, whatever it is. Women were raised only as men were lifted up. Indeed, according to the principle of Christ, the man's debt is the greater, for woman's degradation and misery were caused by man's oppression and surely it is better to be a victim than an oppressor; it is nobler to suffer than to inflict injury.

The fact is that men and women must rise or sink together. It is true

in this matter as in all : The letter killeth, the spirit maketh to live. The letter of religion as contained in bodies of doctrine, in ceremonial laws, in all those things pertaining to the religious life which come with observation, has in all ages been hampering and hindering man's progress, male and female. But the spirit of religion which recognizes religion as the spirit of man and binds it to the infinite Spirit, which acknowledges the obligation of man to God and to his fellows, which brings man finally into spiritual attunement with Him who is neither man nor woman, the Christ of God—this is at once the most perfect flower of man's progress. Of the relation of women to religion as the interpreter of its profoundest truths, there is no time to speak. Of the growing dependence of organized Christianity upon women, there is no need to speak. Her works speak for her.

THE RELIGIOUS TRAINING OF CHILDREN.

BY BROTHER AZARIAS.

The sincere members of all Christian denominations hold religion to be an essential element of education. Education should develop the whole man. Intellect and heart, body and soul, should all be cultivated and fitted to act, each in its own sphere, with most efficiency. The inculcation of piety, reverence and religious doctrine, is of more importance than training in athletic sports or mathematical studies. Moreover, other things being equal, that is the best education which gives man, so to speak, the best orientation; which most clearly defines his relations with society and with his Creator, and points out the way by which he may best attain the end for which he was created.

Neither ancient nor modern philosopher has found a better solution for the enigma of life than is found in religion. Plato could never imagine such a monstrous state of affairs as education without religion. We Christians are no less convinced that religion is as essential to men to-day as it was in the days of Plato. All civilization is rooted in religious worship, has grown out of the practices of religious worship, and has ever been fostered by religious worship. Does not the same word -- cultus -- apply to both ?

We may trace many of our laws and customs to pagan days, but in all that is good in our thinking, in our literature, in our whole education, there is a spirit that was not in the thought, the literature and the education of pagan people. We cannot rid ourselves of it. We cannot ignore it, if we would. The enemies of Christianity in attempting to lay down lines of conduct and establish motives and principles of action to supersede the teachings of the Gospel and the practices of the church, are forced to assume the very principles they would supersede. The Christian spirit has so entered into the acts and feelings and opinions of life that it is impossible to separate it from the purely natural. Christian sentiment, Christian modes of living, Christian opinion may not always be followed, but they are invariably the ultimate criterion -- the final tribunal before which action and expression are tried and judged, and this is especially the case when there is question of the best interests of the child.

Civilization possesses in itself certain elements of disintegration. But in Christianity there is a conservative force that resists all decay. Christian thought, Christian dogma, and Christian morals never grow old, never lose their efficiency with the advance of any community in civilized life. Hence

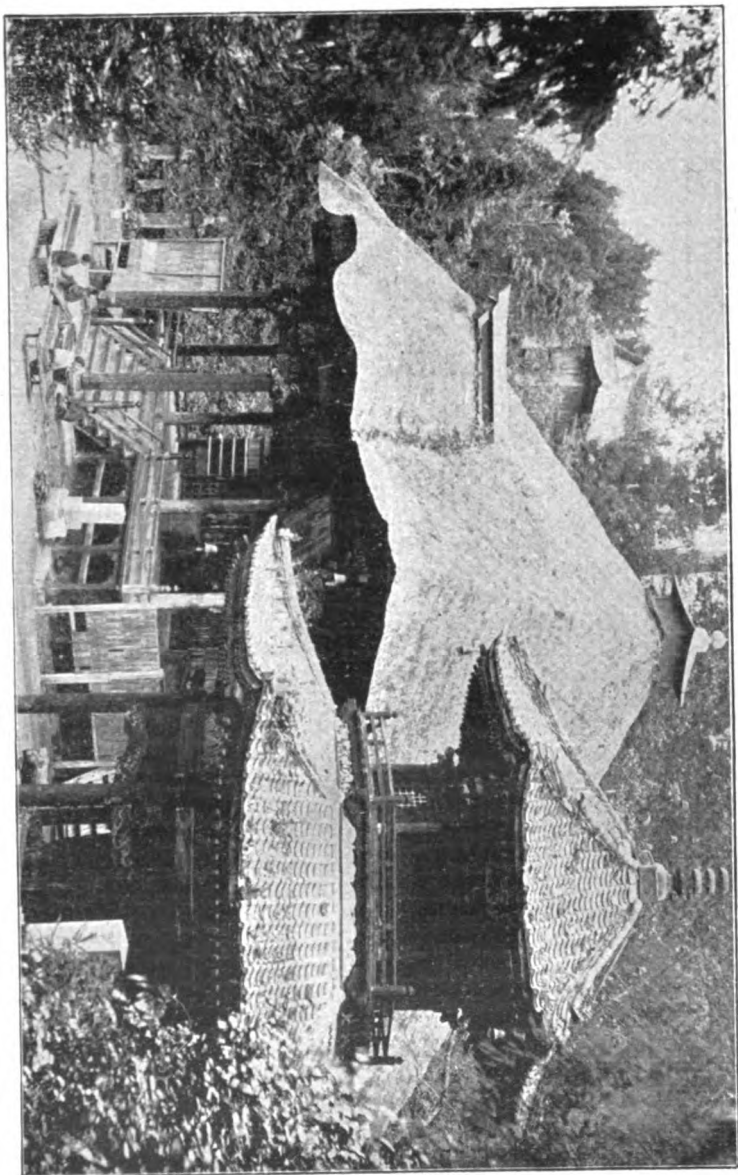
the importance for the conservation of the Christian family of impressing them on the young mind.

"There is," says Mr. Lecky, "but one example of a religion which is not naturally weakened by civilization, and that example is Christianity. But the great characteristic of Christianity, and the great moral proof of its divinity, is that it has been the main source of the moral development of Europe, and that it has discharged this office, not so much by the inculcation of a system of ethics, however pure, as by the assimilating and attractive influence of a perfect ideal. The moral progress of mankind can never cease to be distinctively and intensely Christian, as long as it consists of a gradual approximation to the character of the Christian Founder. There is, indeed, nothing more wonderful in the history of the human race than the way in which the Christian ideal has traversed the lapse of ages, acquiring a new strength and beauty with each advance of civilization, and infusing its beneficent influence into every sphere of thought and action."

Thus it is that our modern civilization has in it a unique element, divine and imperishable in its nature, growing out of its contact with the Christ. That characterizing element, its life, its soul, is Christianity. Individuals may repudiate it, but as a people we are still proud to call ourselves Christians. The teachings and practices of Christianity form an essential part of our education. They are intimately blended with our whole personal life. Christian influence must needs preside over every important act from the cradle to the grave. So the church thinks and she acts accordingly.

M. Renan divides all educational responsibility between the family and the state. He considers the professor competent to instruct in secular knowledge only. The family he regards as the true educator. He asks: "This purity and delicacy of conscience, the basis of all morality, this flower of sentiment which will one day be the charm of man, this intellectual refinement sensitive to the most delicate shades of meaning, where may the child and the youth learn these things? Is it in lectures attentively listened to, or in books learned by heart? Not at all, gentlemen; these things are learned in the atmosphere in which one lives, in the social environment in which one is placed; they are learned through family life, not otherwise. Instruction is given in class, at the lyceum, in the school; education is imparted in the home; the masters here are the mothers, the sisters."

True it is that the state is not competent to form conscience; no less true is it that the family is the great mold of character. The sanctuary of a good home is a child's safest refuge. There he is wrapped in the panoply of a mother's love and a mother's care. This love and this care are the sunshine in which his moral nature grows and blossoms into goodness. The child, the youth blessed with a Christian home in which he sees naught but good example and hears naught but edifying words, has indeed much



A VILLAGE SHINTO TEMPLE.

to be thankful for; it is a boon which the longest life of gratitude can but ill requite.

But what has M. Renan to say to the home in which the father is absorbed in making money and the mother is equally absorbed in spending that money in worldly and frivolous amusements, and the children are abandoned to the care of servants? And what has he to say of the home without the mother? And the home in which example and precept are deleterious to the growth of manly character? And then consider the sunless homes of the poor and the indigent, where the struggle for life is raging with all intensity; consider the home of the workingman, where the father is out from early morning to late at night, and the mother is weighed down with the cares and anxieties of a large family and drudging away all day long at household duties never done. To speak of home education and delicacy of conscience and growth of character among such families and under such conditions were a mockery.

There are others—sincere Christian gentlemen—that would keep religion out of the school while relegating it to the family and the church. The late revered Howard Crosby, in his last published utterance, says: "Religion is too sacred a thing to be committed for its teaching to the public official. It belongs to the fireside and the church." But why should the public official have any voice regarding the teaching of religion? Why should the state dictate what shall or shall not be taught in regard to religion? Let us never lose sight of the fact that the people do not belong to the state, and that the machinery we call the state is the servant of the people, organized to do the will of the people. To the parent belongs the right to educate the child. In the Middle Ages, when certain zealots would compel the children of Jews and Mohammedans to be educated in the Christian religion, St. Thomas answered them thus: "In the days of Constantine and Theodosius Christian bishops like Saints Sylvester and Ambrose would not neglect to advise coercion for the education of the children of pagans were it not repugnant to natural justice. The child belongs to the father; the child ought therefore to remain under the parent's control." And Pius IX. in our own day, 25th of April, 1868, gave out to our bishops the following instructions: "We forbid non-Catholic pupils attending Catholic schools, to be obliged to assist at mass or any other religious exercises. Let them be left to their own discretion." If the parent educates his child himself, all well and good. School laws are not made for the parent who educates his own child. If he does not himself educate the child, it is for him to say who shall replace him in this important function. In making this decision the Christian parent is generally guided by the church. The church is preëminently a teaching power—that teaching power extending chiefly to the formation of character and the development of the supernatural man. Her Divine Founder said: "All power is given to me in heaven and on earth; go ye, therefore, teach all nations." The church holds that, of all periods in the life of man, the

period of childhood and youth, when the heart is plastic and character is shaping, and formative influences leave an indelible impress, is the one in which religion can best mold conduct and best give color to thought; and therefore the church exhorts and encourages the Christian parent to make many and great sacrifices in order to procure a Christian education for his children. It is the natural right of every Christian child to receive this education. It is the natural right and bounden duty of the parent, by the two-fold obligation of the natural law and the divine law, to provide his child with this education. And the right being natural, it is inalienable; being inalienable it is contrary to the fundamental principles of justice to attempt to force upon the child any other form of education, or to hinder the child in the pursuit of this education, or to impose upon the child a system of education that would in the least tend to withdraw him from the light and sweetness of the faith that is his inheritance. "Compulsory education," says the eminent and fair-minded churchman, Cardinal Manning, "without free choice in matters of religion and conscience, is and ever must be unjust and destructive of the moral life of a people." It is a breach of the social pact that underlies all state authority. The pact calls for the protection of rights, not for their violation or usurpation. And so, if the Christian parent would give his child a Christian education, there is no power on earth entitled or privileged to stand between him and the fulfillment of his wish.

But we are told that the child may learn the truths of his religion in Sunday school, and that religion is too sacred a thing for the school-room. Can you imagine an hour or two a week devoted to the most sacred of subjects at all in keeping with the importance of that subject? Can you imagine a child able to realize the power, the beauty, the holiness of religion from the fact that he is required to give only an hour or two out of the whole seven-times-twenty-four hours of the week to learn its truths? Again let us quote the same eminent authority whose words will bear more weight with them than any we could utter: "The heartless talk," says Cardinal Manning, "about teaching and training children in religion by their parents, and at home, and in the evening when parents are worn out by daily toil, or in one day in seven by Sunday school, deserves no serious reply. To sincere common sense it answers itself."

The church, who is, above all, the mother and protectress of the poor, sets her face against any such arrangement, and insists that wherever possible her children—especially her poor children—shall have a religious training. She makes it binding upon the consciences of Christian parents. They therefore have not the right to deprive their children of a Christian education. Believing, as every Christian parent does, that man is created for a supernatural end, that that end can be attained in a Christian community only through a knowledge of Christian truths and the practice of Christian virtues, naught remains for him but to see to it that his child has the advantage of this Christian education, given by teachers who can

inculcate these truths and instil the practice of these virtues. The church alone is competent to pronounce upon the teachers and guarantee their accuracy in the matter of faith and morals. Here is how the Christian Church enters as an essential factor into Christian education.

Religion is sacred, and because it is so sacred a thing it should not be excluded from the school-room. It is not a garment to be donned or doffed at will. It is not something to be folded away carefully as being too precious for daily use. It is rather something to be so woven into the warp and woof of thought and conduct and character, into one's very life, that it becomes a second nature and the guiding principle of all one's actions. Can this be effected by banishing religion from the school room? Make religion cease to be one with the child's thoughts and words and acts—²one with his very nature—at a time when the child's inquisitiveness and intellectual activity are at their highest pitch; cause the child to dispense with all consciousness of the Divine Source of light and truth in his thinking; eliminate from your text-books in history, in literature, in philosophy, the conception of God's providence, of his ways and workings, and you place the child on the way to forget, or ignore, or mayhap deny that there is such a being as God and that his providence is a reality. The child is frequently more logical than the man. If the thought of God, the sense of God's intimate presence everywhere, the holy name of Jesus be eliminated from the child's consciousness and be forbidden his tongue to utter with reverence in prayer during school hours, why may not these things be eliminated outside of school hours? Why not in the family? Why may they not be eliminated altogether? So may the child reason; so has the child reasoned; and therefore does the church seek to impress upon it indelibly the sacred truths of religion in order that they may be to it an ever-present reality.

Not that religion can be imparted as a knowledge of history or grammar is taught. The repetition of the catechism or the reading of the gospel is not religion. Religion is something more subtle, more intimate, more all-pervading. It speaks to head and heart. It is an ever-living presence in the school-room. It is reflected from the pages of one's reading books. It is nourished by the prayers with which one's daily exercises are opened and closed. It controls the affections; it keeps watch over the imagination; it permits to the mind only useful and holy and innocent thoughts; it enables the soul to resist temptation; it guides the conscience; it inspires a horror for sin and a love for virtue.

Then, there are those who, believing in religion and morality, still maintain, in all sincerity, that these things may be divorced in the school-room. Dr. Crosby, in the article already quoted, says: "While I thus oppose the teaching of religion in our public schools, I uphold the teaching of morality there. To say that religion and morality are one is an error. To say that religion is the only true basis of morality is true. But this does not prove that morality cannot be taught without teaching religion." It proves

nothing else. The distinction between religion and morality is fundamental. But, be it remembered, that we are now dealing with Christian children, having Christian fathers and mothers who are desirous of making those children thoroughly Christian. Now, you cannot mold a Christian soul upon a purely ethical training. In practice you cannot separate religion from morality. A code of ethics will classify one's passions, one's vices, one's virtues, one's moral habits and tendencies, but it is quite unable to show how passion may be overcome or virtue acquired. It is only from the revelation of Christianity that we learn the cause of our innate proneness to evil ; it is only in the saving truths of Christianity that we find the meaning and the motive of resisting that tendency. Let us not deceive ourselves ; the morality that is taught apart from religious truth and religious sanction is a delusion.

That purely ethical culture which has in these days been made a religion you cannot make the basis of virtue. Is it virtue to recognize in a vague manner distinctions between right and wrong, or to know what is proper and graceful and becoming in conduct ? By no means. Virtue is made of sterner stuff. The practice of virtue is based upon the dictates of conscience. Conscience has sanctioned in its recognition the fact of a Lawgiver to whom every rational being is responsible for his acts. What sanction has the moral sense as such ? None beyond the constitution of our nature. We are told by the apostles of ethical culture that the supreme law of our being is to live out ourselves in the best and highest sense. But what is best and highest ? If we consult only the tendencies of our poor, feeble, erring human nature, whither will they lead us ? There are many things forbidden by the laws of Christian morality as injurious to the individual and destructive of society, that are looked upon as good by those who have drifted from Christian faith. You may, under certain favorable circumstances, cultivate in the child a sense of self-respect that will preserve it from gross breaches of morality, but you are not thereby implanting virtue in its soul. Now the Christian parent, the Christian teacher, and the Christian clergyman, would see the soul of every child a blooming garden abounding in every Christian virtue. This is the source of all real social and personal progress.

The Christian parent and the Christian Church are convinced that it is only by placing the Christian yoke upon the child in its tender years that the child will afterwards grow up to manhood or womanhood finding that yoke agreeable, and will afterwards persevere in holding all these spiritual truths and practices that make the Christian home and the Christian life a heaven upon earth. This is why Christian parents make so many sacrifices to secure their children a Christian education. This is why you find, the world over, men and women, religious teachers, immolating their lives, their comforts, their homes, their talents, their energies, that they may cause Christian virtues to blossom in the hearts of the little ones confided to them.

We have sought to give not mere individual impressions, but the pro-

found convictions with which Christian parents act when insisting upon giving their children a Christian education. Therefore, sincere Christians, whether Catholic, Lutheran, Baptist or Episcopalian, be they named what they may, can never bring themselves to look with unconcern at any system of education that is calculated to rob their children of the priceless boon of their Christian inheritance.

Every Christian parent is content to know that the school-room in which his child abides is sanctified by the consciousness of our Saviour and Redeemer lighting up the knowledge that child is acquiring, and nourishing his heart with beautiful Christian sentiments—the sense of God's presence within him and about him, and the voice of God speaking to his conscience, and thrilling his soul unto a music with which his whole life shall beat in unison.

THE WORK OF SOCIAL REFORM IN INDIA.

BY B. B. NAGARKAR.

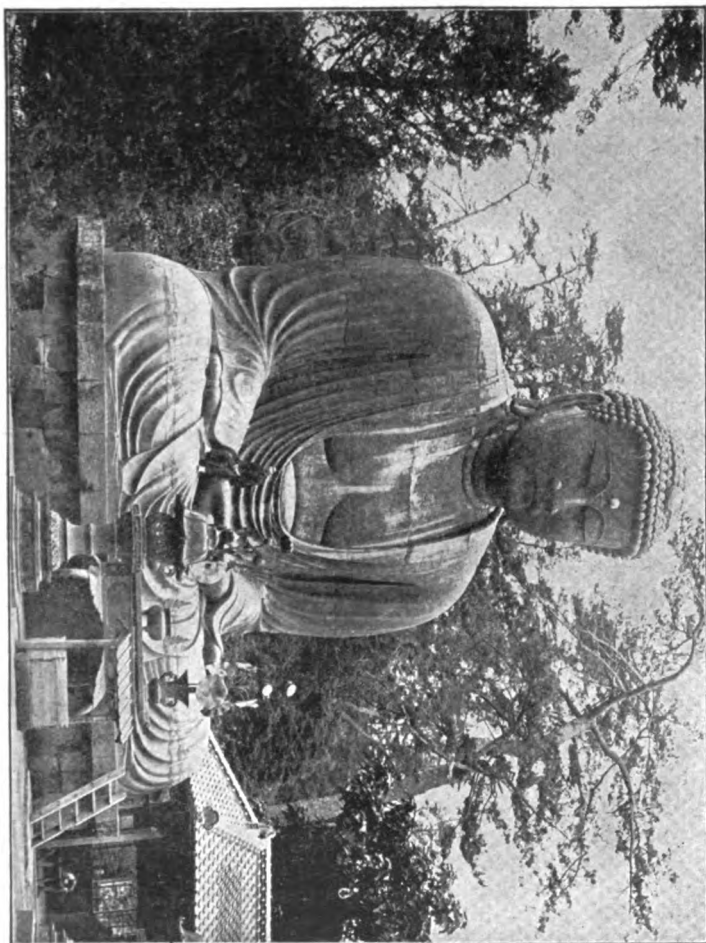
The conquest of India by England is one of the most astounding marvels of modern history. To those who are not acquainted with the social and religious condition of the diverse races that inhabit the vast Indian peninsula, it will always be a matter of great wonder as to how a handful of English people were able to bring under their sway such an extensive continent as Hindustan, separated from England by thousands of miles of deep ocean and lofty mountains. Whatever the circumstances of this so-called conquest were they were no more than the long-standing internal feuds and jealousies—the mutual antipathies and race-feelings—between caste and caste, creed and creed, and community and community, that have been thrown together in the land of India. The victory of the British—if victory it can be called—was mainly due to the internal quarrels and dissensions that had been going on for ages past between the conflicting and contending elements of the Indian population. Centuries ago, when such a miserable state of local division and alienation did not exist in India, or at any rate had not reached any appreciable degree, the Hindus did make a brave and successful stand against powerful armies of fierce and warlike tribes that led invasion after invasion against the holy home of the Hindu nation. Thus it was that from time to time hordes of fierce Bactrians, Greeks, Persians, and Afghans were warded off by the united armies of the ancient Hindus. Time was when the social, political and religious institutions of the Aryans in India were in their pristine purity, and when as a result of these noble institutions the people were in the enjoyment of undisturbed unity, and so long as this happy state of things continued the Hindus enjoyed the blessings of freedom and liberty. But time is the great destroyer of everything; what has withstood the withering influences of that arch enemy of every earthly glory and greatness! As the people of India became faithless to their ancestral institutions, they fell in the scale of nations.

At first they fell a prey to one foreign power and then to another, and then again to a third, and so on, each time degeneration doing the work of division, and division in its own turn doing the ghastly work of further degeneration. About two hundred years ago this fatal process reached its lowest degree, and India was reduced to a state of deadly division and complete confusion. Internecine wars stormed the country, and the various native and foreign races then living in India tried to tear each other to pieces! It was a state of complete anarchy, and no one could fathom what was to come out of this universal chaos.

At this critical juncture of time there appeared on the scene a distant power from beyond the ocean. No one had heard or known anything of it. The white-faced sahib was then a sheer novelty to the people of India. To them in those days a white-faced biped animal was synonymous with a representative of the race of monkeys, and even to this day in such parts of India as have not been penetrated by the rays of education or civilization, ignorant people in a somewhat serious sense do believe that the white-faced European is perhaps a descendant of apes and monkeys! For aught I know, the ever-shifting, ever-changing, novelty-hunting philosophies of the occult world, and the occult laws of spirit presence and spirit presentiment in your part of the globe may some day be able to find out that these simple and unsophisticated people had a glimpse of the "Descent of Man" according to Darwin. Whatever it may be, no one could ever have dreamed that the people of England would ever stand a chance of wielding supreme power over the Indian peninsula. At first the English came to India as mere shopkeepers. Not long after they rose to be the keepers of the country, and ultimately they were raised to be the rulers of the Indian empire. In all this there was the hand of God. It was no earthly power that transferred the supreme sovereignty of Hindustan into the hands of the people of Great Britain. Through the lethargic sleep of centuries the people of India had gone on degenerating. Long and wearisome wars with the surrounding countries had enervated them; the persistent cruelty, relentless tyranny and ceaseless persecution of their fanatic invaders had rendered them weak and feeble even to subjection, and a strange change had come over the entire face of the nation.

The glory of their ancient religion, the purity of their social institutions and the strength of their political constitution had all been eclipsed for the time being by a thick and heavy cloud of decay and decrepitude. For a long time past the country had been suffering from a number of social evils, such as wicked priestcraft, low superstition, degrading rites and ceremonies and demoralizing customs and observances. It was indeed a pitiable and pitiful condition to be in. The children of God in the holy Aryavarta, the descendants of the noble Rishis, were in deep travail. Their deep wailing and lamentation had pierced the heavens, and the Lord of Love and Mercy was moved with compassion for them. He yearned to help them, to raise them, to restore them to their former glory and greatness; but he saw that in the country itself there was no force or power that he could use as an instrument to work out his divine providence. The powers that were and long had been in the country had all grown too weak and effete to achieve the reform and regeneration of India. It was for this purpose that an entirely alien and outside power was brought in. Thus you will perceive that the advent of the British in India was a matter of necessity, and, therefore, it may be considered as fully providential.

It is not to be supposed that this change of sovereignty from the eastern



BRONZE DABUTSU AT KAMAKURA, JAPAN.

to the western hands was accomplished without any bloodshed or loss of life. Even the very change in its process introduced new elements of discord and disunion, but when the change was completed and the balance of power established, an entirely new era was opened up on the field of Indian social and political life. This transfer of power into the hands of your English cousins has cost us a most heavy and crushing price. In one sense, it took away our liberty; it deprived us, and has been ever since depriving us, of some of our noblest pieces of ancient art and antiquity which have been brought over to England for the purpose of adornment of, and exhibition in, English museums and art galleries.

At one time it took away from the country untold amounts of wealth and jewelry, and since then a constant, ceaseless stream of money has been flowing from India into England. The cost, indeed, has been heavy, far too heavy, but the return, too, has been inestimable. We have paid in gold and silver, but we have received in exchange what gold and silver can never give or take away—for the English rule has bestowed upon us the inestimable boon of knowledge and enlightenment. And knowledge is a power. It is with this power that we shall measure the motives of the English rule. The time will come, as it must come, when if our English rulers should happen to rule India in a selfish, unjust and partial manner, with this same weapon of knowledge we shall compel them to withhold their power over us. But I must say that the educated natives of India have too great a confidence in the good sense and honesty of our rulers ever to apprehend any such calamity.

Our Anglo-Saxon rulers brought with them their high civilization, their improved methods of education, and their general enlightenment. We had been in darkness and had well-nigh forgotten our bright and glorious past. But a new era dawned upon us. New thoughts, new ideas, new notions began to flash upon us one after another. We were rudely roused from our long sleep of ignorance and self-forgetfulness. The old and the new met face to face. We felt that the old could not stand in the presence of the new. The old we began to see in the light of the new, and we soon learned to feel that our country and society had been for a long time suffering from a number of social evils, from the errors of ignorance and from the evils of superstition. Thus we began to bestir ourselves in the way of remedying our social organization. Such, then, were the occasion and the origin of the work of social reform in India.

Before I proceed further, I must tell you that the work of reform in India has a two-fold aspect. In the first place we have to revive many of our ancient religious and social institutions. Through ages of ignorance they have been lost to us, and what we need to do in regard to these institutions is to bring them to life again.

So far as religious progress and spiritual culture are concerned we have little or nothing to learn from the West—beyond your compact and advanced

methods of combination, coöperation and organization. This branch of reform I style as reform by revisal. In the second place, we have to receive some of your western institutions. These are mostly political, industrial and educational; a few social. But in every case the process is a composite one. For what we are to revive we have often to remodel, and what we have to receive we have often to recast. Hence our motto in every department of reform is, "Adapt before you adopt." I shall now proceed to indicate to you some of the social reforms that we have been trying to effect in our country.

THE ABOLITION OF CASTE. What is this Hindu institution of caste? In the social dictionary of India "caste" is a most difficult word for you to understand. Caste may be defined as the classification of a society on the basis of birth and parentage. For example, the son or daughter of a priest must always belong to the caste of priests or Brahmins, even though he or she may never choose to follow their ancestral occupation. Those who are born in the family of soldiers belong to the soldier caste, though they may never prefer to go on butchering men. Thus the son of a grocer is born to be called a grocer, and the son of a shoemaker is fated to be called a shoemaker. Originally there were only four castes—the Brahman, or the priest; Kihateiya, or the soldier; Vaishya, or the merchant; and Shudra, or the serf. And these four ancient castes were not based on birth, but on occupation or profession. In ancient India, the children of Brahman parents often took to a martial occupation, while the sons of a soldier were quite free to choose a peaceful occupation if they liked. But in modern India, by a strange process, the original four castes have been multiplied to no end, and have been fixed most hard and fast. Now you find perhaps as many castes as there are occupations. There is a regular scale and a grade. You have the tailor caste and the tinker caste, the blacksmith caste and the goldsmith caste, the milkman caste and the carpenter caste, the groom caste and the sweeper caste. The operation of caste may be said to be confined principally to matters of food and drink, matrimony and adoption, the performance of certain religious rites and ceremonies.

Each caste has its own code of laws and its own system of observances. They will eat with some, but not with others. The higher ones will not so much as touch the lower ones. Inter-marriages are strictly prohibited. Why, the proud and haughty Brahman will not deign to bear the shadow of a Shudra or low caste. In the West you have social classes; we in India have "castes." But remember that "classes" with you are a purely social institution, having no religious sanction. "Castes" with us are essentially a religious institution, based on the accident of birth and parentage. With a view to illustrate the difference between "classes" and "castes," I may say that in western countries the lines of social division are parallel but horizontal, and, therefore, range in the social strata one above another. In India, these lines are perpendicular, and, therefore, run from the top

to the bottom of the body social, dividing and separating one social strata from every other. The former arrangement is a source of strength and support, and the latter a source of alienation and weakness. Perhaps at one time in the history of India when the condition of things was entirely different and when the number of these castes was not so large, nor their nature so rigid as now, the institution of caste did serve a high purpose; but now it is long, too long, since that social condition underwent a change. Under those ancient social and political environments of India the institution of caste was greatly helpful, in centralizing and transmitting professional knowledge of arts and occupations, as also in grouping, binding together and preserving intact the various guilds and artisan communities. But centuries ago that social and political environment ceased to exist, while the mischievous machinery of caste continues in full swing up to this day. Caste in India has divided the mass of Hindu society into innumerable classes and cliques. It has created a spirit of extreme exclusiveness; it has crowded and killed legitimate ambition, healthy enterprise and combined adventure. It has fostered envy and jealousy between class and class, and set one community against another.

It is an unmitigated evil and the veriest social and national curse. Much of our national and domestic degradation is due to this pernicious caste system. Young India has been fully convinced that if the Hindu nation is once more to rise to its former glory and greatness, this dogma of caste must be put down. The artificial restrictions and the unjust—nay, in many cases, inhuman and unhuman—distinctions of caste must be abolished. Therefore, the first item on the program of social reform in India is the abolition of caste and furtherance of free and brotherly intercourse between class and class, as also between individual and individual, irrespective of the accident of his birth and parentage, but mainly on the recognition of his moral worth and goodness of heart.

Freedom of intermarriage, that is, marriage between the members of two different castes, is not allowed in India. The code of caste rules does not sanction any such unions under any circumstances. Necessarily, therefore, they have been marrying and marrying for hundreds of years within the pale of their own caste. Now, many castes and their subsections are so small that they are no larger than mere handfuls of families. These marriages within such narrow circles not only prevent the natural and healthy flow of fellow-feeling between the members of different classes, but, according to the law of evolution, as now fully demonstrated, bring on the degeneration of the race. The progeny of such parents go on degenerating physically and mentally, and, therefore, there should be a certain amount of freedom for intermarriage. It is evident that this question of intermarriage is easily solved by the abolition of caste.

PREVENTION OF INFANT MARRIAGE. Among the higher classes of Hindus it is quite customary to have their children married when they are as

young as seven or eight, in cases not very infrequent as young as four and five.

Evidently these marriages are not real marriages—they are mere betrothals; but, so far as inviolability is concerned, they are no less binding upon the innocent parties than actual consummation of marriage. Parties thus wedded together at an age when they are utterly incapable of understanding the relations between man and woman, and without their consent, are united with each other for life, and cannot at any time be separated from each other even by law, for the Hindu law does not admit of any divorce. This is hard and cruel. It often happens that infants that are thus married together do not grow in love. When they come of age they come to dislike each other, and then begins the misery of their existence. They perhaps hate each other, and yet they are expected to live together by law, by usage, and by social sentiment. You can picture to yourselves the untold misery of such unhappy pairs. Happily man is a creature of habits, and providence has so arranged that, generally speaking, we come to tolerate, if not to like, whatever our lot is cast in with. But even if it were only a question of likes and dislikes, there is a large number of young couples in India that happen to draw nothing but blanks in this lottery of infant marriage. In addition to this serious evil, there are other evils more pernicious in their effects connected with infant marriage. They are physical and intellectual decay and degeneracy of the individual and the race, loss of individual independence at a very early period of life, when youths of either sex should be free to acquire knowledge and work out their own place and position in the world, consequently penury and poverty of the race, and latterly the utterly hollow and unmeaning character imposed upon the sacred sacrament of marriage. These constitute only a few of the glaring evils of Hindu infant marriage. On the score of all these, the system of Hindu infant marriage stands condemned, and it is the aim of every social reformer in India to suppress this degrading system. Along with the spread of education, the public opinion of the country is being steadily educated, and, at least among the enlightened classes, infant marriages at the age of four and five are simply held up to ridicule. The age on an average is being raised to twelve and fourteen, but nothing short of sixteen as the minimum for girls and eighteen for boys would satisfy the requirements of the case. Our highest ideal is to secure the best measure possible, but where the peculiar traditions, customs, and sentiments of the people cannot give us the best, we have, for the time being, to be satisfied with the next best, and then again keep on demanding a higher standard.

THE MARRIAGE LAWS IN GENERAL. The Hindu marriage laws and customs were formulated and systematized in the most ancient of times, and viewed under the light of modern times and western thought they would require in many cases considerable radical reform and recasting. For instance, why should women in India be compelled to marry? Why should

they not be allowed to choose or refuse matrimony just as women in western countries are? Why should bigamy or polygamy be allowed by Hindu law? Is it not the highest piece of injustice that while woman is allowed to marry but once, man is allowed (by law) to marry two or more than two wives at the same time? Why should the law in India not allow divorce under any circumstances? Why should a woman not be allowed to have (within the lifetime of her husband) her own personal property over which he should have no right or control? These and similar problems are the problems that relate to a thorough reform of the marriage laws in India. But situated as we are at present, society is not ripe even for a calm and dispassionate discussion on these—much less then for any acceptance of them, even in a qualified or modified form. However, in the distant future, people in India will have to face these problems. They cannot avoid them forever. But as my time is extremely limited, you will pardon me if I avoid them on this occasion.

WIDOW MARRIAGE. You will be surprised to hear that Hindu widows from among the higher castes are not allowed to marry again. I can understand this restriction in the case of women who have reached a certain limit of advanced age, though in this country it is considered to be in perfect accord with social usage even for a widow of three-score and five to be on the lookout for a husband, especially if he be a man of substance. But certainly you can never comprehend what diabolical offenses a child widow of the tender age of ten or twelve can have committed that she should be cut away from all marital ties and be compelled to pass the remaining days of her life, however long they may be, in perfect loneliness and seclusion. Even the very idea is sheer barbarism and inhumanity. Far be it from me to convey to you, even by implication, that the Hindu home is necessarily a place of misery and discord, or that true happiness is a thing never to be found there. Banish any such idea if it should have unwittingly taken possession of your minds.

Happiness is not to be confounded with palatial dwellings, gorgeously fitted with soft seats and yielding sofas, with magnificent costumes, with gay balls or giddy dancing parties, nor with noisy revelries or drinking bouts and card tables; and as often, if not oftener, in that distant lotus land, as in your own beloved land of liberty, you will come across a young and blooming wife in the first flush of impetuous youth, who, when suddenly smitten with the death of the lord of her life, at once takes to the pure and spotless garb of a poor widow, and with devout resignation awaits for the call from above to pass into the land which knows no parting or separation. But these are cases of those who are capable of thought and feeling. What sentiment of devoted love can you expect from a girl of twelve or fourteen whose ideas are so simple and artless and whose mind still lingers at skipping and doll-making? What sense and reason is there in expecting her to remain in that condition of forced, artificial, lifelong widowhood? Oh, the lot of such child-widows! How shall I depict their mental misery and suf-

fering? Language fails and imagination is baffled at the task. Cruel fate — if there be any such power — has already reduced them to the condition of widows, and the heartless, pitiless customs of the country barbarously shave them of their beautiful hair, divest them of every ornament or adornment, confine them to loneliness and seclusion — nay, teach people to hate and avoid them as objects indicating something supremely ominous and inauspicious. Like bats and owls, on all occasions of mirth and merriment they must confine themselves to their dark cells and close chambers. The unfortunate Hindu widow is often the drudge in the family; every worry and all work that no one in the family will ever do is heaped on her head, and yet the terrible mother-in-law — the mother-in-law in every country is the same execrable and inexorable character — will almost four times in the hour visit her with cutting taunts and sweeping curses. No wonder that these poor forlorn and persecuted widows often drown themselves in an adjacent pool or a well or make a quietus to their life by draining the poison cup. After this I need hardly say that the much-needed reform in this matter is the introduction of widow marriages.

The Hindu social reformer seeks to introduce the practice of allowing such widows to marry again. As long ago as fifty years one of our great pundits raised this question, and fought it out in central and northern India with the orthodox Brahmans. The same work and in a similar spirit was carried out in Bengal and northern India by the late Ishwar Ch. V. Sagar of Calcutta, who died only two years ago. These two brave souls were the Luther and Knox of India. Their cause has been espoused by many others, and until to-day perhaps about 200 widow marriages have been celebrated in India. The orthodox Hindus as yet have not begun to entertain this branch of reform with any degree of favor, and so anyone who marries a widow is put under a social ban. He is excommunicated, that is, no one will dine with him, or entertain any idea of intermarriage with his children or descendants. In spite of these difficulties the cause of widow marriage is daily gaining strength both in opinion and adherence.

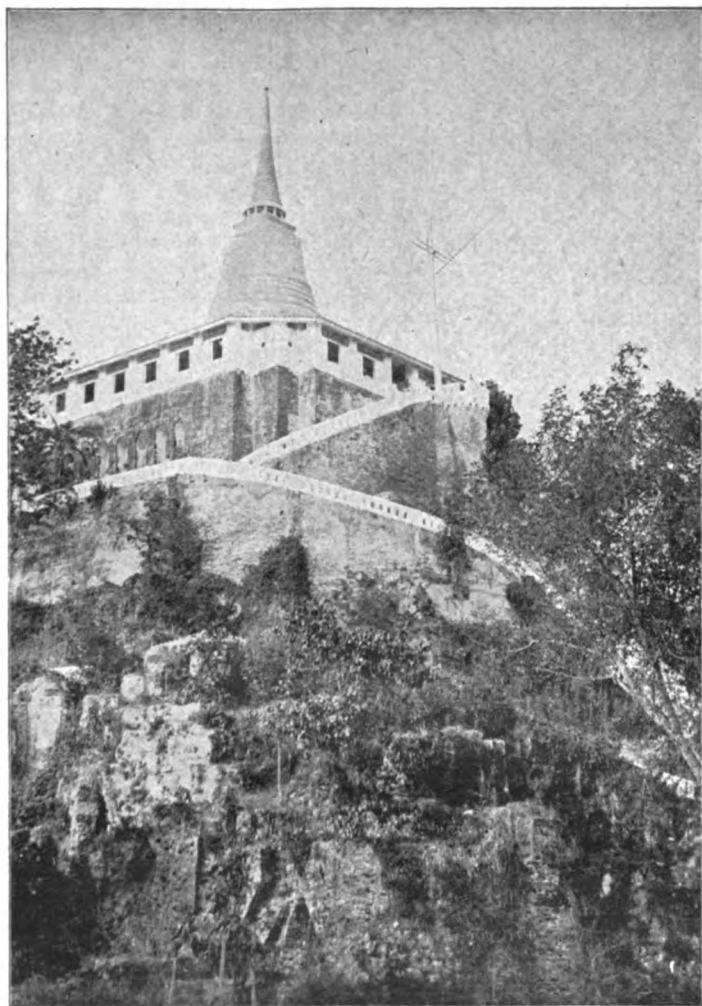
THE POSITION OF WOMAN. A great many reforms in the Hindu social and domestic life cannot be effected until and unless the question as to what position does a woman occupy with reference to man is solved and settled. Is she to be recognized as man's superior, his equal or his inferior? The entire problem of Hindu reform hinges on the position that people in India will eventually ascribe to their women. The question of her position is yet a vexed question in such advanced countries as England and Scotland. Here in your own country of the States you have, I presume to think, given her a superior place in what you call the social circle, and a place of full equality in the paths and provinces of ordinary life. Both enjoy the same, or nearly the same, rights and privileges. In India it is entirely different. The Hindu lawgivers were all men, and, whatever others may say about them, I must say that in this one particular respect, viz., that of giving

woman her own place in society, they were very partial and short-sighted men. They have given her quite a secondary place. In Indian dramas, poems and romances you may in many places find woman spoken of as the "goddess" of the house and the "deity of the palace," but that is no more than a poet's conceit, and indicates a state of things that long, long ago used to be rather than at present is.

For every such passage you will find other passages in which the readers are treated with terse dissertations and scattering lampoons on the so-called innate dark character of woman. The entire thought of the country one finds saturated with this idea. The Hindu hails the birth of a son with noisy demonstrations of joy and feasting; that of a female child as the advent of something that he would most gladly avoid if he could. The bias begins here at her very birth. Whatever may be the rationale of this state of things no part of the program of Hindu social reform can ever be successfully carried out until woman is recognized as man's equal, his companion and co-worker in every part of life; not his handmaid, a tool or an instrument in his hand, a puppet or a plaything, fit only for the hours of amusement and recreation. To me the work of social reform in India means a full recognition of woman's position. The education and enlightenment of women, granting to them liberty and freedom to move about freely, to think and act for themselves, liberating them from the prisons of long-locked zenana, extending to them the same rights and privileges, are some of the grandest problems of Hindu social reform. All these depend on the solution of the above mentioned problem of the position of women in India.

The masses or the common people in India are very ignorant and quite uneducated. The farmer, the laborer, the workman and the artisan does not know how to read or write; he is not able to sign his own name. They do not understand their own rights. They are custom-bound and priest-ridden. From times past the priestly class has been the keeper and the custodian of the temple of knowledge, and they have sedulously kept the lower class in ignorance and intellectual slavery. Social reform does not mean the education and elevation of the upper few only; it means inspiring the whole country, men and women, high and low, from every creed and class, with right motives to live and act. The working classes need to be taught in many cases the very rudiments of knowledge. Night schools for them and day schools for their children are badly wanted.

Government is doing much, but how much can you expect from government, especially when that government is a foreign one, and therefore has always to think of maintaining itself and keeping its prestige among foreign people? It is here that the active benevolence of such free people as yourselves is needed. In educating our masses and in extending enlightenment to our women you can do much. Every year you are lavishing—I shall not say wasting—mints of money on your so-called foreign missions and missionaries sent out, as you think, to carry the Bible and its salvation to the



**PHOO KHAN THONG OR GOLDEN MOUNT, WITH THE PAGODA ON ITS
SUMMIT, BANGKOK, SIAM.**

"heathen Hindu," and thus to save him! Aye, to save him. Your poor peasants, your earnest women, and your generous millionaires raise millions of dollars every year to be spent on foreign missions. Little, how little, do you ever dream that your money is expended in spreading abroad nothing but Christian dogmatism and Christian bigotry, Christian pride and Christian exclusiveness. I entreat you to spend at least one-tenth of all this vast fortune on sending out to our country unsectarian, broad-learned missionaries that will spend all their efforts and energies in educating our women, our men, and our masses. Educate. Educate them first, and they will understand Christ much better than they would do by being "converted" to the narrow creed of canting Christendom.

The difficulties of social reformers in India are manifold. Their work is most arduous. The work of engrafting on the rising Hindu mind the ideals of a material civilization, such as yours, without taking in its agnostic or atheistic tendencies, is a task peculiarly difficult to accomplish. Reforms based on utilitarian and purely secular principles can never take a permanent hold on the mind of a race that has been essentially spiritual in all its career and history. Those who have tried to do so have failed. The Brahmo-Somaj, or the Church of Indian Theism, has always advocated the cause of reform, and has always been the pioneer in every reform movement. In laying the foundations of a new and reformed society the Brahmo-Somaj has established every reform as a fundamental principle which must be accepted before anyone can consistently belong to its organization.

Acting on the model of ancient Hindu society, we have so proceeded that our social institutions may secure our religious principles, while those principles regulate and establish every reform on a safe and permanent footing.

Social reform merely as such has no vitality in our land. It may influence here and there an individual; it cannot rear a society or sway a community. Recognizing this secret, the religion of the Brahmo-Somaj has, from its very birth, been the foremost to proclaim a crusade against every social evil in our country. The ruthless, heartless practice of suttee, or the burning of Hindu widows on the funeral pile of their husband, was abolished through the instrumentality of the great Raja, Ram Mohun Roy. His successors have all been social reformers as much as religious reformers. In the heart of the Brahmo-Somaj you find no caste, no image worship. We have abolished early marriage, and helped the cause of widow's marriage. We have promoted intermarriage; we fought for and obtained a law from the British government to legalize marriages between the representatives of any castes and any creeds. The Brahmos have been great educators. They have started schools and colleges, societies and seminaries, not only for boys and young men, but for girls and young women. In the Brahmo community you will find hundreds of young ladies who combine in their education the acquirements of the East and the West; Oriental reserve and

modesty with Occidental culture and refinement. Many of our young ladies have taken degrees in arts and sciences in Indian universities. The religion of the Brahmo-Somaj is essentially a religion of life — the living and life-giving religion of love to God and love to man. Its corner-stones are the fatherhood of God, the brotherhood of man and the sisterhood of woman. We uphold reform in religion and religion in reform. While we advocate that every religion needs to be reformed, we also most firmly hold that every reform, in order that it may be a living and lasting power for good, needs to be based on religion,

These are the lines of our work. We have been working out the most intricate problems of Hindu social reform on these lines. We know our work is hard, but at the same time we know that the Almighty God, the Father of nations, will not forsake us; only we must be faithful to him, his guiding spirit. And now, my brethren and sisters in America, God has made you a free people. Liberty, equality and fraternity are the guiding words that you have pinned on your banner of progress and advancement. In the name of that liberty of thought and action for the sake of which your noble forefathers forsook their ancestral homes in far-off Europe, in the name of that equality of peace and position which you so much prize and which you so nobly exemplify in all your social and national institutions, I entreat you, my beloved American brothers and sisters, to grant us your blessings and good wishes, to give us your earnest advice and active coöperation in the realization of the social, political and religious aspirations of young India. God has given you a mission. Even now he is enacting through your instrumentality most marvelous events. Read his holy will through these events, and extend to young India the right hand of holy fellowship and universal brotherhood.

THE EIGHTH DAY.

THE SYMPATHY OF RELIGIONS.

BY THOMAS WENTWORTH HIGGINSON, OF CAMBRIDGE, MASS.

The first Parliament of Religions in this country may be said to have been simultaneous with the nation's birth. When in 1788 the Constitution of the United States was adopted, and a commemorative procession of five thousand people took place in Philadelphia, then the seat of government, a place in the triumphal march was assigned to the clergy; and the Jewish rabbi of the city walked between two Christian ministers, to show that the new republic was founded on religious toleration. It seems strange that no historical painter, up to this time, has selected for his theme that fine incident. It should have been perpetuated in art, like the Landing of the Pilgrims, or Washington crossing the Delaware. And side by side with it might well be painted the twin event which occurred nearly a hundred years later, in a Mohammedan country, when in 1875, Ismail Pacha, then Khedive of Egypt, celebrating by a procession of two hundred thousand people the obsequies of his beloved and only daughter, placed the Mohammedan priests and Christian missionaries together in the procession, on the avowed ground that they served the same God, and that he desired for his daughter's soul the prayers of all.

During the interval between those two great symbolic acts, the world of thought was revolutionized by modern science, and the very fact of religion, the very existence of a Divine Power, was for a time questioned. Science rose, like the caged Afreet in the Arabian story, and filled the sky. Then, more powerful than the Afreet, it accepted its own limitations and achieved its greatest triumph in voluntarily reducing its claims. Supposed by many to have dethroned religion forever, it now offers to dethrone itself and to yield place to imaginative aspiration—a world outside of science—as its superior. This was done most conclusively when Professor Tyndall, at the close of his Belfast address, uttered that fine statement, by which he will perhaps be longest remembered, that religion belongs not to the *knowing* powers of man, but to his *creative* powers. It was an epoch-making sentence. If knowing is to be the only religious standard, there is no middle ground between the spiritual despair of the mere agnostic, and the utter merging of one's individual reason in some great, organized authoritative church—the Roman Catholic, the Greek Catholic, the Mohammedan, the Buddhist. But if human aspiration, or, in

other words, man's creative imagination is to be the standard, the humblest individual thinker may retain the essence of religion, and may moreover, have not only one of these vast faiths, but all of them at his side. Each of them alone is partial, limited, unsatisfying; it takes all of them together to represent the *semper, ubique et ab omnibus*.

Among all these vast structures of spiritual organization there is a sympathy. It lies not in what they know, for they are alike, in a scientific sense, in knowing nothing. Their point of sympathy lies in what they have sublimely created through longing imagination. In all these faiths are the same alloy of human superstition; the same fables of miracle and prophecy, the same signs and wonders, the same preternatural births and resurrections. In point of knowledge, all are helpless; in point of credulity, all puerile; in point of aspiration, all sublime. All seek after God, if haply they might find him. All, moreover, look around for some human life, more exalted than the rest, which may be taken as God's highest earthly reflection. Terror leads them to imagine demons, hungry to destroy, but hope creates for them redeemers mighty to save. Buddha, the prince, steps from his station; Jesus, the carpenter's son, from his; and both give their lives for the service of man. That the good thus prevails above the evil is what makes religion, even the conventional and established religion, a step forward, not backward, in the history of man.

Every great mediæval structure in Christian Europe recalls in its architecture the extremes of hope and fear. Above the main doors of the Cathedral of Nôtre Dame, in Paris, strange figures imprisoned by one arm in the stone strive with agonized faces to get out; devils sit upon wicked kings and priests; after the last judgment, demons like monkeys hurry the troop of condemned, still including kings and priests, away. Yet Nature triumphed over all these terrors, and I remember that, between the horns of one of the chief devils, while I observed it, a swallow had built its nest and twittered securely. And not only did humbler nature thus triumph beneath the free air, but within the church the beautiful face of Jesus showed the victory of man over his fears. In the same way a recent English traveler in Thibet, after describing an idol-room, filled with pictures of battles between hideous fiends and equally hideous gods, many-headed and many-armed, says: "But among all these repulsive faces of degraded type, distorted with evil passions, we saw in striking contrast here and there an image of the contemplative Buddha, with beautiful, calm features, pure and pitiful, such as they have been handed down by painting and sculpture for two thousand years, and which the llamas (priests), with all their perverted imagination, have never ventured to change when designing an idol of the great incarnation."¹

The need of this high exercise of the imagination is shown even by the regrets of those, who, in their devotion to pure science, are least willing to share it. The penalties of a total alienation from the religious life of the

¹ "Where Three Empires Meet," by E. F. Knight. London, Longmans, 1893.

world are perhaps severer than even those of superstition. I know a woman who, passing in early childhood from the gentleness of a Roman Catholic convent to a severely Evangelical boarding-school, recalls distinctly how she used in her room to light matches and smell of the sulphur, in order to get used to what she supposed to be her doom. Time and the grace of God, as she thought, saved her from such terrors at last; but what chance of removal has the gloom of the sincere agnostic of the Clifford or Amberley type, who looks out upon a universe impoverished by the death of Deity? The pure and high-minded Clifford said: "We have seen the spring sun shine out of an empty heaven upon a soulless earth, and we have felt with utter loneliness that the Great Companion was dead." "In giving it up" [the belief in God and in immortality] wrote Viscount Amberley—whom I knew in his generous and enthusiastic youth, with that equally high-minded and more gifted wife, both so soon to be removed by death,—“we are resigning a balm for the wounded spirit, for which it would be hard to find an equivalent in all the repertoires of science and in all the treasures of philosophy.” It is in escaping this dire tragedy, in believing that what we cease to hold by knowledge we can at least retain by aspiration—that the sympathy of religions comes in to help us.

We shall find him, if we find him at all, individually; by opening each for himself the barrier between the created and the Creator. If supernatural infallibility is gone forever, there remain what Stuart Mill called, with grander baptism, supernatural hopes. It is the essence of a hope that it cannot be formulated or organized or made subject or conditional on the hope of another. All the vast mechanism of any scheme of salvation or religious hierarchy becomes powerless and insignificant beside the hope in a single human soul. Losing the support of any organized human faith, we become possessed of that which all faiths collectively seek. Their joint fellowship gives more than the loss of any single fellowship takes away. We are all engaged in that magnificent work described in the Buddhist Dhammapada or Path of Light: "Make thyself an island; work hard, be wise." If each could but make himself an island, there would yet appear at last, above these waves of despair or doubt, a continent fairer than Columbus won.

The Jewish congregations in Baltimore were the first to contribute for the education of the freedmen; the Buddhist temple, in San Francisco, was the first edifice of that city draped in mourning after the murder of President Lincoln; the Parsees of the East sent contributions to the Sanitary Commission. The great religions of the world are but larger sects; they come together, like the lesser sects, for works of benevolence; they share the same aspirations; and every step in the progress of each brings it nearer to all the rest. For most of us in America, the door out of superstition and sin may be called Christianity; that is our historical name for it; it is the accident of a birthplace. But other nations find other outlets; they must



TAOIST MENDICANT.

**TO RAISE FUNDS FOR THE REPAIRING OF HIS TEMPLE THIS TAOIST PRIEST HAS RUN A SKEWER
THROUGH HIS CHEEK, AND VOWED NOT TO TAKE IT OUT UNTIL
HIS PURPOSE WAS ACCOMPLISHED.**

pass through their own doors, not through ours; and all will come at last upon the broad ground of God's providing, which bears no man's name.

If one insists on being *exclusive*, where shall he find a home? What hold has any Protestant sect among us on a thoughtful mind? They are too little, too new, too inconsistent, too feeble. What are these children of a day compared with that magnificent Church of Rome, which counts its years by centuries, and its votaries by millions, and its martyrs by myriads; with kings for confessors and nations for converts; carrying to all the earth one Lord, one faith, one baptism, and claiming for itself no less title than the Catholic, the Universal? Yet in conversing with Catholics one is again repelled by the comparative juvenility, and modernness, and scanty numbers of their church. It claims to be elder brother of our little sects, doubtless, and seems to have most of the family fortune. But the whole fortune is so small! and even the elder brother is so young! The Romanist himself ignores traditions more vast than his own, antiquity more remote, a literature of piety more grand. His temple suffocates; give us a shrine still wider; something than this Catholicism more catholic; not the Church of Rome, but of God and Man; a Pantheon, not a Parthenon; the true *semper, ubique, et ab omnibus*; the Religion of the Ages, Natural Religion.

I was once in a Portuguese cathedral when, after the three days of mourning, in Holy Week, came the final day of Hallelujah. The great church had looked dim and sad, with the innumerable windows closely curtained, since the moment when the symbolical bier of Jesus was borne to its symbolical tomb beneath the high altar, while the three mystic candles blazed above it. There had been agony and beating of cheeks in the darkness, while ghostly processions moved through the aisles, and fearful transparencies were unrolled from the pulpit. The priests kneeled in gorgeous robes, chanting, with their heads resting on the altar steps; the multitude hung expectant on their words. Suddenly burst forth a new chant, "*Gloria in Excelsis!*" In that instant every curtain was rolled aside, the cathedral was bathed in glory, the organs clashed, the bells chimed, flowers were thrown from the galleries, little birds were let loose, friends embraced and greeted one another, and we looked down upon a tumultuous sea of faces, all floating in a sunlit haze. And yet, I thought, the whole of this sublime transformation consisted in letting in the light of day! These priests and attendants, each stationed at his post, had only removed the darkness they themselves had made. Unveil these darkened windows, but remove also these darkening walls; this temple itself is but a lingering shadow of that gloom. Instead of its stifling incense, give us God's pure air, and teach us that the broadest religion is the best.

THE HISTORIC CHRIST.

BY RIGHT REV. T. U. DUDLEY, BISHOP OF KENTUCKY.

Beyond a controversy in or about the year 750 of the building of the city of Rome, a man named Jesus was born in the province of Judæa. Equally beyond a controversy this man was crucified under Pontius Pilate, a Roman governor at Jerusalem, in or about the year of the city 783. Of this man, Jesus, millions of men believe that, according to his own sure word of promise, he came back from the grave on the third day after his crucifixion; that forty days thereafter, in the presence of chosen witnesses, he visibly ascended into the heavens; that there he now liveth to make perpetual intercession with the one God, his own Father, for us men whom he did redeem; that in the fullness of time he shall come again with glory to judge both the quick and the dead; and that of his kingdom there shall be no end. They believe that of his birth prophecy had spoken continual promise for thousands of years, and that in his life and death was realization perfect and complete of all that had been thus foretold; that therefore he is the Christ, the Anointed of God. Further, in the fulfillment of his own prophetic declarations, that his church, which is his body, should be animated by his Spirit, and thus empowered work mightier miracles of deliverance than his own hands did perform—in this they find assurance of the reality of his Christhood. Because he, lifted up upon the accursed tree, has drawn unto himself the hearts of all men who have looked upon him; because he has drawn near and does draw near to the men who believe in him; because he has not left men comfortless, but has and does come unto them and comfort them—therefore they believe in him the historic Christ, even that God “who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.”

Let us begin our consideration of the claims of this historic personage with the briefest enumeration of the results of the preaching of him and of the consequent discipleship of the nations without any present reference to or mention of his nature. Be he fallible man or infallible God, be he but an extraordinary natural development of humanity, or the miraculous incarnation of Deity, the proper object of man's worship or but the “highest, holiest manhood”—no matter; in either case I affirm that the teaching of the moral precepts enunciated by Jesus of Nazareth, the proclamation of his message of hope to the world, the uplifting before men's eyes and hearts of the portraiture of his character, the gathering into organized community of them that have received that message, that have been won by that ideal beauty of char-

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acter, and that would learn those precepts, and be conformed to that image — that this agency has had mightier results in the education and development of mankind than all others whereof we can take cognizance. Remember the words of the historian of rationalism and of morals, that “It was reserved for Christianity to present to the world an ideal character, which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may be truly said that the simple record of those short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists.” I dare affirm that every peculiar feature of our civilization whereof we are so boastful, comes directly and immediately from the proclamation, which was begun by a little band of Hebrew peasants now nineteen hundred years ago, that God is the Father of all men, that sin and death have been conquered, that redemption has been purchased, that pardon is possible, that reformation is easy, because all men may share that conquering life, and grow up into likeness of Him the conqueror.

Who will dare deny that the teaching of Jesus of Nazareth as to the very conception of God has been a supreme energy in the sphere of the moral life for the uplifting and the liberating of mankind? Grant all that may be claimed as to the general existence in the world of a primitive monotheism; yet beyond all question in the progress of the ages, in the development of civilization, the world's wisdom had ceased to know God. “The supreme God of the Stoics,” whose original conception approached so nearly to that of the Hebrews, had at last come to have no existence distinct from external nature. “The Roman people had ceased to believe; the spiritual quality was gone out of them; and the higher society of Rome was simply one of powerful animals.” The noble conception of Jehovah-God which had been the inspiration and the life of the ancient Hebrew people, had been overlaid with the meaningless subtleties of Rabbinic speculators, until it remained but as a memory of a dead faith guarded by a great tomb of protecting argument, rather than the living, energizing power unto salvation.

And upon this world, hopeless and dead, bursts the cry of the Nazarene. Hear, O Israel — nay, hear ye men of every region, race and age — the Lord thy God, the Omnipotent, the Infinite, the Eternal, is One, is Person, is Spirit, is *Father*, and like as a father pitieth the little children about his hearthstone, so this Creator and Ruler of the universe loveth and pitieth every man! And behold how of necessity in this very doctrine of the nature of God is involved and enshrined a new and nobler conception of the nature of man. The God above him is not a mere despot to be served by the unwilling and enforced obedience of his slaves, whose highest excellence shall therefore be but a stoical hardness of will, “defiant of the future and not afraid of any fate.”

The Christian conception of God is still less that of a Power unknowable and unknown, whose plaything is the human soul. Nor does this Christian God honor that which is special in man, which separates him distinctly from his fellows, but man as man, and human caste is an impossible conception to his worshiper. Even the Hebrew, the educated, the chosen child of Jehovah, had not yet learned the lesson his prophets had striven to teach him, and "it was Hebrew nature rather than human nature which even to him possessed intrinsic grandeur." Nay, because God is the loving Father of *all* men, therefore *all* men are brethren, and each human soul has individual dignity and worth; equally therefore humanity is sacred, and all human life is to be cherished and preserved. The Hebrew quickly learned this truth which did contradict his every prejudice, and the Apostle of the Circumcision proclaims by the spirit of Jesus, that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him. Human brotherhood, human liberty, human equality — these his revelation. Human dignity, the dignity of individual will and conscience, the dignity of the power of choice, these he displays in glorious light. He appeals to man as possessed of a mind which can understand, of a conscience that must do homage to the eternal moral law, of a will that is free to choose good or evil, of a heart that can feel and can express the affection which his father seeks, and loving can be faithful unto death; because to die is not to perish, but is the entrance of the individual unending life upon the beatific vision of the Father whom it has loved, and whose perfect love is holiness.

Yes, manhood is sacred, for it is the redeemed child of the Omnipotent Father. And see in a hurried glance what has followed and must follow in ever increasing fullness from this revelation. 1. All human life is sacred; but to the masters of the world no such conception had come, and the law which controlled the great empire contained no protection of the life of a child or the slave from the capricious fury of the father or master who might destroy them both without being responsible to any earthly tribunal. "The exposition of children," says Gibbon, "was the prevailing and stubborn vice of antiquity," and was as common in the Hellenic States as ever on the Tiber. "Plato and Aristotle expressly approve such abandonment of children in case the parents were unable to support them, or if they fail to give physical promise of service to the state." In Palestine alone did different views prevail. There "the whole community guarded each child," and the prophet declared in the name of Jehovah, "Leave thy fatherless children; will preserve them alive." But this is but as the starlight to the mid-day splendor of the sun when compared with the teaching of the historic Christ when he took the children of the street into his arms and blessed them as those who are of the kingdom of heaven, when thereafter he declared, "Whoso shall receive one such little child in my name receiveth me." Search the records of the pre-Christian world to find mention of a

home for the welcome and the nurture of the helpless, the destitute, the orphan, and your search shall be all in vain. They are the works of the historic Christ by his body, his church, as it now, as then, takes childhood into its arms and blesses it.

2. "From henceforth all generations shall call thee blessed," are the words spoken by the mysterious visitant to the consecrated maiden standing on the threshold of her lowly home in Nazareth. Startling words, not to her alone, but to the world in which she lived, that peculiar honor should ever be ascribed to a woman. True, that there in her own country and among her own despised people she held position more tolerable than elsewhere on earth. And yet even there she lived in absolute dependence upon and subservience to her husband. But in Greece, among the philosophers and the artists, the children of reason and of beauty, the most civilized people on the earth, we may hear Aristotle assert that wives are beings of an intermediate order between freemen and slaves, and Plato advocates a community of wives, on the ground that children so brought into the world would be more wholly devoted to the state. "Confucius with all his excellent ethics recognizes no sanctity in the marriage bond," and the curious statement is made that the Chinese character to represent woman, if doubled means *strife*; if tripled, *immorality*. In Rome her husband had at least a qualified power over her life for even petty offences, and as perhaps the result of this decline of and contempt for womanhood, came her natural and necessary degradation, and concubinage was legalized by Augustus. But the message of the historic Christ to the world had hardly been heard in the great empire before its immediate and direct result is perceived in the elevation of woman. Marriage becomes honorable, and to Nero's own shameless court comes a Christian woman, the wife of a Roman noble, to minister to the heartbroken adulteress who had sold herself to the destroyer, and is welcomed, when to all her former shameless companions she is denied. Libanius, the pagan teacher of Basil and of Chrysostom, when he saw the mothers and sisters of his pupils, exclaimed, "What women these Christians have!" The angelic salutation begins early to be fulfilled. The generations already call womanhood blessed.

3. In the world to which came the message of the historic Christ the institution of slavery was universal. Once and again at long intervals we hear the protest of some philosopher or poet against the unnatural bondage of man to man; but the system was deep-rooted in human society everywhere. Often the slaves were of one blood with their masters, captives in war or paupers self-sold to gain their bread. And the palaces of the luxurious Romans of the empire were adorned with poets, musicians, actors, authors, artists of every kind, all alike slaves for life, and at the very mercy of their masters, whose tenderest mercy was cruel. To them came the message of the historic Christ, not to enjoin the effort to escape by violence or craft; no, but to tell of the Fatherhood of God and of the universal brotherhood of man, which

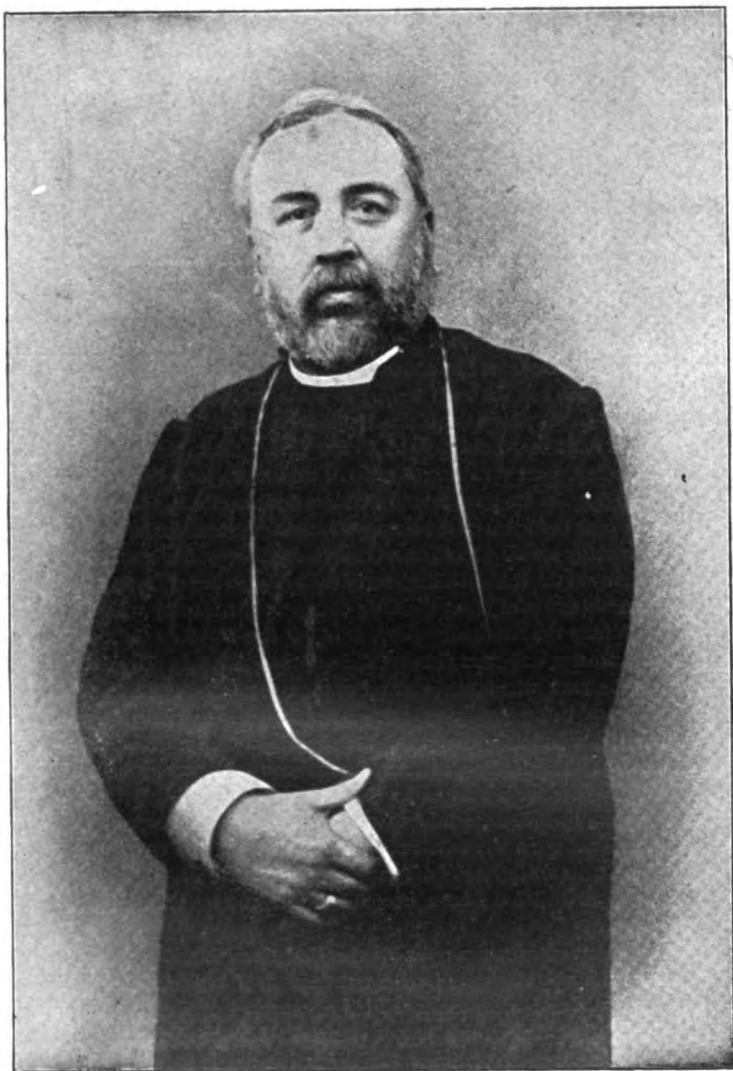
cannot but abolish slavery. There is no open, declared hostility, but forces are set to work, by whose silent, inevitable action every shackle must be broken. Here in our own loved America, among the civilized peoples, did the resistance continue longest. But let it never be forgotten, as is so eloquently said by Dr. Storrs, "that here it seemed to many to be justified on the ground of essential diversities of race, and of its alleged tendency to civilize, and in the end to Christianize, the imported barbarian." "Slavery continued here as long as it did only because humane men, desiring for themselves to be faithful to Christ, earnestly believed that it was harmonized by what they esteemed to be its beneficent effects, with the spirit of the law of the Master."

4. We may but more briefly mention the effect produced by the historic Christ upon the relation of human societies to the poor, the ignorant, the dependent. Mark that these changes, manifest as they are—and mighty, though so much of progress is yet to be desired along the same lines—that they came directly, immediately, necessarily from the fundamental principles of Christianity, and are not mere accidents of its growth. Mark that they follow inevitably from the Christian doctrine of God and of man. The Christ had said in revealing the principles of the crucial judgment at the end of the world: "I was an hungered and ye gave me meat, I was thirsty and ye gave me drink. I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Humanity is one, for all are the children of the One Father, all joined, saith this man Jesus, to himself in mysterious union, and therefore we are One Body. All must suffer together, all must minister of their abundance unto the needy, of their health and happiness to the sickness and sorrow of their fellows. It must be so.

Again, the influence upon individuals has of necessity extended to enfold the nations which individuals make up. And the nations have heard and are hearing ever more and more obediently the message of the historic Christ. Arbitration, at this very gathering of the peoples of the earth, has asserted its right to determine international differences in place of the ancient arbiter, the sword. Is it because there comes sounding down the ages, ever more and more clearly understood, his words: "I say unto you that ye resist not evil;" and the echo which follows is the voice of his great expounder: "Be not overcome of evil, but overcome evil with good"? What marvelous advances since the day when the historic Christ began his teaching! Is it not because he has upheld ever before men's eyes the vision of the day of perfect peace, when the swords shall all have been beaten into ploughshares, and the spears into pruning-hooks, and the learning of war shall have ceased forever? And for individuals and for nations the termination of the physical contest, of quick retort and hot-blooded vengeance, is but one single item in the moral revolution which the historic Christ has

wrought and is working. What need to specify? The world knows, the men who will not worship our Christ are quick to acknowledge that the church is the teacher of the only ethics of all-embracing scope, and inspires the only motive which can ennoble the performance,—that the church of Christ is the one organized instrumentality for the destruction of evil, *all* evil, and the pursuit of all that is highest and noblest and best. And finally the historic Christ as one quickening impulse toward the right, has written in letters large and free in the very stars of the firmament, and upon the green grass of the earth, everywhere, the word *Hope*—the flowing rivers, the babbling brooks, the great roaring ocean, all alike cry *Hope*. This the birds sing, and this the flowers exhale in their perfumed breath—*Hope*. He has brought cleanness and health out of the foulness and death of human nature as he found it. He has lifted up that which was fallen so low and so long. He has kindled new fires in ashes that were cold and dead. He has liberated the bond in mind and spirit. He has undone the blind eyes of men and of nations. He has transformed the society of the Cæsars, brutal, bloodthirsty, sensual, selfish, devilish, into the society of to-day, measurably at the least the very contradictory in its characteristics. Bad enough now, men may say. Yes, bad enough, and yet mountain high it stands in every attribute that is honorable and admirable, above that plain of miasmic and moral death in which dwelt the masters of the world two thousand years ago. The march is onward, the flag floats in advance, the trumpet note that sounded at Jerusalem still sounds, “Repent ye and be converted.” That which he hath done is pledge and guarantee of future success and performance. But is it so? The leadership of many another man has been long continuing, and at last has been broken. Shall it not be so with this Jesus of Nazareth? Shall the historic Christ not cease to be historic ere another hundred years shall have rolled away? So men are bold to question to-day. What answer may I make? I answer, that if Jesus be but the “highest, holiest manhood,” but the “climax of our race,” but the inexplicable evolution from antecedents offering no such promise, the question is pertinent and full of threatening. But we believe that this Jesus hath God raised up from the grave, and that thereby he is declared to be God’s Son with power; that thereby is accredited the claim he ever made to be God of God, Light of Light, very God of very God, that all power in heaven and earth is his, and that therefore, and only therefore, is his kingdom an everlasting kingdom.

But can I believe this? Can I believe that the universal law has once been broken, that the strong man, death, has even once been bound in his house, and the victor has come forth bearing his spoils? I answer, yes. I can believe it, nay, must believe it, except I shall refuse to accept any and every fact attested by human testimony. Here is the record, preserved as by miracle, which has come even unto us, specifying the witnesses, hundreds in number, to whom it was given to see with their eyes, to hear with their



RIGHT REV. T. U. DUDLEY, D.D., BISHOP OF KENTUCKY.

"I BELIEVE IN THE SYMPATHY OF ALL RELIGIONS. THEREFORE I BELIEVE THAT EVERY MAN SHOULD BELIEVE IN SOME RELIGION. I COME TO BEAR MY TESTIMONY TO THE HISTORIC CHRIST, WHOM I WORSHIP."

ears, to handle with their hands this risen Jesus. Nay, mark you, I am not appealing to the evangelic histories, whose sufficient antiquity is called in question, whose genuineness and authenticity are disallowed by some of the critics; but I appeal to the unquestioned testimony of the letters of Paul to the Corinthians, a document which the critics establish by their science as genuine, authentic, and of sufficient age, as the undoubted writing of the man of Tarsus, a Roman citizen, a trained pupil of the greatest of Hebrew lawyers, clear-headed, brave-hearted, with convictions full of courage. He declares, and for his declaration goes to his death, that he saw Jesus the Christ after the centurion had officially certified his death upon the cross. He, Paul, declares that the vision came to him when, filled with bitter hatred against all who asserted the reality of the resurrection, he went toward Damascus to find them and bring them to Jerusalem for punishment. He asserts that the risen Christ "appeared to Cephas, then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the Apostles; and last of all, as unto one born out of due time, he appeared to me also." But, makes answer the man of to-day, your parchments are old and worn and worm-eaten, and your hieroglyphics are strange and I cannot decipher them. Then I answer, listen and hear the voice of the living witness appointed for its speaking, as whose unworthy mouth-piece I stand here to-day. Beyond all controversy, by the testimony of the Roman historians of the period, within fifty days after the asserted resurrection of Jesus, the little company of followers which had fled affrighted from the multitude which invaded the closet of Gethsemane to arrest the Master, had been reassembled and reorganized. Beyond all controversy, the man who turned coward at the question of a little girl on the night of Jesus' betrayal, fifty days thereafter, is bold to charge a populace and its rulers with having put to death the Holy One of God, and years thereafter, years of untiring labor and endurance as tireless in the preaching of that Holy One, he is bold to die in testimony of his belief. Beyond all question from that Pentecostal day until now, there hath never risen sun that looked not upon the missionary and apostle of the cross, preaching repentance toward God and faith in our Lord Jesus Christ. And the powers of evil and of hell have been unequal to silence this voice of the never-dying witness.

The Roman streets ran red with the Christians' blood when the brutal jester would pacify his slaves from revolt because of his mad burning of his people's wealth and home to furnish his callous soul with a new sensation; but the voice of the witness is not silenced. His gardens are illumined by the blazing torches of living Christians, but the buffoon, passing by in his chariot, hears from the fire the praises of Jesus the Christ. The "ten great plagues," the persecutions of ever-increasing rage and fury, followed in quick succession, but the church still lives and flourishes. Constantine

is baptized, and the great empire becomes Christian in name, and the cross of shame is the sign of conquest and victory. New dangers are born from the womb of prosperity, and from the church's own body arise the perverse disputers, to deny by their speculations that eternal truth, and to divide the one body by their partisan pride. But the witness is still borne, for the body torn and dismembered is yet mysteriously animated by the one Spirit. From the icy north descend the countless hosts of the barbarians, who enter as swift victors upon the inheritance of the worn-out empire, but themselves are conquered by the soldiers of the cross, and by these vassals are welcomed into the free citizenship of the Kingdom of Christ. The pride of power has found lodgment in the heart of the man consecrated to Christ, and the ruler for Christ in the world's chief city must have rank and authority commensurate with those of the emperor. The simple Bishop of Rome is gradually exalted to be Universal Bishop, and ere long to be the vicar of Christ on earth, the dispenser of thrones and of crowns, the master of kings, and in the darkness of a degraded religion, men doubt and fear lest the light has gone out forever. But bye and bye comes the fulfillment of the unfailing promise—the gates of hell have not prevailed—the light glimmers in Germany and bursts into a flame there and in England. Again is heard the proclamation of the one message, without addition or diminution, free from the materialistic superstitions supplied by the very weakness of human nature, and from the rationalistic expositions to satisfy a carnal intelligence. The one church, the catholic church, by God's providence has not perished. Men who in well-ordered successions can trace their covenant authority to the ascended Lord, who stands in the midst of the wandering disciples at Bethany; men whose eyes have been opened to see the foul mask which has been put upon the fair face of the mother church tear it away. The cruel lusts of a brutal king are made, by divine Providence, the mighty instrument to break the bondage of the ancient catholic church of England, and reformed, purified, she proclaims once more the simple message of the historic Christ. God hath raised Jesus from the dead. Come join thyself to him that thou mayest live.

I would not be understood to fail to recognize and to give thanks for the faith and the labors, the zeal and the devotion of Christians of every name who, under the influence and guidance of the one Spirit, have preached this gospel and borne this witness. They are all members of the catholic church of Christ, though they will not so admit, for the one door into that church is baptism in the name of the Triune God. And yet, alas! is not the unhappy division of Christians into so many companies the ample explanation of the failure of the world to hear and to heed the message we are sent to speak? "That they may all be one," we believe the Christ did pray in the night of his betrayal, "that they may all be one, as thou, Father, art in me and I in thee; that they also may be one in us that the world may believe that thou didst send me." The world does not believe that God did send

him. Is it because the controlling evidence he appointed for its conversion is withheld by us? The sentimental oneness with which so many are content is a sham; the gushing words of brotherly love are a mockery in the eyes of the unbeliever when spoken by men who unite in no Christian enterprise, who are competitors and rivals for the favor of the people, who will not even take together the broken bread of Christian benediction and life. Nay, the catholic church, born at Jerusalem, whose covenanted lineage assures authority, appointed to speak the message of the historic Christ enshrined in the ancient creed, *and only that*, powerless to change the order of her own life or the creed that is given to keep, even that which has been "believed always and everywhere and by all," sent to administer the two life-giving and life-sustaining sacraments of the Master's own ordaining, and utterly without warrant to lift any other ordinance to their level—to her belongs the victory and to her it shall be given in the Christ's own time. To these shores she came perhaps before the great navigator in whose honor and memory America now makes pilgrimage to this great city. She claims the continent for Christ. Oh! may the day hasten that shall bring termination of our fratricidal contests and the return of all of every name to the ancient citadel, bringing with them all they have gathered in the long exile, for the strengthening of the reunited host. But mark you, until that day shall dawn, still here is the witness of the catholic church, standing upon the appointed pedestal of apostolic order and evangelic truth. I stand her spokesman here to-day, to cry aloud to all men. God hath raised Jesus from the dead, and nineteen hundred years stand behind me and bid me so declare.

Evidence, evidence! Nay, there is more evidence for the resurrection of Jesus than for any other event in human history. My intelligence conquered, convinced, by this evidence, my will yielded to him, the Lord of life, because thus accredited as the Son of God, the legitimate Ruler of men, then to me cometh the evidence supreme, even of converse in spirit with him in whom I have believed. In the gray dawn of the Easter day I journey eager with haste to the place where his honor is to be celebrated, and to me as to the women in that first Easter day comes the declaration, "All hail!" "Go tell all men who will be my disciples to come and meet me." As I am casting into this sea of life on which I sail my net of endeavor that thence I may get the meat, the happiness, the satisfaction I long for, I hear the loving question spoken to the luckless fishermen in the long ago, "Have you any meat? Art thou satisfied?" "No," I answer. "Let down the net again and thou shalt find." And behold I am satisfied, for I know Him whom to know is life. As I stand by my desolate hearth-stone, when the light is gone out in my home, and the doors of my spirit are closed against the persecuting question of curiosity, the miserable comforters who spoke words of emptiness, the pretentious words of philosophy which would staunch the flowing wound—Ah! the historic Christ, even Jesus of Nazareth, hath stood there and laid his hand upon me, and said "Peace, it is I—be not afraid." What thou knowest not now thou shalt know and understand here-

after." Yes, I *know* Him in whom I have believed, and am satisfied. Then am I not astounded at what I read of the marvelous works, or the ineffable claims of the historic Christ, for both alike are natural to him who is declared to be the Son of God with resurrection power, and who can bear witness by his spirit to my spirit that I too am adopted through him into sonship and blessing. The wind and the storm hear his rebuke and are still; the powers of nature hasten their processes at his command, and the water is made wine by his word; disease and demon and death flee from his presence. Why not if he be the only begotten Son of God?

"Before Abraham was born I am," is his claim of the divine attribute of eternal existence; "all power is given unto me in heaven and in earth," asserts the omnipotence of Godhead; "where two or three are gathered together in my name there am I in the midst of them;" and "Lo, I am with you always even unto the end of the world," are possibly true of only the Omnipresent. Naturally clamor the Jews, "for a good deed we stone thee not, but that thou being a man makest thyself God." And no word of explanation is heard from the man thus accused, whose lips never uttered a blasphemy; in whose life of purity lynx-eyed hatred can discover no flaw. And now I can understand the doings of this Christ in history through his body the church; for it is the incarnate God who still worketh, and naturally such rich fruitage has come on every hand from the seed he soweth and watereth.

The historic Christ, the redeemer of humanity, the supreme energy of man's elevation and development, the highest, holiest manhood, is the incarnate God, equal with the Father, and therefore these mighty works do show themselves in him. Jesus of Nazareth, the friend of publicans and sinners, homeless and penniless, hungry and thirsty, cold and suffering, despised and rejected, scourged and spat upon, crucified, dead -- yes, but he rose again and ascended into heaven; therefore the outlook of hope, the expectation sure and certain of the golden future of human perfection, which illumines the darkness of sorrow and suffering, and enables the patient to battle with calamity. Therefore I come here to tell to all who will hear me, God hath given unto us, unto all of us men, eternal life, and that life is in his Son. Come join yourselves to him. Therefore I am here rejoicing to believe that God at sundry times and in divers manners hath spoken unto men by his prophets; and yet to assert that these were but as tiny stars bringing that faintest twilight while now the royal Sun is arisen, flooding the world with splendor. I know him. I have seen him with spirit's eye; I have touched his hand, and am glad. Thanks be to God for his inestimable gift of Thee, Oh! Jesus, the historic Christ, whom we worship; yes, worship as God over all, blessed forever; because heaven and earth are full of the majesty of thy glory; because the glorious company of the apostles praise thee, the goodly fellowship of the prophets praise thee, the noble army of martyrs praise thee, the holy church throughout the world doth acknowledge thee, that thou art the King of Glory, O Christ!

A NEW TESTAMENT WOMAN.

BY REV. MARION MURDOCK.

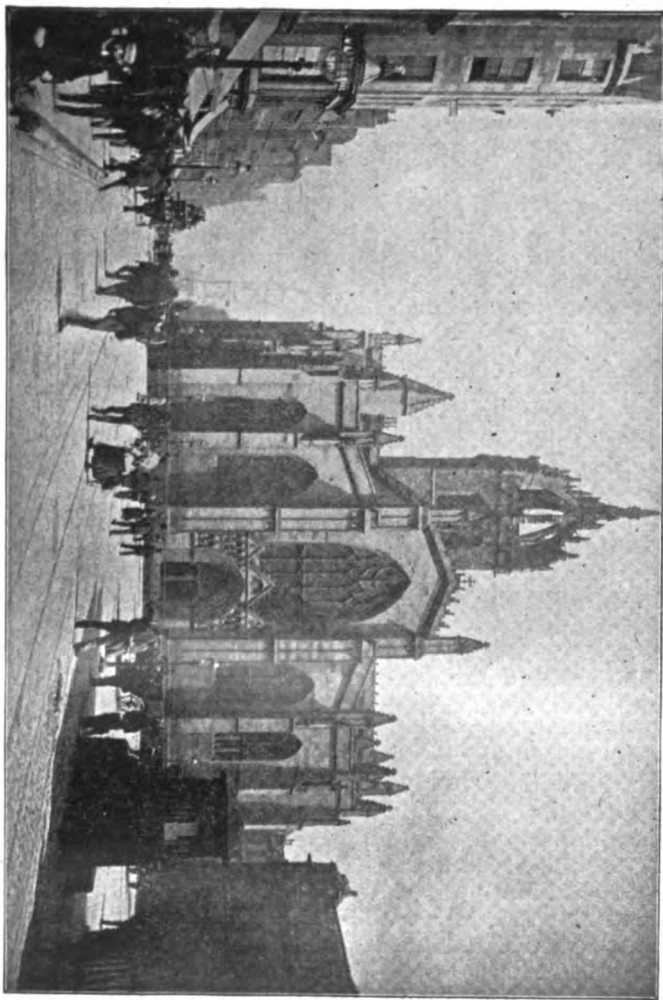
"I commend unto you Phebe, our sister, who is a servant (or deaconess) of the church that is at Cenchrea; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of mine own self also." Rom. xvi. 1, 2.

It is not surprising that this passage in Paul's epistle to the Romans should be of peculiar interest. Paul's reputation as an opponent of the public work of women is well known. For many centuries he has been considered as the chief opposer of any activity, official or otherwise, by women in the churches. They were to keep silence, he said. They were not to teach, or to talk, or to preach. They were to ask no questions except in the privacy of their homes. Paul merely shared the popular opinion of his time when he exclaimed with all his customary logic, "Man is the glory of God, but woman is the glory of the man." Either proposition standing by itself meets our hearty approval. "Man is the glory of God." "Woman is," we are told, "the glory of man." But combining them with that adversative particle we feel that Paul's doctrine of the divine humanity with reference to woman is not quite sound according to the present standard. We have come to feel that woman may be also the glory of God.

But here in this sixteenth chapter of Romans we notice a digression from the general doctrines of Paul in this direction. "I commend unto you Phebe, our sister, who is a servant (or deaconess) of the church which is at Cenchrea." I use the word deaconess or deacon because the Greek term is the same as that translated deacon elsewhere, and the committee on the new version have courageously put "or deaconess" into the margin.

By Paul's own statement, then, Phebe was deaconess of Paul's church at Cenchrea. Cenchrea was one of the ports of Corinth, in Northern Greece. This epistle to the Romans was written at Corinth and sent to Rome by Phebe. It was nearly a thousand miles by sea from Cenchrea to Rome, and this was one of the most important and one of the ablest of all Paul's letters. Yet he sent it over to Rome by this woman official of the church, and said, "I commend unto you Phebe. Receive her in the Lord as becometh saints, and assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also."

I have thought therefore that it might be interesting to ask ourselves the question, What did Phebe do? supplementing it with some reference to



ST. GILES CATHEDRAL, EDINBURGH, SCOTLAND.

the Phebes of to-day. What was it that so overcame this prejudice of Paul's that he gave her a hearty testimonial and sent her over on important business to the church at Rome? It is evident that notwithstanding all the obstacles which custom had placed about her, she had been actively at work. It is doubtful whether she even asked if popular opinion would permit her service to the church. She saw that help was needed and she went eagerly to work. She was, we may imagine, a worker full of enthusiasm for the faith, active and eager to lend a hand in the direction in which she thought her service was most needed. Knowing the prejudice of her time, she doubtless acted in advance of custom rather than in defiance of it. She was wise enough to know that if she quietly made herself useful and necessary to the church, custom would stand back and Paul would come forward to recognize her. We may suppose that she felt a deep interest in sustaining this church at Cenchrea. She knew without doubt the great aspirations of Paul for these churches.

Something like a dream of a church universal had entered the mind of this apostle to the Gentiles. His speech at Mars Hill was a prophecy of a Parliament of Religions. And his earnest reproof question, "Is God not the God of Gentiles also?" has taken nearly two thousand years for its affirmative answer by Christendom in America. Yes, Paul recognized that all the world he knew had some perception of the Infinite. But he knew that this perception must have its effect upon the moral life, or it would be a mockery indeed. And there was much wickedness all about. We see by the letters of Paul as well as by history how corrupt and lawless were many of the customs both in Greece and Rome. Much service was needed. And here was a woman in Cenchrea who could not sit silent and inactive and see all this. She too must work for a Universal Church. She too must bring religion into the life of humanity. Realizing that it was her duty to help she entered into this beautiful service, we doubt not, as if it were the most natural thing in the world to do.

"She hath been a succorer of many," said Paul. In what ways she aided them we need not definitely inquire. It may have been by kind encouragement or sympathy, it may have been in wise words of warning, it may have been by pecuniary assistance, or active social or executive plans for the struggling church. Whatever it was Phebe possessed the secret. "She has been a succorer of many, and of myself also," said Paul. To Phebe therefore has been accorded the honor of aiding and sustaining this heroic man who, we have dreamed, was strong enough to endure alone perils by land and sea, poverty, pain, temptation, for the cause he loved.

And when Paul had entrusted her with this letter to the Romans, how cordial must have been her reception by the church at Rome, bearing as she did not only this epistle, but this hearty recognition of her services by their beloved leader. Yet with what a smile of perplexity and incredulity must the grave elders of the church have looked upon this woman-deacon whom

Paul requested them to assist in whatsoever business she had in hand. This business transacted by the aid of the society at Rome, Phebe went home full of suggestions and plans, we may imagine, for her cherished Grecian Church.

In spite of all restrictions and social obstacles, in the face of unyielding custom and prejudice, she worked earnestly for her church, transacted its business, extended its influence, and was recognized as one of its most efficient servants.

Yet, notwithstanding this public work of a woman, and Paul's plain encouragement of it, the letter of his hand was the rule of the churches for many centuries, and it forbade the sisters from uttering their moral or religious word in the sanctuaries or doing public service of any sort for their own or their brother's cause. But here and there arose the Phebes who asked no favors of custom but insisted on giving the service they could in every way they could; giving it with such zeal and spirit that people forgot that there was sex in sainthood and whispered that perhaps they also were called of God.

But not until the inauguration of a radically new movement in religion were the official barriers in some degree removed. Not until the emphasis was put upon that divine love of God which would save all creatures, upon that mother heart of Deity which would enfold all its children; not until the emphasis was put upon the spirit rather than the letter of Bible literature, upon the free rather than the restricted revelations of God, upon the Holy Spirit in the human soul, without regard to sex or time or place; not until all this was proclaimed and emphasized, did the Phebes ask or receive official recognition in the ministry. And it was better so. Under the old dispensation they would have been strangely out of place; under the new, it is most fitting that they should be called and chosen. Our modern Pauls are now gladly ordaining them, and the brethren are receiving them in the Lord, as becometh saints. Now may they also be the glory of God and partakers of the Spirit; now may the words of Joel be at last fulfilled: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy."

Still there are limitations and restrictions in words. Reforms in words always move more slowly than reforms in ideas. It is wonderful how we fear innovations in language. Even in appellations of the all spirit that John reverently named Love, including in that moment of his inspiration the All-Human in the All-Divine Heart, even here we are often sternly limited to a certain gender. Dr. Bartol, of Boston, says reprovingly: "Many hold that the simple name of Father is enough. They seem unconscious that there is in their moral idea of Deity any desideratum or lack. But does this figure drawn from a single human relation cover the whole ground? Is there no Motherhood in God?"

But, thank heaven, it is no longer heresy, as it was in Boston less than a

century ago, to say with Theodore Parker, "God is our Infinite Mother. She will hold us in her arms of blessedness and beauty forever and ever."

But what matter the name so we cling to the idea? What matter, so we remember that it is not man or woman in the Lord, not man or woman in the spirit, nor in the ministry of the spirit? It is divine, it is human unity.

THE WORLD'S PARLIAMENT OF RELIGIONS

AN ILLUSTRATED AND POPULAR STORY OF THE WORLD'S
FIRST PARLIAMENT OF RELIGIONS, HELD IN
CHICAGO IN CONNECTION WITH

THE COLUMBIAN EXPOSITION OF 1893



EDITED BY THE

REV. JOHN HENRY BARROWS, D.D.

CHAIRMAN OF THE GENERAL COMMITTEE ON RELIGIOUS CONGRESSES OF THE
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VOLUME II

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HON. H. N. HIGINBOTHAM, PRESIDENT OF THE WORLD'S COLUMBIAN EXPOSITION.

"THERE IS NO MAN, HIGH OR LOW, LEARNED OR UNLEARNED, BUT WILL WATCH WITH INCREASING INTEREST THE PROCEEDINGS OF THIS PARLIAMENT. IT IS A SOURCE OF SATISFACTION, THAT TO THE RESIDENTS OF A NEW CITY, IN A FAR COUNTRY, SHOULD BE ACCORDED THIS GREAT PRIVILEGE AND HIGH HONOR. TO ME THIS IS THE PROUDEST WORK OF OUR EXPOSITION."



INTRODUCTION TO VOLUME II.

IN preparing these volumes I have had the aid of skilful co-laborers, to whom I owe an expression of warmest thanks — Rev. Leonard Woolsey Bacon, D.D., Rev. E. C. Towne, Rev. Walter M. Barrows, D.D., Prof. George S. Goodspeed and Mr. Clyde W. Votaw, of the Chicago University, Mr. Frederic Perry Noble, and Mr. Kiretchjian of Constantinople. In conducting the Parliament I was aided by friends whose fidelity I gratefully remember — Bishop Keane, Dr. Momerie, Dr. George Dana Boardman, Dr. Hirsch, Rev. L. P. Mercer, Dr. S. J. Niccolls, Dr. W. C. Roberts, Dr. F. M. Bristol, Rev. A. J. Lewis, Bishop Arnett, Rev. Augusta J. Chapin, D.D., Mr. Theodore F. Seward, Rev. George T. Lemmon, my indefatigable Secretary, Mr. William Pipe, Rev. Jenkin Lloyd-Jones, and Mr. Merwin-Marie Snell. That I have been able to give so much strength to this work is due to the kindness of the Elders and people of my own beloved Church. To them I desire to offer my loving and heartfelt thanks. Lasting gratitude is due to those who have helped me in preparing for the Parliament, or in securing the worthy publication of its proceedings. My best obligations must be expressed to President Charles C. Bonney, Mrs. Henrotin, Mr. H. N. Higginbotham, President of the Columbian Exposition, to Mr. A. C. Bartlett, Mr. Daniel H. Burnham, Mr. Marshall Field, Mr. James W. Ellsworth, Mr. O. S. A. Sprague, Mr. Byron L. Smith, Mr. M. D. Wells, Mr. John B. Sherman, Mr. William E. Hale, Mr. Jay C. Morse, Mr. John Davidson, Mr. Edward E. Ayer, Mr. Andrew Onderdonk, Mr. William Deering; to the gentlemen of the Lakeside Press, to Col. Henry L. Turner and Mr. Schiller Hosford of the Parliament Publishing Company, and to my assistants in the office, Miss Bernice McLaffin, Miss Belle Scott, Mr. Harry B. Chamberlain

and Mr. Harry T. Marsh. This record of gratitude would not be complete if I did not remember among others—Rev. E. M. Wherry, D.D., of Chicago, Dr. A. P. Happer, Dr. Miller of Madras, Dr. Timothy Richard of Shanghai, Dr. Washburn of Constantinople, Prof. Alexander Tison and the Rev. Zitsuzen Ashitsu of Japan, Hon. D. Naoroji of London, Prof. Max Müller of Oxford, Count d'Alviella of Brussels. I have had assistance also from Chaplain Allen Allensworth, of the United States Army, and from Mr. Clarence E. Young, Secretary of the World's Congress Auxiliary. It is a pleasure here to record gratefully the names of friends who extended hospitality to the members of the Parliament or who aided in entertaining them—Mr. and Mrs. A. C. Bartlett, Mr. and Mrs. E. W. Blatchford, Mrs. Potter Palmer, Mr. and Mrs. Marvin Hughitt, Mr. and Mrs. A. A. Sprague, Mr. John B. Drake, Mr. and Mrs. John B. Lyon, Mr. and Mrs. George H. Laffin, Mr. H. M. Sherwood, Mrs. Wm. H. Swift, Mrs. L. C. Paine Freer, Dr. S. J. McPherson, Mr. and Mrs. E. A. Hamill, Mrs. H. M. Wilmarth, Mrs. Flora Fisher, Mrs. John Angus, Mrs. Henry Corwith, and others. I wish also to mention my obligations to the reporters and editors of the Chicago newspapers. The press of this city, furnishing from forty-five to sixty columns of daily reports, helped to widen the interest in the Parliament which has reached such a vast extent. And now as this work goes forth, may it bring back pleasing and sacred memories to those who stood in loving fellowship on the platform of a common humanity during the Parliament, and may it carry a multitude of blessings, hope, inspiration, enlightenment and renewed devotion to the highest things, to all those who faithfully work and patiently wait for the Kingdom of God on earth!

JOHN HENRY BARROWS.

CHICAGO, Nov. 17, 1893.



LIST OF ILLUSTRATIONS.

	PAGE
THE HON. H. N. HIGINBOTHAM, PRESIDENT OF THE WORLD'S COLUMBIAN EXPOSITION, - - - - -	Frontispiece.
GROUP NO. 6—REV. JULIAN K. SMYTH, REV. S. J. NICCOLLS, PRES. SYLVESTER F. SCOVEL, LL.D., PROF. D. G. LYON. REV. MARIAN MURDOCK, - - - - -	821
A JEWISH SYNAGOGUE IN BERLIN, - - - - -	827
RUINS OF IONA CATHEDRAL, - - - - -	833
CATHEDRAL AT OSTANKINO, NEAR MOSCOW, - - - - -	839
✓ STONE CARVED CAR, HUMPEY, INDIA, - - - - -	847
THE PLATFORM OF THE PARLIAMENT ON THE MORNING OF SEPTEMBER 14, - - - - -	853
✓ H. DHARMAPALA, CEYLON, - - - - -	861
DELADA MALIGAWA, TEMPLE OF THE SACRED TOOTH, KANDY, CEYLON, - - - - -	867
A BUDDHIST SHRINE, - - - - -	875
THE RIGHT REV. JOHN J. KEANE, D.D., RECTOR OF THE CATHOLIC UNIVERSITY, WASHINGTON, - - - - -	881
✓ GROUP NO. 7—REV. J. KITTREDGE WHEELER, THEODORE F. SEWARD, MOHAN DEV, REV. CARLOS MARTYN, REV. JENKIN LLOYD-JONES, REV. FRANK M. BRISTOL, - - - - -	889
INTERIOR OF THE SHEVE DAGON PAGODA, RANGOON, BURMA, - - - - -	895
✓ THE NAVER CEREMONY—INITIATION INTO THE PARSEE PRIESTHOOD. 1. INVOCATION, - - - - -	899
✓ THE NAVER CEREMONY. 2. THE FIRST ABLUTION, - - - - -	903
THE NAVER CEREMONY. 3. INITIATION, - - - - -	907
THE NAVER CEREMONY. 4. FINAL ORDERS, - - - - -	911
THE NAVER CEREMONY. 5. AN ORDAINED PRIEST, - - - - -	915
✓ TOWERS OF SILENCE. A PARSEE CEMETERY, - - - - -	919
CHURCH OF NOTRE DAME, PARIS, - - - - -	923
PROFESSOR MINAS TCHERAZ, - - - - -	931
MONASTERY OF ETCHMIADZIN, AT THE FOOT OF MT. ARARAT, - - - - -	937
SIR WILLIAM DAWSON, LL.D., F.R.S., - - - - -	945
REV. H. R. HAWEIS, LONDON, - - - - -	951
✓ LARGE GOPORAM AT THE ENTRANCE OF THE TEMPLE AT MUNJANGOD, INDIA, - - - - -	959
✓ GROUP NO. 8—REV. JAMES BRAND, MOHAMMED A. R. WEBB, PROF. WALDO S. PRATT, PROF. C. H. TOY, REV. IDA C. HULTIN, REV. B. FAY MILLS, - - - - -	965
✓ SWAMI VIVEKANANDA, - - - - -	973
✓ BRAHMAN PANDITS, - - - - -	979
✓ COUNT A. BERNSTORFF, - - - - -	987
✓ TAJ AND GARDEN FROM THE ENTRANCE GATE, AGRA, INDIA. - - - - -	993
TRINITY CHURCH, BOSTON, - - - - -	1001
ST. PATRICK'S CATHEDRAL, NEW YORK, - - - - -	1007
REV. HIROMICHI KOZAKI, TOKIO, JAPAN, - - - - -	1015

	PAGE
PROFESSOR ISAAC T. HEADLAND, PEKING UNIVERSITY, -	1021
GROUP NO. 9—PROF. C. R. HENDERSON, REV. ANNA G. SPENCER, REV. R. A. HUME, PROP. F. G. PEABODY, PROF. RICHARD T. ELY, DR. J. A. S. GRANT (BEY), - - - -	1029
HIS HOLINESS POPE LEO XIII., - - - -	1035
THE RIGHT REV. ZITSUZEN ASHITSU, JAPAN, - - - -	1043
INTERIOR OF MOSQUE AT BRÛSA, TURKEY, - - - -	1049
CATHEDRAL OF THE ANNUNCIATION IN THE KREMLIN, MOSCOW, -	1057
SEVEN PAGODAS OR MARVELEPURAM, THE BHIMA RATH OR SPLIT TEMPLE, - - - -	1063
THE REV. JAMES M. CLEARY, MINNEAPOLIS, - - - -	1071
A SACRIFICE AT KALI GHAT, CALCUTTA, - - - -	1077
PANEL IN THE NORTH ENTRANCE OF THE TEMPLE, REPRESENTING GANAPATTI, HALABEDE, INDIA, - - - -	1085
GROUP NO. 10—MISS ALICE C. FLETCHER, REV. E. P. BAKER, REV. T. J. SCOTT, REV. OLYMPIA BROWN, REV. WASHING- TON GLADDEN, PROF. ALBION W. SMALL, - - - -	1091
A NIPAL BUDDHIST TEMPLE, - - - -	1099
BISHOP BENJAMIN W. ARNETT, - - - -	1105
AARON M. POWELL, - - - -	1113
RABBI JOSEPH SILVERMAN, NEW YORK, - - - -	1119
BUDDHIST CEMETERY AT KIOTO, JAPAN, - - - -	1127
REV. P. PIHAMBOLIS, CHICAGO, - - - -	1133
PRESIDENT W. A. H. MARTIN, UNIVERSITY OF PEKING, - - - -	1141
GROUP NO. 11—RABBI H. BERKOWITZ, HON. JOHN W. HOYT, MRS. FANNIE B. WILLIAMS, REV. S. L. BALDWIN, HON. THOMAS J. SEMMES, REV. ANTOINETTE B. BLACKWELL, -	1147
GHERMANUS, METROPOLITAN OF ATHENS, - - - -	1155
CHURCH OF THE NATIVITY OF THE HOLY VIRGIN, RUSSIA, -	1161
REV. DR. GEORGE S. PENTECOST, LONDON, - - - -	1169
SWAMI SENGATH ANUM, MADRAS, - - - -	1175
THE REV. DR. GEORGE T. CANDLIN, TIEN TSIN, CHINA, - -	1183
TEMPLE ON THE GREAT WALL OF CHINA, - - - -	1189
THE REV. PHILIP SCHIAFF, D.D., LL.D., NEW YORK, - -	1197
THE REV. DR. W. M. BARROWS, - - - -	1203
MR. WILLIAM T. STEAD, LONDON, - - - -	1211
JAIN TEMPLE, MOUNT ABOO, INDIA, - - - -	1217
MR. VIRCHAND A. GANDHI, INDIA, - - - -	1225
MISS FRANCES E. WILLARD, CHICAGO, - - - -	1231
THE REV. DR. FRANCIS E. CLARK, BOSTON, - - - -	1239
GROUP NO. 12—REV. DAVID J. BURRELL, MRS. L. F. DICKINSON, REV. M. L. GORDON, BISHOP JENNER, MRS. JULIA WARD HOWE, MR. HERANT M. KIRETCHJIAN, - - - -	1245
REV. DR. JAMES S. DENNIS, NEW YORK, - - - -	1253
INTERIOR OF THE MOSQUE OF OMAR, JERUSALEM, - - - -	1259
GROUP NO. 13—REV. DR. ASSADOURIAN, BISHOP DANIEL PAYNE, REV. W. C. ROBERTS, DR. PAUL CARUS, MRS. CELIA PARKER WOOLLEY, DR. K. KOHLER, - - - -	1267
A CHRISTIAN FAMILY IN ALMORA, INDIA, - - - -	1273
GROUP NO. 14—REV. J. T. YOKOI, REV. T. MATSUYAMA, DR. ERNST FABER, RABBI B. DRACHMAN, LAKSHMI NARAIN, PROF. CONRAD VON ORELLI, - - - -	1281
INTERIOR OF BUDDHIST TEMPLE, NINGPO, - - - -	1287
STONE LANTERNS BEFORE SHINTO TEMPLE, TOKIO, JAPAN, -	1295
MUEZZIN ANNOUNCING THE HOUR OF PRAYER, - - - -	1301

LIST OF ILLUSTRATIONS.

809


	PAGE
GROUP NO. 15--PROF. LUTHER F. TOWNSEND, REV. JAMES A. HOWE, REV. H. K. CARROLL, REV. JOHN GMEINER, PROF. THOMAS O'GORMAN, PRES. B. L. WHITMAN, - - -	1309
FESTIVAL CAR AT TRIPPLICANE, MADRAS, - - -	1315
CHURCH OF ST. STEPHEN, VIENNA, - - -	1323
CATHEDRAL OF RHEIMS, - - -	1329
THE REV. DR. GEORGE C. LORIMER, BOSTON, - - -	1337
THE REV. DR. GEORGE DANA BOARDMAN, - - -	1343
✓ ERVAD SHERIARJI DADABHAI BHARUCHÂ, BOMBAY, - - -	1351
VIEW OF SHRAVANA BELAGOLA, - - -	1357
RAMNATH TEMPLE AT KALI GHAT, CALCUTTA, - - -	1365
THE GREAT MANDALA. A CHART OF NICHIREN BUDDHISM, - - -	1371
THREE-HEADED FIGURE OF BRAHMA, VISHNU AND SIVA, - - -	1379
PROF. THOS. RICHEY, D.D., - - -	1385
CANTERBURY CATHEDRAL, ENGLAND, - - -	1389
BISHOPS WAYMAN, WARD, PAYNE, BROWNE, TANNER (AF. M. E.)	1393
MESSRS. WHITFORD, ORDWAY, DUNN, ROGERS, LIVERMORE, (SEVENTH-DAY BAPTIST) - - -	1403
BISHOPS BRADLEY, DURIER, MESSMER, MATZ, MAES, RYAN, (R.C.).	1411
CHURCH AND TOWER IN ST. PETER'S MONASTERY, BULGARIA, - - -	1421
MARY B. G. EDDY, - - -	1431
MONKEY TEMPLE, BENARES, - - -	1439
W. E. DODGE, DR. W. G. RAINSFORD, REV. G. A. GATES, REV. R. H. CONWELL, DR. C. H. PARKHURST, REV. JOSIAH STRONG, - - -	1445
BISHOPS ESHER AND BREYFOGEL, REV. MESSRS. KNOBEL AND SPRENG, - - -	1451
H. M. JENKINS, J. W. PLUMMER, BEN. SMITH, ELIZ. P. BOND, EMMA R. FLITCRAFT, R. S. HAVELAND, J. J. JANNEY, E. H. MAGILL, - - -	1459
MISS JEANNE SORABJI, - - -	1469
BISHOPS LEE, SALTER, GAINES, GRANT, TURNER, HANDY (AF. M. E.), - - -	1479
BISHOPS INGLEHART, HAVEN, PARKHURST, MOORE, MERRILL, PECK, ROGERS, (M. E.), - - -	1485
REV. MESSRS. MERCER, GODDARD, AGER, WRIGHT, (NEW JERUSALEM), - - -	1491
REV. MESSRS. PEARSON, HARRIS, BELL, (CUMB. PRESB.), - - -	1505
REV. MESSRS. NYVALL, TRYKMAN, BJÖRK, SKOGSBERG, HALLNER, HÖGFELDT, HULTMAN, (SWED. EV. MISS. COV.), - - -	1515
DR. BUCK, MRS. BESANT, MERCIE THIRDS, PROF. CHAKRAVARTI, W. Q. JUDGE, DR. ANDERSON, G. E. WRIGHT, (THEOSOPHY), - - -	1519
ELIZABETH CADY STANTON, - - -	1525
✓ A HINDU WEDDING CEREMONY, - - -	1529
SUSAN B. ANTHONY, - - -	1533
A RELIGIOUS PROCESSION, (SIAM), - - -	1541
MRS. POTTER PALMER, - - -	1567
SCENE AT LAST EVENING OF THE PARLIAMENT, - - -	1583

TABLE OF CONTENTS OF VOLUME II.

INTRODUCTORY NOTE TO THE SECOND VOLUME.	805
LIST OF ILLUSTRATIONS.	807
TABLE OF CONTENTS.	810

PART THIRD.—CONTINUED.

THE PARLIAMENT PAPERS.

THE EIGHTH DAY.— <i>Continued.</i> JEWISH CONTRIBUTIONS TO CIVILIZATION. By Prof. D. G. LYON, Harvard University.	Pages 817-828
 THE LAW OF CAUSE AND EFFECT AS TAUGHT BY BUDDHA. By the Right Rev. SHAKU SOYEN, Japan.	Pages 829-831
CHRISTIANITY AN HISTORICAL RELIGION. By Prof. GEORGE PARK FISHER, Yale University.	Pages 832-841
THE NEED OF A WIDER CONCEPTION OF REVELATION: or LESSONS FROM THE SACRED BOOKS OF THE WORLD. By Prof. J. ESTLIN CARPENTER, Oxford University.	Pages 842-849
CHRIST THE REASON OF THE UNIVERSE. By the Rev. JAMES W. LEE, St. Louis.	Pages 850-860
THE WORLD'S DEBT TO BUDDHA. By H. DHARMAPALA, Ceylon.	Pages 862-880
THE INCARNATION IDEA IN HISTORY AND IN JESUS CHRIST. By the Right Rev. JOHN J. KEANE, D.D., Washington.	Pages 882-888
THE INCARNATION OF GOD IN CHRIST. By the Rev. JULIAN K. SMYTH, Boston Highlands.	Pages 890-893
— ORTHODOX SOUTHERN BUDDHISM. By the Right Rev. H. SAMANGALA, High Priest of the Southern Buddhist Church of Ceylon.	Pages 894-897
THE RELIGIOUS SYSTEM OF THE PARSEES. By JINANJI JAMSHEDJI MODI, Bombay.	Pages 898-920
DIVINE PROVIDENCE AND THE ETHNIC RELIGIONS. By the Rev. T. J. SCOTT, INDIA.	Pages 921-925
THE NINTH DAY.—LETTER FROM LADY HENRY SOMERSET, Eastnor Castle, England.	Pages 926, 927.
THE ARMENIAN CHURCH. By Prof. MINAS TCHERAZ, London.	Pages 928-934
GREEK PHILOSOPHY AND THE CHRISTIAN RELIGION. By Prof. F. MAX MÜLLER, Oxford University.	Pages 935, 936
MAN'S PLACE IN THE UNIVERSE. By Prof. A. B. BRUCE, D.D., Glasgow University.	Pages 938-941
THE RELIGION OF SCIENCE. By Sir WILLIAM DAWSON, LL.D., F.R.S.	Pages 942-946

MUSIC, EMOTION AND MORALS. By the Rev. Dr. HAWEIS, London.	Pages 947-950
MAN IN THE LIGHT OF REVELATION AND OF SCIENCE. By Prof. THOMAS DWIGHT, M.D., LL.D., Harvard University.	Pages 950-956
WHAT CONSTITUTES A RELIGIOUS, AS DISTINGUISHED FROM A MORAL, LIFE? By President SYLVESTER F. SCOVEL, D.D.	Pages 956-960
HOW CAN PHILOSOPHY AID THE SCIENCE OF RELIGION? By Prof. J. P. LANDIS, D.D., Ph.D., Dayton.	Pages 960-968
HINDUISM. By SWAMI VIVEKANANDA.	Pages 968-978
SCIENCE A RELIGIOUS REVELATION. By Dr. PAUL CARUS, Chicago.	Pages 978-981
THE HISTORY AND PROSPECT OF EXPLORATION IN BIBLE LANDS. By the Rev. Dr. GEORGE E. POST, Beirut.	Pages 982-983
THE TENTH DAY.—CHRISTIAN EVANGELISM AS ONE OF THE WORKING FORCES OF AMERICAN CHRISTIANITY. By the Rev. JAMES BRAND, D.D., Oberlin.	Pages 984-986
THE RELIGIOUS STATE OF GERMANY. By Count A. BERNSTORFF.	Pages 986-989
THE SPIRIT OF ISLÂM. By ALEXANDER RUSSELL MOHAMMED WEBB.	Pages 989-996
CHRIST THE SAVIOUR OF THE WORLD. By the Rev. B. FAY MILLS, D.D.	Pages 997-1000
RECONCILIATION VITAL NOT VICARIOUS. By the Rev. THEODORE F. WRIGHT, Cambridge, Mass.	Page 1002
THE ESSENTIAL ONENESS OF ETHICAL IDEAS AMONG ALL MEN. By the Rev. IDA C. HULTIN, Moline, Illinois.	Pages 1003-1005
RELIGION AND MUSIC. By Prof. WALDO S. PRATT.	Pages 1005-1008
THE RELATION BETWEEN RELIGION AND CONDUCT. By Prof. CRAWFORD HOWELL TOY, Harvard University.	Pages 1009-1011
CHRISTIANITY IN JAPAN: ITS PRESENT CONDITION AND FUTURE PROSPECTS. By President KOZAKI, Doshisha University.	Pages 1012-1015
THE REDEMPTION OF SINFUL MAN THROUGH JESUS CHRIST. By the Rev. Dr. D. J. KENNEDY, Somerset, Ohio.	Pages 1016-1018
RELIGION IN PEKING. By Prof. ISAAC T. HEADLAND.	Pages 1019-1023
THE ELEVENTH DAY.—CHRISTIANITY AND THE SOCIAL QUESTION. By Prof. F. G. PEABODY, Harvard University.	Pages 1024-1030
RELIGION AND THE ERRING AND CRIMINAL CLASSES. By the Rev. ANNA G. SPENCER, Providence.	Pages 1030-1031
THE RELATIONS OF THE ROMAN CATHOLIC CHURCH TO THE POOR AND DESTITUTE. By CHARLES F. DONNELLY, Boston.	Pages 1032-1036
WOMEN OF INDIA. By Miss JEANNE SORABJI, Bombay.	Pages 1037-1038
BUDDHA. By the Right Rev. ZITZUZEN ASHITZU, Japan.	Pages 1038-1040
THE GENERAL BELIEF IN THE NEED OF VICARIOUS SACRIFICES. By Prof. CONRAD VON ORELLI, Basel.	Pages 1041-1045
THE INFLUENCE OF ISLÂM ON SOCIAL CONDITIONS. By ALEXANDER RUSSELL MOHAMMED WEBB.	Pages 1046-1052
WHAT HAS JUDAISM DONE FOR WOMAN? By Miss HENRIETTA SZOLD.	Pages 1052-1056

CHRISTIANITY AS A SOCIAL FORCE. By Prof. RICHARD T. ELY, University of Wisconsin.	Pages 1056-1061
INDIVIDUAL EFFORT AT REFORM NOT SUFFICIENT. By Prof. C. R. HENDERSON, D.D. University of Chicago.	Pages 1061-1064
RELIGION AND LABOR. By the Rev. JAMES M. CLEARY.	Pages 1065-1067
THE TWELFTH DAY. RELIGION AND WEALTH. By the Rev. WASHINGTON GLADDEN, D.D., Columbus, Ohio.	Pages 1068-1070
THE HAWAIIAN ISLANDS. By Rev. EDWARD P. BAKER.	Pages 1071-1072
THE WORTH OF THE BIBLE: OR COLUMNAR TRUTHS IN SCRIPTURE. By the Rev. JOSEPH COOK, L.L.D., Boston.	Pages 1072-1075
CRIME AND ITS REMEDY. By the Rev. OLYMPIA BROWN.	Pages 1076-1078
THE RELIGION OF THE NORTH AMERICAN INDIANS. By Miss ALICE C. FLETCHER, Cambridge, Mass.	Pages 1078-1079
THE CHURCHES AND CITY PROBLEMS. By Prof. A. W. SMALL, University of Chicago.	Pages 1080-1083
THE WORLD'S RELIGIOUS DEBT TO ASIA. By PROTAP CHUNDER MOZOOMDAR.	Pages 1083-1091
CRITICISM AND DISCUSSION OF MISSIONARY METHODS. Addresses by Messrs. DHARMAPALA, CANDLIN, NARASIMA CHARYA, HUME, HAWORTH.	Pages 1093-1100
THE ETHICS OF ISLÂM. Quotations from the Korân by the Rev. Dr. GEORGE E. POST, Beirût.	Pages 1096-1099
ADDRESSES of Bishop B. W. ARNETT and the Hon. J. M. ASHLEY.	Pages 1101-1104
THE CATHOLIC CHURCH AND THE NEGRO RACE. By the Rev. J. R. SLATTERY, Baltimore.	Pages 1104-1106
THE THIRTEENTH DAY.—RELIGION AND THE LOVE OF MANKIND. By the Hon. JOHN W. HOYT.	Pages 1107-1108
GROUND OF SYMPATHY AND FRATERNITY AMONG RELIGIOUS MEN AND WOMEN. By AARON M. POWELL.	Pages 1108-1109
THE ESSENCE OF RELIGION IN RIGHT CONDUCT. By the Rev. ALFRED WILLIAMS MOMERIE, D.D., London.	Pages 1110-1112
WHAT CAN RELIGION FURTHER DO TO ADVANCE THE CONDITION OF THE AMERICAN NEGRO. By Mrs. FANNIE BARRIER WILLIAMS, Chicago.	Pages 1114-1115
INTERNATIONAL ARBITRATION. By Prof. THOMAS J. SEMMES, Louisiana University.	Pages 1116-1120
POPULAR ERRORS ABOUT THE JEWS. By Rabbi JOSEPH SILVERMAN, D.D., New York.	Pages 1120-1122
THE RELIGIOUS MISSION OF THE ENGLISH-SPEAKING NATIONS. By the Rev. HENRY H. JESSUP, D.D., Beirût.	Pages 1122-1126
THE SPIRIT AND MISSION OF THE APOSTOLIC CHURCH OF ARMENIA. By OHANNES CHATSCHMUYAN.	Pages 1126-1128
THE GREEK CHURCH. By the Rev. P. PHIAMBOLIS, Chicago.	Pages 1128-1130
INTERNATIONAL JUSTICE AND AMITY. By the Rev. L. L. BALDWIN, D.D., New York.	Pages 1130-1132
MEN ARE ALREADY BROTHERS. By Prince SERGE WOLKONSKY, St. Petersburg.	Pages 1134-1136

AMERICA'S DUTY TO CHINA. By President W. A. P. MARTIN, Imperial Tung-Wen College, Peking.	Pages 1137-1144
TOLERATION. By Prof. MINAS TCHERAZ, London.	Pages 1145, 1146
THE KORÂN AND OTHER SCRIPTURES. By J. SANUA ABOU NADDARA, Paris.	Pages 1146-1148
WOMAN AND THE PULPIT. By the Rev. ANTOINETTE BROWN BLACKWELL, Elizabeth, New Jersey.	Pages 1148-1150
THE VOICE OF THE MOTHER OF RELIGIONS ON SOCIAL QUESTIONS. By Rabbi H. BERKOWITZ, D.D., Philadelphia.	Pages 1150, 1151
THE FOURTEENTH DAY.—THE RELATION OF CHRISTIANITY TO AMERICA. By Prof. THOMAS O'GORMAN.	Pages 1152-1157
WHAT CHRISTIANITY HAS WROUGHT FOR AMERICA. By the Rev. Dr. DAVID JAMES BURRELL, New York.	Pages 1157-1161
THE PRESENT RELIGIOUS CONDITION OF AMERICA. By the Rev. Dr. H. K. CARROLL, New York.	Pages 1162-1165
THE INVINCIBLE GOSPEL. By the Rev. Dr. GEORGE F. PENTECOST, London.	Pages 1166-1172
THE PRESENT RELIGIOUS OUTLOOK OF INDIA. By the Rev. T. E. SLATER, Bangalore.	Pages 1172-1178
THE FIFTEENTH DAY.—THE BEARING OF RELIGIOUS UNITY ON THE WORK OF CHRISTIAN MISSIONS. By the Rev. GEORGE T. CANDLIN, Tien-tsin, West China.	Pages 1179-1191
THE REÜNION OF CHRISTENDOM. By Prof. PHILIP SCHAFF, D.D., LL.D., New York.	Pages 1192-1201
THE RELIGIOUS REÜNION OF CHRISTENDOM. By the Hon. and Rev. W. H. FREMANTLE, Canon of Canterbury.	Pages 1201-1209
THE CIVIC CHURCH. By Mr. W. T. STEAD, London.	Pages 1209-1215
INTERDENOMINATIONAL COMITY. By Pres. D. L. WHITMAN, Colby University, Waterville, Maine.	Pages 1215-1220
THE PERSISTENCE OF BIBLE ORTHODOXY. By Prof. LUTHER F. TOWNSEND, Boston University.	Pages 1220-1222
THE PHILOSOPHY AND ETHICS OF THE JAINS. By VIRCHAND A. GHANDI, Esq., Bombay.	Pages 1222-1226
SPIRITUAL IDEAS OF THE BRAHMO-SOMAJ. By Mr. B. B. NAGARKAR, Bombay.	Pages 1226-1229
A WHITE LIFE FOR TWO. By Miss F. E. WILLARD.	Pages 1230-1234
THE WORSHIP OF GOD IN MAN. By Mrs. ELIZABETH CADY STANTON.	Pages 1234-1234
CHRISTIANITY AS SEEN BY A VOYAGER AROUND THE WORLD. By Dr. F. E. CLARK.	Pages 1237-1242
THE SIXTEENTH DAY.—THE ATTITUDE OF CHRISTIANITY TOWARD OTHER RELIGIONS. By Prof. W. C. WILKINSON.	Pages 1243-1249
WHAT IS RELIGION? By Mrs. JULIA WARD HOWE, Boston.	Pages 1250-1251
THE MESSAGE OF CHRISTIANITY TO OTHER RELIGIONS. By the Rev. Dr. JAMES S. DENNIS, New York.	Pages 1252-1258
THE MISSION OF PROTESTANTISM IN TURKEY. By the Rev. MARDIROS IGNAPOS.	Pages 1258-1261

THE LEADING POWERS SHAPING RELIGIOUS THOUGHT IN FRANCE. By the REV. G. BONET-MAURY, Paris. - - -	Pages 1261-1264
PRIMITIVE AND PROSPECTIVE RELIGIOUS UNION OF THE HUMAN FAMILY. By the Rev. JOHN GMEINER, St. Paul. - - -	Pages 1265-1266
THE WORLD'S RELIGIOUS DEBT TO AMERICA. By MRS. CELIA PARKER WOOLLEY, Chicago. - - - - -	Pages 1268-1269
THE CONTACT OF CHRISTIAN AND HINDU THOUGHT. POINTS OF CONTRAST AND OF LIKENESS. By the Rev. R. A. HUME. - - -	Pages 1269-1276
A VOICE FROM THE YOUNG MEN OF THE ORIENT. By Mr. HERANT M. KIRETCHJIAN, Constantinople. - - - - -	Pages 1276-1279
THE FUTURE OF RELIGION IN JAPAN. By Mr. NOBUTA KISHIMOTO, Okayama. - - - - -	Pages 1279-1283
CHRISTIANITY—WHAT IS IT? By Rev. J. T. YOKOI. - - - - -	Pages 1283-1284
ARBITRATION INSTEAD OF WAR. By Rev. SHAKU SOYEN. - - - - -	Page 1285
SYNTHETIC RELIGION. By KINZA RIUGE M. HIRAI. - - - - -	Pages 1286-1288
POINTS OF RESEMBLANCE AND DIFFERENCE BETWEEN BUDDHISM AND CHRISTIANITY. By H. DHARMAPALA, Ceylon. - - -	Pages 1288-1290
A DECLARATION OF FAITH, AND THE TRUTH OF BUDDHISM. By YOSHIGIRO KAWAI, Japan. - - - - -	Pages 1290-1293
SOME CHARACTERISTICS OF BUDDHISM AS IT EXISTS IN JAPAN WHICH INDICATE THAT IT IS NOT A FINAL RELIGION. By the Rev. M. L. GORDON, of the Doshisha School, Kyoto. - - -	Pages 1293-1296
BUDDHISM AND CHRISTIANITY. By the Rev. Dr. S. G. MCFARLAND, Bangkok, - - - - -	Pages 1296-1297
WHAT THE CHRISTIAN BIBLE HAS WROUGHT FOR THE ORIENT. By the Rev. A. CONSTANTIAN, Constantinople. - - -	Pages 1298-1300
THE SEVENTEENTH DAY.—RELIGION AND MUSIC. By Mr. W. L. TOMLINS, Chicago. - - - - -	Pages 1302-1303
ELEMENTS OF UNIVERSAL RELIGION. By the Rev. Dr. EMIL G. HIRSCH, Chicago. - - - - -	Pages 1304-1308
THE WORLD'S SALVATION. By the Rev. Dr. JOHN DUKE MCFADDEN, Carleton, Nebraska. - - - - -	Page 1308
WHAT HAS CHRISTIANITY DONE FOR THE CHINESE? By the Rev. Y. K. YEN. - - - - -	Pages 1309-1312
HOW TO ACHIEVE RELIGIOUS UNITY. By the Rev. Dr. WILLIAM R. ALGER, Boston. - - - - -	Pages 1312-1315
EVOLUTION AND CHRISTIANITY. By HENRY DRUMMOND, I.L.D., F. R. S. E., F. G. S. - - - - -	Pages 1316-1325
THE FUTURE OF RELIGION. By Mr. MERWIN-MARIE SNELL. - - - - -	Pages 1325-1327
THE RELIGION OF THE FUTURE. By the Rev. Dr. JOHN TALBOT GRACEY, Rochester. - - - - -	Pages 1327-1330
THE ULTIMATE RELIGION. By the Right Rev. JOHN J. KEANE, D.D., Washington. - - - - -	Pages 1331-1338
CHRIST THE UNIFIER OF MANKIND. By the Rev. Dr. GEORGE DANA BOARDMAN, Philadelphia. - - - - -	Pages 1338-1346

THE SCIENTIFIC SECTION.

REPORTS AND ABSTRACTS OF PAPERS.

SERVICE OF THE SCIENCE OF RELIGIONS TO UNITY AND MISSION ENTERPRISE. Opening Address by Mr. MERWIN-MARIE SNELL, Chairman.

Page 1347

THE EGYPTIAN RELIGION AND ITS INFLUENCE ON OTHER RELIGIONS. By J. A. S. GRANT (BEY) A.M., M.D., LL.D. - - Pages 1348-1349

GENESIS AND DEVELOPMENT OF CONFUCIANISM. By Dr. ERNST FABER, Shanghai. - - - - - Pages 1350-1353

ZOROASTRIANISM. By the Parsees of Bombay. - - - - - Pages 1353-1354

⊕ TAOISM: A Prize Essay. - - - - - Pages 1355-1358

THE NATURE-RELIGION OF THE NEW HEBRIDES. By the Rev. Dr. JOHN G. PATON. - - - - - Pages 1358-1360

THE ESTIMATE OF HUMAN DIGNITY IN THE LOWER RELIGIONS. By Prof. LÉON MARILLIER, Paris. - - - - - Page 1361

SOME SUPERSTITIONS OF NORTH AFRICA AND EGYPT. By the Rev. B. F. KIDDER, Ph.D. - - - - - Page 1362

CONDITIONS AND OUTLOOK FOR A UNIVERSAL RELIGION. By Prof. ALBERT RÉVILLE, D.D., Paris - - - - - Pages 1363-1367

PRINCIPLES OF THE SCIENTIFIC CLASSIFICATION OF RELIGIONS. By JEAN RÉVILLE, Lecturer at the Sorbonne, Paris. - - - - - Pages 1367-1369

THE DEV DHARM. By a Member of the Mission. - - - - - Pages 1369-1370

⊙ ORIGIN OF SHINTOISM. By TAKAYOSHI MATSUGAMA. - - - - - Pages 1370-1373

⊙ THE SHINTO RELIGION. By P. GORO KABURAGI - - - - - Pages 1373-1374

⊙ THE THREE PRINCIPLES OF SHINTOISM. By NISHIKAWA SUGAO. - - - - - Pages 1374-1375

THE RELATIONS OF THE SCIENCE OF RELIGIONS TO PHILOSOPHY. By Mr. MERWIN-MARIE SNELL. - - - - - Page 1375

THE TENKALAI S'RI VAISHNAVA, OR SOUTHERN RAMANUJA RELIGION. By S. PARTHASARATHY AYYANGAR, Madras. - - - - - Pages 1376-1378

WHY PROTESTANT MISSIONARIES IN CHINA SHOULD UNITE IN USING "TIEN-CHU" FOR GOD. By Dr. HENRY BLODGETT. Pages 1378-1380

THE DOCTRINE AND LIFE OF THE SHAKERS. By D. OFFORD. Page 1380

PART FOURTH.

THE DENOMINATIONAL CONGRESSES.


PRESENTATION OF THE ANGLICAN CHURCH. By the Rev. Dr. THOMAS RICHEY, New York. - - - - - Pages 1383-1390

THE ADVENT CHRISTIAN CHURCH CONGRESS. Speech by Rev. D. R. MANSFIELD. Paper by the Rev. MILES GRANT. - - - - - Pages 1391-1392

AFRICAN METHODIST EPISCOPAL CONGRESS. - - - - - Pages 1394-1396

THE PRESENTATION OF THE BAPTIST CHURCHES. By the Rev. Dr. GEORGE C. LORIMER, Boston. - - - - - Pages 1397-1402

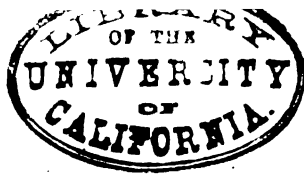
THE SEVENTH DAY BAPTIST CONGRESS. - - - - - Pages 1402-1406

THE CHRISTIAN SCIENCE CONGRESS. - - -	Pages 1419-1429
THE CONGREGATIONAL CONGRESS. - - -	Pages 1429-1433
THE WOMEN'S CONGREGATIONAL CONGRESS. - -	Pages 1434-1436
THE CONGRESS OF THE DISCIPLES OF CHRIST. - -	Pages 1436-1440
THE EVANGELICAL ALLIANCE CONGRESS. - - -	Pages 1441-1449
[This report belongs among those of the Interdenominational Congresses.]	
THE CONGRESS OF THE EVANGELICAL ASSOCIATION.	Pages 1449-1453
PRESENTATION OF THE FREE BAPTIST CHURCH. By Dr. JAMES A. HOWE. - - - - -	Pages 1453-1456
CONGRESS OF THE SOCIETY OF FRIENDS (Orthodox). -	Pages 1456-1457
CONGRESS OF THE SOCIETY OF FRIENDS (Hicksite). -	Pages 1457-1460
PRESENTATION OF THE GERMAN EVANGELICAL CHURCH. By the Rev. J. G. KIRCHER, Chicago. - - - - -	Pages 1460-1461
THE JEWISH CONGRESS (INC. JEWISH WOMEN). - -	Pages 1461-1467
LUTHERAN GENERAL SYNOD CONGRESS. - - -	Pages 1468-1473
LUTHERAN GENERAL COUNCIL CONGRESS. - - -	Pages 1473-1477
LUTHERAN MISSOURI SYNOD CONGRESS. - - -	Pages 1477-1478
METHODIST EPISCOPAL CONGRESS. - - -	Pages 1480-1488
NEW JERUSALEM CHURCH CONGRESS. - - -	Pages 1488-1495
THE PRESBYTERIAN CONGRESS. - - -	Pages 1495-1504
CUMBERLAND PRESBYTERIAN CONGRESS. - - -	Pages 1504-1507
REFORMED EPISCOPALIAN CONGRESS. - - -	Pages 1507-1510
CONGRESS OF THE REFORMED CHURCH IN U. S. -	Pages 1511-1514
SWEDISH EVANGELICAL MISSION COVENANT. - -	Pages 1514-1517
 THE THEOSOPHICAL CONGRESS. - - -	Pages 1517-1522
THE UNITARIAN CONGRESS. - - -	Pages 1522-1528
UNITED BRETHREN CONGRESS, by I. L. KEPHART, D.D.	Pages 1528-1531
THE UNIVERSALIST CONGRESS. - - -	Pages 1531-1535
INTER-DENOMINATIONAL CONGRESSES. - - -	Pages 1536-1554
CONGRESS OF MISSIONS. - - -	Pages 1536-1549
SUNDAY REST CONGRESS. - - -	Pages 1549-1553
OTHER CONGRESSES. - - -	Page 1554

PART FIFTH.

REVIEW AND SUMMARY.

CHAPTER I. SPIRIT OF THE PARLIAMENT. - -	Pages 1557-1566
CHAPTER II. INFLUENCE OF THE PARLIAMENT. -	Pages 1568-1582
BIOGRAPHICAL NOTES. - - -	Page 1584
INDEX. - - -	Page 1590



PART THIRD.

THE PARLIAMENT PAPERS.

THE EIGHTH DAY—Continued.

JEWISH CONTRIBUTIONS TO CIVILIZATION.

BY PROF. D. G. LYON, HARVARD UNIVERSITY, CAMBRIDGE, MASS.

In this glad Columbian year, when all the world is rejoicing with us, and in this hall, consecrated to the greatest idea of the century, I could perform no task more welcome than that to which I have been assigned, the task of paying a tribute based on history. I shall use the word "Jew" not in the religious but in the ethnic sense. In so doing the antithesis to Jew is not Christian, but non-Jew or Gentile. The position of the Jews in the world is peculiar. They may be Englishmen, German, American, and, as such, loyal to the land of their birth. They may or may not continue to adhere to a certain phase of religion. But they cannot avoid being known as the scattered fragments of a nation. Most of them are as distinctly marked by mental traits and by physiognomy as is a typical Englishman, German, or Chinaman.

The Jew, as thus described, is in our midst an American, and has all reasons to be glad which belong to the community at large, but his unique position to-day and his importance in history justify the inquiry, whether he may not have special reasons for rejoicing in this auspicious year.

I. Such ground for rejoicing is seen in the fact that the discovery and settlement of America was the work of faith. Columbus believed in the existence and attainableness of that which neither he nor his fellows had ever seen. Apart from his own character and his aims in the voyage of discovery, it was this belief that saved him from discouragement and held his bark true to its western course. What though he found something greater than he sought, it was his belief in the smaller that made the greater discovery possible.

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What is true of the discovery is true of the settlement of America. This too was an act of faith. The colonists of Chesapeake and Massachusetts Bays left the comforts of the Old World, braved the dangers of sea, and cold and savage populations, because they believed in something which could be felt, though not seen, the guidance of a hand which directs the destiny of individuals and of empires.

Now the Jews, as a people, stand in a preëminent degree for faith. They must be judged not by those of their number who in our day give themselves over to a life of materialism, but by their best representatives and by the general current of their history. At the fountain of their being they place a man whose name is the synonym of faith. Abraham, the first Jew, nurtured in the comforts and refinements of a civilization whose grandeur is just beginning to find due appreciation, hears an inward, compelling voice, bidding him forsake the land of his fathers and go forth, he knows not whither, to lay in the distant West the foundations of the empire of faith. The hopes of the entire subsequent world encamped in the tent of the wanderer from Ur of Chaldæa. The migration was a splendid adventure, prophetic of the great development of it which was the beginning.

What was it but the audacity of faith which in later times enabled an Isaiah to defy the most powerful army in the world, and Jeremiah to be firm to his convictions in the midst of a city full of enemies? What but faith could have held together the exiles in Babylon and could have inspired them once more to exchange this home of ease and luxury for the hardships and uncertainties of their devastated Palestinian hills? It was faith that nerved the arm of the Maccabees for their heroic struggle, and the sublimity of faith when the dauntless daughter of Zion defied the power of Rome. The brute force of Rome won the day, but the Jews, dispersed throughout the world, have still been true to the foundation principle of their history. They believe that God has spoken to the fathers and that he has not forsaken the children, and through that belief they endure.

II. A second ground for Jewish rejoicing to-day is that America in its development is realizing Jewish dreams.

A bolder dreamer than the Hebrew prophet the world has not known. He reveled in glowing pictures of home and prosperity and brotherhood in the good times which were yet to be. The strength of his wing as poet is seen in his ability to take these flights at times when all outward appearances were a denial of his hopes. It was not the prosperous state whose continuance he foresaw, but the decaying state, destined to be shattered, then buried, then rebuilt, to continue forever. It was not external power, but external power in alliance with inward goodness, whose description called forth his highest genius. His dream, it is true, had its temporal and its local coloring. His coming state, built on righteousness, was to be a kingdom, because this was the form of government with which he was familiar. The seat of this empire was to be Jerusalem, and his patriot heart

could have made no other choice. We are now learning to distinguish the essential ideas of a writer from the phraseology in which they find expression. A Jewish empire does not exist, and Jerusalem is not the mistress of the world. And yet the dream of the prophet is true. A home for the oppressed has been found, a home where prosperity and brotherhood dwell together. Substitute America for Jerusalem and a republic for a kingdom, and the correctness of the prophet's dream is realized. Let us examine the details of the picture.

1. The prophet foresees a home. In this he is true to one of the marked traits of his people. Who has sung more sweetly than the Hebrew poet of home, where every man shall "sit under his vine and under his fig-tree, and none shall make them afraid;" where the father of a large family is like the fortunate hunter whose quiver is full of arrows; where the children are likened to olive plants around the father's table, and where a cardinal virtue of childhood is honor to father and mother? And where shall one look to-day for finer types of domestic felicity than may be found in Jewish homes? Or, taking the word home in its larger sense, where shall one surpass the splendid patriotism of the Hebrew poet exile:

"If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem,
Above my chief joy."

Yet notwithstanding this love of a local habitation the Jew has been for many cruel centuries a wanderer on the face of the earth. The nations have waged, the kings of the earth have set themselves and the rulers have taken counsel together, and the standing miracle of history is that the Jew has not been ground to powder as between the upper and the nether mill-stone.

But these hardships are now, let us hope, near their end. This young republic has welcomed the Jew who has fled the oppression of the Old World. Its constitution declares the equality of men, and experience demonstrates our power to assimilate all comers who desire to be one with us. Here thought and its expression are free. Here is the restful haven which realizes the prophet's dream. Not the Jew only, but all the oppressed of earth may here find welcome and home. The inspiring example of Columbia's portals always open to the world is destined to alleviate the ills and check the crimes of man against man throughout all lands. And what though here and there a hard and unphilanthropic soul would bolt Columbia's doors and recall her invitation or check her free intercourse with nations? This is but the eddy in her course, and to heed these harsh advices she must be as false to her own past as to her splendid ideal. Geary exclusion acts and some of the current doctrines of protective tariff are as un-American as they are inhuman.

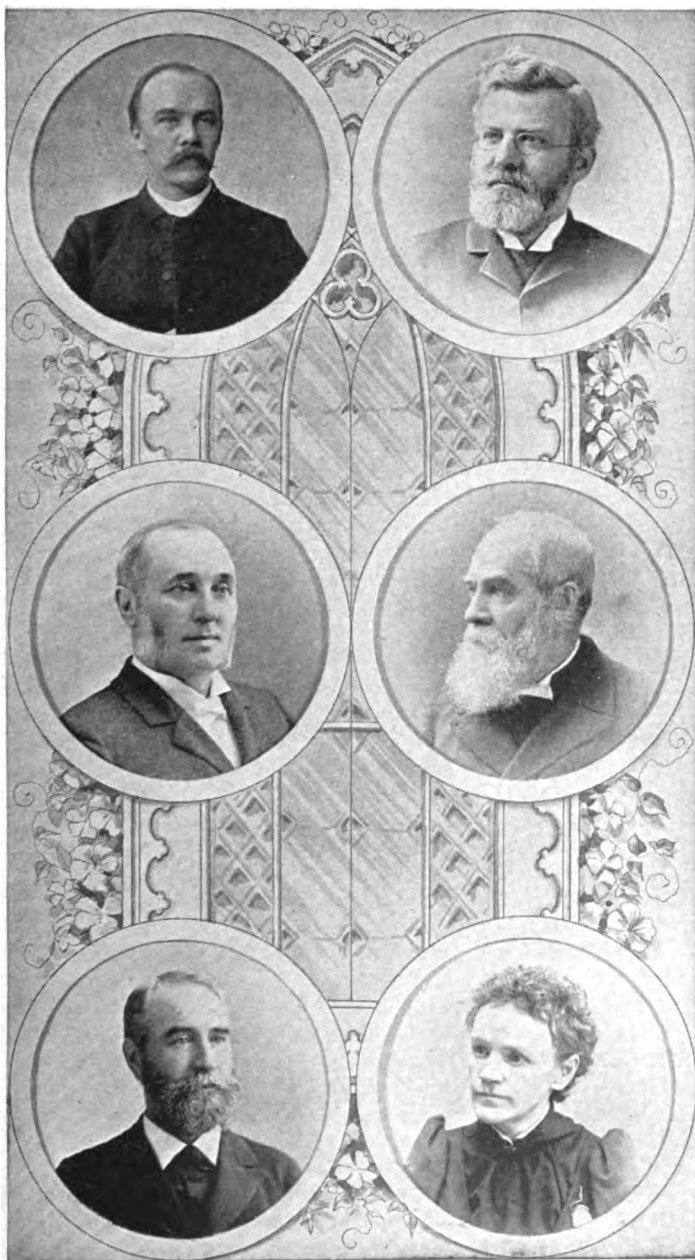
2. But the Jewish dream was no less of prosperity than of home. America realizes this feature of the dream to an extent never seen before. Where should one seek for a parallel to her inexhaustible resources and her phenomenal material development! And no element of the community has understood better than the Jewish to reap the harvests which are ever tempting the sickles of industry. Jewish names are numerous and potent in the exchanges and in all great commercial enterprises. The spirit that schooled itself by hard contact with Judæan hills, that has been held in check by adversity for twenty-five centuries, shows in this free land the elasticity of the uncaged eagle. Not only trade, but all other avenues of advance, are here open to men of endowments, of whatsoever race and clime. In journalism, in education, in philanthropy, the Jews will average as well as the Gentiles, perhaps better, while many individual Jews have risen to an enviable eminence.

3. A third feature in the Jewish dream, an era of brotherhood and good feeling, is attaining here a beautiful realization.

Nowhere have we finer illustrations of this than in the attitude toward the Jews of the great seats of learning. The oldest and largest American university employs its instructors without applying any tests of race or religion. In its faculty Jews are always found. To its liberal feast of learning there is a constant and increasing resort of ambitious Jewish youth. Harvard is, of course, not peculiar in this regard. There are other seats of learning where wisdom invites as warmly to her banquet halls, and notably the great Chicago University. The spectacle at Harvard is, however, specially gratifying, because there seems to be prophetically embodied in her seal, "*Christo et Ecclesie*," an acknowledgment of her obligations to the Jew, and a dedication of her powers to a Jewish carpenter and to a Jewish institution.

4. The era of brotherhood is also seen in the coöperation of Jew and Gentile to further good causes. To refer again, by permission, to Harvard University, one of its unique and most significant collections is a Semitic Museum, fostered by many friends, but chiefly by a Jew. And it is a pleasure to add here that one of the great departments of the library of Chicago University has been adopted by the Jews. Although taxed to the utmost to care for their destitute brethren who seek our shores to escape Old World persecutions, the Jews are still ever ready to join others in good works for the relief of human need. If Baron Hirsch's colossal benefactions distributed in America are restricted to Jews, it is because this philanthropist sees in these unfortunate refugees the most needy subjects of benefaction.

5. But most significant of all is the fact that we are beginning to understand one another in a religious sense. When Jewish rabbis are invited to deliver religious lectures at great Universities, and when Jewish congregations welcome Columbian addresses from Christian ministers, we



REV. JULIAN K. SMYTH.
REV. S. J. NICCOLLS.
PRES. SYLVESTER F. SCOVEL.

PROF. D. G. LYON.
PROF. A. B. BRUCE.
REV. MARIAN MURDOCK.

seem to have made a long step towards acquaintance with one another. The discussion now going on among Jews regarding the adoption of Sunday as the day of public worship, and the Jewish recognition of the greatness of Jesus, which finds expression in synagogue addresses—such things are prophecies whose significance the thoughtful hearer will not fail to perceive.

Now what is the result of this close union, of which I have instanced a few examples, in learning, in philanthropy, and in affairs religious? Is it not the removal of mutual misunderstandings? So long as Judaism and American Christianity stand aloof, each will continue to ascribe to the other the vices of its most unworthy representatives. But when they meet and learn to know one another, they find a great common standing-ground. Judging each by its best, each can have for the other only respect and good will.

The one great exception to the tenor of these remarks is in matters social. There does not exist that free intercourse between Jews and non-Jews which one might reasonably expect. One of the causes is religious prejudice on both sides, but the chief cause is the evil already mentioned, of estimating Jews and non-Jews by the least worthy members of the two classes. The Jew who is forced to surrender all his goods and flee from Russian oppression, or who purchases the right to remain in the Czar's empire by a sacrifice of his faith, can hardly be blamed if he sees only the bad in those who call themselves Christians. If one of these refugees prospers in America and carries himself in a lordly manner, and makes himself distasteful even to the cultivated among his co-religionists, can it be wondered at that others transfer his bad manners to other Jews? But let Jew and non-Jew come to understand one another, and the refinement in the one will receive its full recognition from the refinement in the other. Acquaintance and a good heart are the checks against the unthinking condemnation by classes.

III. A third and main reason why the Jew should rejoice in this Columbian year is that American society is, in an important sense, produced and held together by Jewish thought.

The justification of this assertion forces on us the question, What has the Jew done for civilization?

First of all he has given us the Bible, the Scriptures, old and new. It matters not for this discussion that the Jews, as a religious sect, have never given to the books of the New Testament the dignity of canonicity. It suffices that those books, with one, or possibly two, exceptions, were written by men of Jewish birth.

I. And where shall one go, if not to the Bible, to find the noblest literature of the soul? Where shall one find so well expressed as in the Psalms the longing for God and the deep satisfaction of his presence? Where burning indignation against wrong-doing more strongly portrayed than in the prophets? Where such a picture as the Gospels give of love that con-

sumes itself in sacrifice? The highest hopes and moods of the soul reached such attainment among the Jews two thousand years ago that the intervening ages have not yet shown one step in advance.

2. Viewed as a hand-book of ethics the Bible has a power second only to its exalted position as a classic of the soul. The "Ten Words," though negatively expressed, are in their second half an admirable statement of the fundamental relations of man to man. Paul's eulogy of love is an unmatched masterpiece of the foundation principle of right living. The adoption of the Golden Rule by all men would banish crime and convert earth into a paradise.

3. The characters depicted in the Bible are in their way no less effective than the teachings regarding ethics and religion. Indeed, that which is so admirable in these characters is the rare combination of ethics and religion which finds in them expression. In Abraham we see hospitality and faith attaining to adequate expression. Grant, if you will, the claim that part of the picture is unhistorical. Aye, let one have it who will, that such a person as Abraham never existed at all. The character, as a creation, does as much honor to the Jew who conceived it as the man, if real, does to the race to which he belonged. Moses is the pattern of the unselfish, state-building patriot, who despised hardships because "he endured as seeing Him who is invisible." Jeremiah will forever be inspiration to reformers whose lot is cast in degenerate days. Paul is the synonym of self-denying zeal, which can be content with nothing less than a gigantic effort to carry good news to the entire world.

And Jesus was a Jew. How often is this fact forgotten, so completely is he identified with the history of the world at large! We say to ourselves that such a commanding personality is too universal for national limitations. We overlook perchance the Judæan birth and the Galilean training. Far be it from me to attempt an estimate of the significance of the character and work of Jesus for human progress. Nothing short of omniscience could perform such a task. My purpose is attained by reminding myself and others anew of the nationality of him whom an important part of the world has agreed to consider the greatest and best of human kind.

I do not forget that the Jews have not yet, in large numbers, admitted the greatness of Jesus, but this failure may be largely explained as the effect of certain theological teachings concerning his person, and of the sufferings which Jews have endured at the hands of those who bear his name. But in that name, and that personality rightly conceived, there is such potency to bless and to elevate, that I can see no reason why Jesus should not become to the Jews the greatest and most beloved of all their illustrious teachers.

Viewing the Bible as a whole, as a library of ethics, of religion, of ethical-religious character, its influence on language, on devotion, on growth in a hundred directions exceeds all human computation.

Along with the Sacred Writings have come to the race, through the Jews, certain great doctrines.

Foremost of these is the belief in one God. Greek philosophy, it is true, was also able to formulate a doctrine of monotheism, but the monotheism which has perpetuated itself is that announced by Hebrew seer and not by Greek philosopher. Something was wanting to make the doctrine more than a cold formula, and that something the Jew supplied. It is the phase of monotheism which he attained that has commended itself to the peoples of Europe and America, to the teeming millions of Islâm, and whose adoption by the remaining nations of earth is more than a pious hope.

This God, who is one, is not a blind force, working on lines but half defined, coming to consciousness only as he attains to expression in his universe, but he is a wise architect whose devising all things are. The heavens declare his glory, and the firmament sheweth his handiwork.

His government is well ordered and right. Chance and fate have here no place. No sparrow falls without him. The very hairs of your head are numbered. Righteousness is the habitation of his throne. Shall not the Judge of all the earth do right?

This one God, maker and governor of all things, is more, he is our Father. Man is created in his image, man's nostrils set vibrating with the divine breath. The prayer of all prayers begins: "Our Father." What infinite dignity and value does this doctrine place upon the human soul! From God we come and his perpetual care we are. How this conviction lifts men above all pettiness and discouragement! Am I his co-worker with him on lines which he has pre-ordained? Then mine the joyful task to work with zeal in the good cause whose sure success is seen by him though not by me.

If God be our Father, then are we brothers? The convenient distinctions among men, the division of men into classes, are all superficial, all based on externals. In essence men are one. If we be all brothers, then brotherly duties rest upon us all. Due recognition of our brotherhood would stay the act or thought of wrong, and open in every heart a fountain of love. Brothers! then will I seek the Father's features in every face and try to arouse in every soul the consciousness of its lofty kinship.

The immortality of the soul, though not distinctively a Jewish belief, is implied in much of the Old Testament, is clearly announced in Daniel, is well defined in the centuries preceding our era, and in the New Testament is often stated and everywhere esteemed. This doctrine was rescued by the monotheism of the Jew from the grotesque features and ceremonies which characterized it among the Babylonians, the Egyptians and the Greeks. The spiritual genius of the Jew, while asserting unequivocally the fact, and emphasizing the moral significance, has wisely abstained from an expression of opinion regarding a thousand details.

By the side of these great doctrines concerning God, his fatherhood, man's brotherhood, the soul, its dignity and immortality, we must place yet another, the Jewish conception of the golden age. This age to him is not

past but future. He had, it is true, his picture of Eden, that garden of God where the first man held free converse with his maker. But this picture is not of Jewish origin. It came from Babylon, and never succeeded in making a strong impression on the national thought. The Old Testament scarcely refers to it outside of the narrative in Genesis. In view of the emphasis given to the story by later theologies, the reserve in the New Testament is likewise most significant. The reason is clear. The age of gold is yet to be. Prophet and apostle and apocalyptic seer vie with one another in describing the glory of renewed humanity in the coming kingdom of God. The Jew cannot fasten his thought on a shattered fortune. The brilliant castle which he is yet to build is too entrancing to his vision. There is here no place for tears over the remote past, but only a fond looking forward and working toward the dawn of the day of righteousness and of peace.

IV. I have spoken of our indebtedness to the Jew for the Bible and its great doctrines. We are under no less obligations for certain great institutions.

1. Whence comes our day of rest, one in seven, this beneficent provision for recreation of man and beast, this day consecrated by the experience of centuries to good deeds and holy thoughts? We meet with indications of a seven-day division of time in an Assyrian calendar tablet, but we are able to assert definitely by a study of the Assyrian and Babylonian commercial records that these people had nothing which corresponded to the Jewish Sabbath, the very name of which means rest. The origin of the Sabbath may well have to do with the moon's phases. But the Jew viewed the day with such sacredness that he makes its institution coeval with the work of creation. From him it has become the possession of the western world, and its significance for our well-being, physical, moral and spiritual, is vaster than can be computed.

2. I have spoken already of Jesus as a Jew. Then is the religion which bears his name a Jewish institution? It has elements which are not Jewish; it has passed into the keeping of those who are not Jews. But its earliest advocates and disciples, no less than its founder, were Jews. Not only so, but these all considered Jesus, his teaching and the teaching concerning him, as the culmination of the Hebrew development, the fulfillment of the Hebrew prophets' hope.¹ Many causes have wrought together to ensure the victory which Christianity has won in this world. But those who are filled with its true spirit and who are thoughtful can never forget its Judæan origin.

3. To the same source we must likewise trace institutional Christianity, the church. The first church was at Jerusalem. The first churches were among devout Jews dispersed in the great Gentile centers of population. The ordinances of the church have an intimate connection with Jewish relig-

¹ The greatest expounder of Christianity writes to the Romans that they have been grafted into the olive stock of which the Jews were branches by nature.

ious usages. In the course of a long development other elements have crept in. But in her main features the church bears ever the stamp of her origin. The service is Jewish. We still read from the Jewish Psalter, we still sing the themes of Psalmist and apostle, the aim of the sermon is still to rouse the listener to the adoption of Jewish ideas; we pray in phraseology taken from Jewish Scriptures. Our Sunday schools have for their prime object acquaintance with Jewish writings. Our missions are designed to tell men of God's love as revealed to them through a Jew. Our church and Christian charities are but the embodiment of the Golden Rule as uttered by a Jew.

4. It may furthermore be fairly said that the Jew, through these writings, doctrines and institutions, has bequeathed to the world the highest ideals of life. On the binding and the title-page of its books the Jewish Publication Society of America has pictured the lamb and the lion lying down together and the child playing with the asp, while underneath the picture is written the words, "Israel's mission is peace." The picture tells what Israel's prophet saw more than twenty-five centuries ago. The subscription tells less than the truth. Israel's mission is peace, morality and religion; or better still, Israel's mission is peace through morality and religion. This the nation's lesson to the world. This the spirit of the greatest characters in Israel's history. To live in the same spirit, in a word, to become like the foremost of all Israelites--this is the highest that any man has yet ventured to hope.

I have catalogued with some detail, though by no means with fullness, Jewish elements in our civilization. In most cases I have passed no judgment on these elements. If one were disposed to inquire into their value, he might answer his question by trying to conceive what we should be without the Bible, its characters, doctrines, ethics, institutions, hopes, and ideals. To think these elements absent from our civilization is impossible, because they have largely made us what we are. Not more closely interlocked are the warp and woof of a fabric than are these elements with all that is best and highest in our life and thought. If the culture of our day is a fairer product than that of any preceding age, we cannot fail to see how far we are indebted for this to the Jew.

My purpose has not been to inquire by what means the little nation of Palestine attained to its unique eminence. Some will say it was by a revelation made to them alone, others that they were fortunate discoverers, and yet others would explain it all by the spell, "development." Be one or all these answers true, the Deity can reveal himself only to the choice souls who have understanding for the higher thought; discovery is made only by those who recognize a new truth when it floats into the field of vision; development is only growth and differentiation from germs already existing. Why should Israel develop unlike any other people, why discover truth hidden from others, why become receptacles for revelation higher than any



A JEWISH SYNAGOGUE, BERLIN, GERMANY.

attained elsewhere? This is one of the mysteries of history, but the mystery can in no wise obscure the fact.

However, explained or unexplained, the Jewish rôle in history belongs to the most splendid achievements of the human race. Alas, that these achievements are so often forgotten! Forgotten by the Jew himself, when he devotes his powers to the problems of to-day with such intensity as to be indifferent to his nation's past. Forgotten by those among whom he lives when they view him as an alien, and when in the enjoyment they fail to recognize the source of some of their greatest blessings. It is not alone the land which was discovered by Columbus, but the entire world owes to the Jew a debt of gratitude which never can be paid.

A practical closing question forces itself on our attention. The great rôle in history was played by this people while it had a national or semi-national existence. At present the Jews are separated from the rest of the community mainly by certain religious observances. Is the Jew of to-day worthy of the glorious past of his people, and is he entitled to any of the consideration which impartial history must accord to his ancestors? An affirmative answer, if it can be given, ought to do something to remove prejudices which yet linger among us, and to alleviate the fortunes of the Jew in lands less liberal than our own.

The ancient Jew was a man of persistence and of moral and spiritual genius. His modern brother is not lacking in either genius or persistence. His persistence and power to recuperate have saved him from annihilation. His genius shows itself chiefly in matters of finance, in the ability to turn the most adverse conditions into power. In literature, art, music, philosophy, he is of the community at large, averaging high, no doubt, but with nothing distinctive. In the world's markets, in commerce and trade, he distances competition.

The extent to which he educates his children, and helps his poor to become self-supporting, and the very small percentage which he furnishes to the annals of crime, give to him a high character for morality. The Montefiores, Hirschs, Emma Lazaruses, Jacob Schiffs and Felix Adlers show what power and spirit of benevolence and reform still belong to the Jew. It would perhaps be too much to demand further great religious contributions from this people. But it can hardly be that a people of such glory in the past and of such present power shall fail to attain again to that eminence in the highest things for which they seem to be marked out by their unique history.

THE LAW OF CAUSE AND EFFECT, AS TAUGHT BY BUDDHA.

BY RT. REV. SHAKU SOYEN, JAPAN.

If we open our eyes and look at the universe, we observe the sun and moon, and the stars on the sky; mountains, rivers, plants, animals, fishes and birds on the earth. Cold and warmth come alternately; shine and rain change from time to time without ever reaching an end. Again, let us close our eyes and calmly reflect upon ourselves. From morning to evening, we are agitated by the feelings of pleasure and pain, love and hate; sometimes full of ambition and desire, sometimes called to the utmost excitement of reason and will. Thus the action of mind is like an endless issue of a spring of water. As the phenomena of the external world are various and marvelous, so is the internal attitude of human mind. Shall we ask for the explanation of these marvelous phenomena? Why is the universe in a constant flux? Why do things change? Why is the mind subjected to constant agitation? For these Buddhism offers only one explanation, namely, the law of cause and effect.

Now let us proceed to understand the nature of this law, as taught by Buddha himself:

1. The complex nature of cause.
2. An endless progression of the causal law.
3. The causal law, in terms of the three worlds.
4. Self-formation of cause and effect.
5. Cause and effect as the law of nature.

First, the complex nature of cause.

A certain phenomenon cannot arise from a single cause, but it must have several conditions; in other words, no effect can arise unless several causes combine together. Take for example the case of a fire. You may say its cause is oil or fuel; but neither oil nor fuel alone can give rise to a flame. Atmosphere, space and several other conditions, physical or mechanical, are necessary for the rise of a flame. All these necessary conditions combined together can be called the cause of a flame. This is only an example for the explanation of the complex nature of cause; but the rest may be inferred.

Secondly, an endless progression of the causal law. A cause must be preceded by another cause, and an effect must be followed by another effect. Thus if we investigate the cause of a cause, the past of a past, by tracing back even to an eternity we shall never reach the first cause. The assertion that there is a first cause, is contrary to the fundamental principle

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of nature, since a certain cause must have an origin in some preceding cause of causes, and there is no cause which is not an effect. From the assumption that a cause is an effect of a preceding cause which is also preceded by another, thus, *ad infinitum*, we infer that there is no beginning in the universe. As there is no effect which is not a cause, so there is no cause which is not an effect. Buddhism considers the universe as no beginning, no end. Since, even if we trace back to an eternity, absolute cause cannot be found, so we come to the conclusion that there is no end in the universe. As the waters of rivers evaporate and form clouds, and the latter changes its form into rain, thus returning once more into the original form of waters, the causal law is in a logical circle changing from cause to effect, effect to cause.

Thirdly, the causal law, in terms of three worlds, namely, past, present and future.

All the religions apply, more or less, the causal law in the sphere of human conduct, and remark that the pleasure and happiness of one's future life depend upon the purity of his present life. But what is peculiar to Buddhism is, it applies the law not only to the relation of present and future life, but also past and present. As the facial expressions of each individual are different from those of others, men are graded by the different degrees of wisdom, talent, wealth and birth. It is not education, nor experience alone, that can make a man wise, intelligent and wealthy, but it depends upon one's past life. What are the causes or conditions which produce such a difference? To explain it in a few words, I say, it owes its origin to the different quality of actions which we have done in our past life, namely, we are here enjoying or suffering the effect of what we have done in our past life. If you closely observe the conduct of your fellow-beings, you will notice that each individual acts different from the others. From this we can infer that in future life each one will also enjoy or suffer the result of his own actions done in this existence. As the pleasure and pain of one's present actions, so the happiness or misery of our future world, will be the result of our present action.

Fourthly, self-formation of cause and effect.

We enjoy happiness and suffer misery, our own actions being causes; in other words there is no other cause than our own actions which make us happy or unhappy.

Now let us observe the different attitudes of human life; one is happy and others feel unhappy. Indeed, even among the members of the same family we often notice a great diversity in wealth and fortune. Thus various attitudes of human life can be explained by the self-formation of cause and effect. There is no one in the universe but one's self who rewards or punishes him. The diversity in future stages will be explained by the same doctrine. This is termed in Buddhism the "self-deed and self-gain" or "self-make and self-receive." Heaven and hell are self-made. God did



not provide you with a hell, but you yourself. The glorious happiness of future life will be the effect of present virtuous actions.

Fifthly, cause and effect as the law of nature.

According to the different sects of Buddhism more or less different views are entertained in regard to the law of causality, but so far they agree in regarding it as the law of nature, independent of the will of Buddha, and still more of the will of human beings. The law exists for a eternity, without beginning, without end. Things grow and decay, and this is caused not by an external power but by an internal force which is in things themselves as an innate attitude. This internal law acts in accordance with the law of cause and effect, and thus appear immense phenomena of the universe. Just as the clock moves by itself without any intervention of any external force, so is the progress of the universe.

We are born in the world of variety; some are poor and unfortunate, others are wealthy and happy. The state of variety will be repeated again and again in our future lives. But to whom shall we complain of our misery? To none but ourselves! We reward ourselves; so shall we do in our future life. If you ask me who determined the length of our life, I say, the law of causality. Who made him happy and made me miserable? The law of causality. Bodily health, material wealth, wonderful genius, unnatural suffering are the infallible expressions of the law of causality which governs every particle of the universe, every portion of human conduct. Would you ask me about the Buddhist morality? I reply, in Buddhism the source of moral authority is the causal law. Be kind, be just, be humane, be honest, if you desire to crown your future! Dishonesty, cruelty, inhumanity, will condemn you to a miserable fall!

As I have already explained to you, our sacred Buddha is not the creator of this law of nature, but he is the first discoverer of the law who led thus his followers to the height of moral perfection. Who shall utter a word against him who discovered the first truth of the universe, who has saved and will save by his noble teaching, the millions and millions of the falling human beings? Indeed, too much approbation could not be uttered to honor his sacred name!

CHRISTIANITY AN HISTORICAL RELIGION.

BY REV. GEORGE PARK FISHER, D.D., YALE UNIVERSITY.

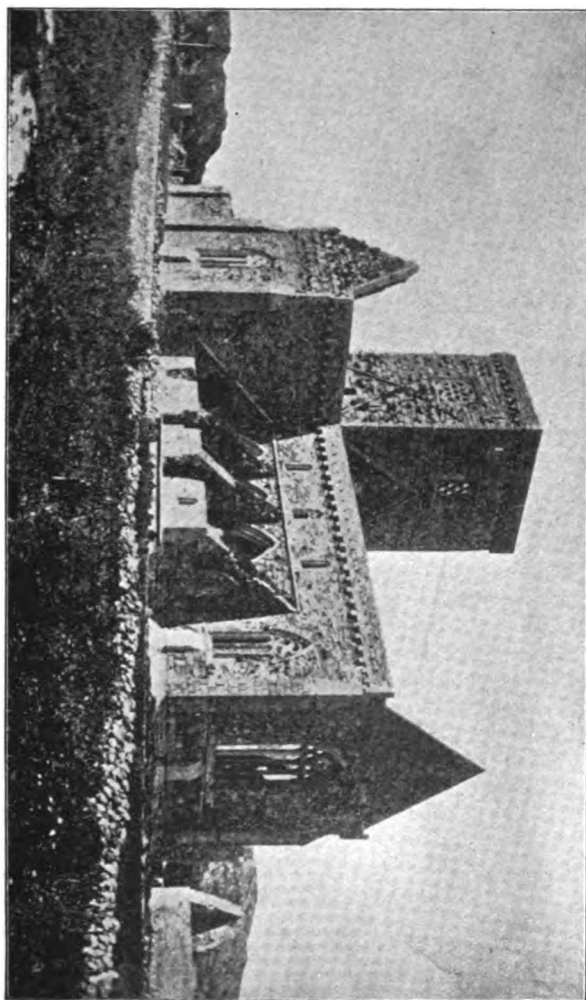
In saying that Christianity is an "historical religion," more is meant of course than that it appeared at a certain date in the world's history. This is true of all the religions of mankind, except those which grew up at times prior to authentic records, and sprang up through a spontaneous, gradual process. The significance of the title of this paper is that, in distinction from every system of religious thought or speculation, like the philosophy of Plato or of Hegel, and from every religion which consists exclusively, or almost exclusively, like Mohammedanism, of doctrines and precepts, Christianity incorporates in its very essence facts or transactions on the plane of historical action. These are not accidents, but are fundamental in the religion of the Gospel. The preparation of Christianity is indissolubly involved in the history of ancient Israel, which comprises a long succession of events. The Gospel itself is in its foundations made up of historical occurrences, without which, if it does not dissolve into thin air, it is transformed into something quite unlike itself. Moreover, the postulates of the Gospel, or the conditions which make its function in the world of mankind possible and rational, are likewise in the realms of fact, as contrasted with theoretic conviction or opinion.

We can best illustrate and confirm the foregoing remarks, by referring to a passage in one of the writings of the great Christian Apostle, Saint Paul. It stands at the beginning of the fifteenth chapter of his First Epistle to the Corinthians.

The state of the Corinthian Church, distracted as it was by controversies upon the relative merits of the teachers from whom they had received the Gospel, was the occasion which led St. Paul to bring out in bold relief the essential principles of Christianity. These would put to flight all radical errors, and at the same time cast into the shade minor topics of contention. A due regard to fundamental truth would quell dissension. The apostle begins the passage with announcing his intention to describe the Gospel which he had preached to the Corinthians, which they had embraced, in which they stood, and with which all their hopes were connected; unless, indeed, to believe the Gospel was a vain thing, an idea that none would for a moment admit. After this preface, he proceeds to give a formal statement of that which constitutes the Gospel, and the point which challenges attention is this, that the Gospel, as Paul here describes it, is made up of a series of facts. It is the story of Jesus Christ, of his death and resurrection. And

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RUINS OF IONA CATHEDRAL, SCOTLAND.



all the proofs to which he makes allusion are also matters of fact. These circumstances in the Saviour's life were "according to the Scriptures"—that is, in agreement with the predictions of the Old Testament. They are vouched for by witnesses, and the grounds of their credibility are stated. Not only James and Peter and the other apostles were still alive, but the greater part of the five hundred disciples who were in the company of Jesus after his resurrection were also living and could be appealed to. And, finally, he himself had been suddenly converted from bitter enmity, by a specific occurrence, by seeing Jesus, and had set about the work of a teacher not of his own motion but by the Saviour's express command—a command to which he was not disobedient. Into this part of the passage, however, which touches on the evidence that satisfied Paul of the historical reality of the death and resurrection of Jesus, we need not here enter. We simply remark that the nature of these proofs accords with the whole spirit of the passage. It is more the contents of the Gospel as here given, than the peculiar character of the evidence for the truth of it, that at present calls for consideration. Christianity is distinctly set forth as a religion of facts, but be it observed that in asserting that Christianity is composed of facts, we do not mean to deny it to be a doctrine and a system of doctrine. These facts have all an import, a significance, which can be more or less perfectly defined. That Christ was sent into the world is not a bare fact; but he was sent into the world for a purpose, and the ends of his mission can be stated. The death of Jesus has certain relations to the divine administration and to ourselves. Thus, in the passage referred to, it is said, "He died for our sins," or to procure for us forgiveness. And so of all the facts of the Gospel—they have a theological meaning. The benefit which flows from them corresponds to the character and situation of men, and this condition in which we are placed is one that can be described in plain propositions. "Sin" is not some unknown thing, we cannot tell what; but is "the transgression of the law;" and the meaning of law and the meaning of transgression can be explained.

Nor is there any valid objection to saying that the Gospel is a system of doctrine. These truths of which we have just given examples are not isolated and disconnected from each other, but they are related to one another. If we are unable in all cases to combine them and adjust their relations, if there are gaps in the structure not filled out, parts even that appear to clash, the same is true of almost every branch of knowledge. The physiologist, the chemist, the astronomer, will confess just this imperfection in their respective sciences. For who, for example, will pretend that he understands the human body so thoroughly that he has nothing to learn and no difficulties to explain? If all human knowledge is defective, and if, in every department of research, barriers are set at some point to the progress of discovery, how unreasonable to cry out against Christian theology, because the Bible does not reveal everything, and because everything that

the Bible does reveal is not yet ascertained. In affirming, then, that the Gospel is preëminently a religion of facts, there is no design to favor in the slightest degree the sentimental pietism or the indifference to objective truth, whatever form it may take, which would ignore theological doctrine.

But there is a sort of explanation and a sort of science which men, especially in these days, are prone to demand, which, from the nature of the case, is impossible; and the state of mind in which this demand originates is a fatal disqualification for receiving, or even for comprehending, the Gospel. There is a disposition to overlook this grand peculiarity of Christianity, that whatever is essential and most precious in it lies in the sphere of spirit—of freedom. We are taken out of the region of metaphysical necessity and placed among personal beings and among events which find their solution, and all the solution of which they are capable, in the free movement of the will and affections. To seek for an ulterior cause can have no other result than to blind us to the real nature of the phenomena which we have to explain. In order to present the subject in a clear light, let me ask the hearer to reflect for a moment on the nature of sin. Look at any act, whether committed by yourself or another, which you feel to be iniquitous. This verdict, with the self-condemnation and shame that attend it, implies that no good reason can be given for such an act. Much more do they imply that it forms no part of that natural development and exercise of our faculties over which we have no control. It is an act—a free act—a breaking away from reason and law, having no cause behind the sinner's will, and admitting of no further explication. Do you ask why one sins? The only answer to be given is that he is foolish and culpable. You strike upon an ultimate fact, and if you will not stay by that fact, but will endeavor to make it rational or inevitable, you must deny morality, deny that sin is sin and guilt is guilt, and pronounce the simple belief in personal responsibility a delusion. What we have here said of a single act of wrong doing holds good, of course, of morally evil habits and principles.

Suppose, again, an act of love and self-sacrifice. A man resolves to give up his life for a righteous cause, or a woman like Florence Nightingale forsakes her pleasant home for the discomforts and exposures of a soldiers' hospital. What shall be said of these actions? Why, plainly, you have done with the explanation when you come back to that principle of free benevolence—to the noble and loving heart—from which they spring. To make them links in some necessary process by which they no longer originate, in the full sense of the word, in a free preference lying in a sphere apart from natural development and inevitable causation, would be an insult to the soul itself.

Or, take a benevolent act of another kind, the forgiveness of an injury. A man whom you have grievously injured magnanimously foregoes his right to exact the penalty, though if he were to exact it you would have no right to complain. His forgiveness is an act, the beauty of which is due to

its being a free resolve on his part, a willing gift, a voluntary love. The supposition of an exterior cause which reduces this act to a mere effect of organization or mental constitution, or anything else, destroys the very thing which you take in hand to explain. And the same consequence would follow if the injury which calls forth pardon were resolved into something besides an unconstrained, inexcusable, unreasonable, and in this case, unaccountable act.

So that, in the sphere of spirit, we come to facts in which we have to rest, there being no further science conceivable. Here the hands of necessity which we find in the material world, and up to a certain point in the operations of the human mind, have no place. We do not account for events here as in the material world by going back to forces which evolve them and laws which necessitated them. Enough that *here* has been a choice to sin, *there* has been a holy will, and there a love that flinches from no sacrifice. Our solutions are, to use technical language, *moral*, not *meta-physical*. We have to do, not with puppets moving about under the pressure of a blind compulsion, but with personal beings, endued with a free, spiritual nature.

The preceding remarks will suggest our meaning when we affirm that Christianity is a religion of facts. We may even go back of the method of solution to the first truth of religion — that of God, the Creator. To give existence to the world was the act of a personal being, who was not constrained to create, but freely put forth his power, being influenced by motives, such as his desire to communicate good and increase the sum of blessedness. The existence of the world is a fact which admits of no further explication, and he who seeks to go behind the free will of God in quest of some anterior force out of which he fancies the world to have been derived, lands in a dreary pantheism, satisfying neither his reason nor his heart.

But let us come to the Gospel itself. The starting-point is in a fact concerning our character and condition — the great fact of sin, or alienation from fellowship with God. Refuse to look upon sin in this light, just as the unpurged conscience looks upon it, and the Gospel has no longer any intelligible purpose. Unless sin brings a separation from God with whom we ought to be in fellowship and in union with whom is our true life, there is no significance in the Gospel. Here, then, we begin not with an abstract theory or first truth of philosophy, but with a naked fact, which memory and consciousness testify to. Sin is something done. It is a hard fact to be compared to the existence of a disease in the human frame, whose pains are felt in every nerve. And sin, be it observed, is not a part of the healthy process of life, but of the process of death. To presume to think of it as a necessary, normal transition-point to the true life of the soul is to annihilate moral distinctions at a single stroke.

And what is salvation, regarded as the work of God? It is a work. It is not a form of knowledge, but is a deed emanating from the love of God.

It is an act of his love. "God so loved the world that he gave his only-begotten Son." Christ is a gift to the world. He teaches, to be sure, but he also goes about doing good, and rises from the dead, opening by what he does a way of reconciliation with God. The method of salvation is not by a philosophical theorem, but in a living friend of sinners, suffering in their behalf and inviting them to a fellowship with himself. It is the reconciliation of an offender with the government whose laws he has broken, and with the Father whose house he has deserted.

In like manner the reception of the Gospel is not by the knowing faculty, moving through a process of thought. It is rather an act of the will and heart. It is the acceptance of the gift. Repentance toward God and faith in our Lord Jesus Christ are each an act; as much so as repentance for a wrong done to an earthly friend and trust in his forgiveness. What is repentance? To cease to do evil and begin to do well; to cease to live to ourselves, and to begin to live to God. And what is faith? It is an act of confidence by which we commit ourselves to another to be saved by him.

When you witness the rescue of a drowning man who is struggling in the waves by some one who goes to his assistance, you do not call this a philosophy. Here is not a series of conceptions evolved one from another and resting on some ultimate abstraction; but here are life and action. There was distress and extreme peril and fear on the one side, with no means of self-help; there was compassion, courage, self-sacrifice on the part of him who did the good deed. And the metaphysics of the matter ends when you see this. So it is with Christianity, though the knowledge of it is preserved in a book. It is not, properly speaking, a philosophy. On the contrary, it is made up of the actions of personal beings, and of the effect of these upon their relations to each other. There is ill-desert, there is love, there is sacrifice, there is trust and sorrow for sin. The story of the alienation of a son from an earthly parent, of his penitence and return, of his forgiveness and restoration to favor, is a parallel to the realities which make up Christianity.

The Gospel being thus the very opposite of a speculation, being historical in its very foundations, being simply, as the term imports, the good news of a fact, everything depends on our regarding it from the right point of view. For if we expect to find in the Bible that which the Bible does not profess to furnish, and to get from Christianity that which Christianity does not undertake to provide, we shall almost infallibly be misled. Let us suppose, for example, that a person comes to the Bible, having previously persuaded himself that the verdict of conscience and the general voice of mankind, respecting moral evil, are mistaken. There has been no such jar in the original creation as the doctrine of sin implies. There is no such perversion of the soul from its true destination and true life, no such violation of law, as is assumed. But there is nothing save the regular unfolding of human nature passing through various stages of progress according to the primordial design. It seems strange that any one who has looked

into his own heart and looked out for a moment upon the world, can hold such a notion as this. Yet the disbelief which presents itself in the garb of philosophy at the present day, plants itself on this theory, that the system of things, or the cause of things, as we experience it and behold it, is the ideal system. There has been no transgression in the proper sense, but only an upward movement from a half-brute existence to civilization and enlightenment, the last step of advancement being the discovery that sin is not guilt, but a point of development, and that evil really is good. And the forms of unbelief which do not bring forward distinct theories generally approximate more or less nearly to the view just mentioned. The effect upon the mind of denying the simple reality of sin, as it is felt in the conscience, is decisive. One who embraces such a speculation can make nothing of Christianity, but must either reject it altogether, or lose its real contents in the effort to translate them into metaphysical notions of his own. A living God, a living Christ, with a heart full of compassion, offering forgiveness, calling to repentance and his redemption, can have no significance. What call for divine interposition in a system already ideally perfect, with all its harmonies undisturbed? Why break in upon a strain of perfect music? Why give medicine to them who are not ill? They that are whole need not a physician. How evident that the failure to recognize sin as a perverse act proceeding from the will of the creature, incapacitates one from receiving Christianity!

Now suppose the case of a person who abides by the plain and well-nigh inevitable declarations of his conscience respecting good and evil, and the utter hostility of one to the other. He has committed sin. His memory recurs in part to the occasions. Every day adds to the number of his transgressions. His motives have not been what they ought to be. A sense of unworthiness weighs him down, and separates him, as he feels, from fellowship with every holy being. He is not suffering so much from lack of knowledge. He needs light, it may be, but he has a profounder want, a far deeper source of distress. He desires something to *be done* for him to restore his spiritual integrity and take him up to another plane where he can find inward peace. It is just like the case of a child who has fallen under the displeasure of a parent and under the stings of conscience. The want of the soul in this situation is life. The cry is: "O wretched man that I am, who shall deliver me!" We will not stop to inquire whether this state of feeling represents the truth or not; but suppose it to exist, how will a sinner, thus feeling, come to the Bible or to the Gospel? He is not concerned to explain the universe and enlarge the bounds of his knowledge by exploring the mysteries of being. He feels that no intellectual acquisition would give him much comfort, that none could be of much value, as long as this canker of sin and guilt is within. He craves no illumination of the intellect. At least, this desire is subordinate. But how shall this burden be taken from the spirit? How shall he come to peace



CATHEDRAL AT OSTANKINO, NEAR MOSCOW, RUSSIA.

with God and with himself? It is a bread of life that he longs for. Nothing can satisfy him in the least that does not correspond to his necessities as a moral being. He needs no argument to prove to him that he is not what he was made to be, and that his misery is his fault. To him Christianity, announcing redemption through Jesus Christ, God's love to sinners and his method of justifying the ungodly, is adapted, and is, therefore, likely to be welcome. As sin is a deed, so it is natural that redemption should be. As sin breaks the original order, so it is natural to expect that the system will be restored from without. A penitent sinner is prepared to meet God in Christ, reconciling the world to himself; and this fact is sweeter and grander in his views than all philosophies which profess, whether truly or falsely, to gratify a speculative curiosity. Were it his chief desire to be a *knowing* man he would feel differently, but his intense and absorbing desire is to be a *good* man.

It is not strange that among Protestants there should imperceptibly spring up the false view concerning the Gospel, on which I have commented. We say truly that the Bible, the Bible, is the religion of Protestants. Our attention is directed to the study of a book. A one-sided intellectual bent leads to the idea that the sole or the principal office of Christ is that of a teacher. He does not come to live and die and rise again, and unite us to himself and to God, imparting a new principle of moral and spiritual life to loving, trusting souls; but he comes to teach and explain. If this be so, the next step is to drop him from consideration as a person and to fasten the attention on the contents of his doctrine; and who shall say that this step is not logically taken? As the intellectual element obtains a still stronger sway, the interest in his doctrine is merely on the speculative side. Historical Christianity, with its great and moving events, and the august Personage who stands in the center, disappear from view and naught is left but a residuum of abstractions — a perversion and caricature of Gospel ideas. This proceeding may be compared to the course of one who should endeavor to resolve the American Revolution into an intellectual process. Redemption is made up of events as real as the battles by which independence was achieved. We need some explanation of the purport of those battles and their bearing on the end which they secure. And so in the Bible, together with the record of what *was done* by God, there is given an inspired interpretation from the Redeemer himself, and from those who stood near him on whom the events that secured salvation made a fresh and lively impression. The import of these events is set forth. And the conditions of attaining citizenship in this new state or kingdom of God, which is provided through Christ, are defined.

From the views which have been presented, perhaps it is possible to see the foundations on which Christians hereafter may unite, and also how the Gospel will finally prevail over mankind. If redemption, looked at as the work of God, is thus historical, consisting in a series of events which culminates in our

Lord's resurrection and the mission of the Holy Ghost, the first thing is that these events should be believed. Now Christianity does not profess to be a demonstration, but taking all things into consideration, the evangelical history, in its leading essential points, is established by proofs as near to a demonstration as we can reasonably expect, or as actually exists in respect to the most important occurrences of that time. There is no defect of proof and no room for disbelief, unless there is a settled prepossession against the supernatural and against any near contact of God with the affairs of this world. May we not expect, then, leaving out of view the special providence of God in connection with the progress of the Gospel, that the facts of the Christian religion will become not only a part of universally acknowledged truth, but also that they will enter, so to speak, into the historical consciousness of mankind, exerting their proper influence and speaking forth their proper lesson, in the mind and habitual recollection of the race. And as to the second part of the Gospel, the inspired interpretation of these events, or the doctrinal part of the Bible, this interpretation is not an arbitrary or forced one. Though given by inspiration to guard against human blindness and error, it is nevertheless perfectly rational. It is, and will one day be seen to be, the natural, nay, the only possible meaning of God's work of redemption. And this interpretation, as the sacred writers give it, will be spontaneously associated with the historic events to which it is attached. So that Christianity, in both fact and doctrine, will become a thing perfectly established, as much so, in our mind and feeling, as are now the transactions of the American Revolution, with the import and results that belong to them. It is every day becoming more evident that the facts of Christianity cannot be dis severed from the Christian system of doctrine; that the one cannot be held while the other is renounced; that if the doctrine is abandoned the facts will be denied. So that the time approaches when the acknowledgment of the evangelical history, carrying with it, as it will, a faith in the scriptural exposition of it, will be a sufficient bond of union among Christians, and the church will return to the apostolic creed of its early days, which recounts in epitome the *facts* of religion.

THE NEED OF A WIDER CONCEPTION OF REVELATION, OR LESSONS FROM THE SACRED BOOKS OF THE WORLD.

BY PROF. J. ESTLIN CARPENTER, MANCHESTER NEW COLLEGE, OXFORD, ENGLAND.

The Congress which I have the honor to address in this paper is a unique assemblage. It could not have met before the nineteenth century; and no country in the world possesses the needful boldness of conception and organizing energy save the United States of America. History does indeed record other endeavors to bring the religions of the world into line. The Christian Fathers of the fourth century credited Demetrius Phalereus, the large-minded librarian of Ptolemy Philadelphus, about 250 B. C., with the attempt to procure the sacred books not only of the Jews, but also of the Ethiopians, Indians, Persians, Elamites, Babylonians, Assyrians, Chaldeans, Romans, Phœnicians, Syrians, and Greeks.¹

The great Emperor Akbar (the contemporary of Queen Elizabeth), invited to his court Jews, Christians, Mohammedans, Brahmans, and Zoroastrians. He listened to their discussions, he weighed their arguments, until (says one of the native historians) there grew gradually, as the outline on a stone, the conviction in his heart that there were sensible men in all religions. Different, indeed, is this from the curt condemnation by the English lexicographer, Samuel Johnson, a hundred years ago² in which he said: "There are two objects of curiosity, the Christian world and the Mohammedan world. All the rest may be considered barbarous."

This Congress meets, I trust, in the spirit of that wise old Sûte who wrote, "One is born a Pagan, another a Jew, a third a Mussulman. The true philosopher sees in each a fellow-seeker after God." With this conviction of the sympathy of religions, I offer some remarks founded on the study of the world's sacred books.

I will not stop to define a sacred book, or distinguish it from those which, like the *Imitatio Christi*, the *Theologia Germanica*, or the *Pilgrim's Progress*, have deeply influenced Christian thought or feeling. It is enough to observe that the significance of great collections of religious literature cannot be overestimated. As soon as a faith produces a scripture, *i. e.*, a book invested with legal or other authority, no matter on how lowly a scale, it at once acquires an element of permanence. Such permanence has both

¹ Euseb. Chron., ed Scaliger, p. 66, 2; Epiphan. De Pond. et Mensura, 9.

² Marg. note, Boswell's Life of Johnson, ed. Dr. Birkbeck Hill, IV, p. 199.

Coypright, 1893, by J. H. B.

advantages and dangers. First of all, it provides the great sustenance for religious affection ; it protects a young and growing religion from too rapid change through contact with foreign influences : it settles a base for future internal development ; it secures a certain stability ; it fixes a standard of belief ; consolidates the moral type. It has been sometimes argued that if the Gospels had never been written, the Christian Church, which existed for a generation ere they were composed, would still have transmitted its orders and administered its sacraments, and lived on by its great traditions. But where would have been the image of Jesus enshrined in these brief records? How could it have sunk into the heart of nations and served as the impulse and goal of endeavor, unexhausted in Christendom after eighteen centuries? The diversity of the religions of Greece, their tendency to pass into one another, the ease with which new cults obtained a footing in Rome, the decline of any vital faith during the last days of the Republic, supply abundant illustrations of the religious weakness of a nation without scriptures. On the other hand, the dangers are obvious. The letter takes the place of the spirit, the transitory is confused with the permanent, the occasional is made universal, the local and temporal is erected into the everlasting and absolute.

Second.—The sacred book is indispensable for the missionary religion. Even Judaism, imperfect as was its development in this direction, discovered this, as the Greek version of the Seventy made its way along the Mediterranean.

Take the Koran from Islâm, and where would have been its conquering power? Read the records of the heroic labors of the Buddhist missionaries, and of the devoted toil of the Chinese pilgrims to India in search of copies of the holy books ; you may be at loss to understand the enthusiasm with which they gave their lives to the reproduction of the disciples of the great vehicle ; but you will see how clear and immediate was the perception that the diffusion of the new religion depended on the translation of its scriptures.

And now, one after another, our age has witnessed the resurrection of ancient literatures. Philology has put the key of language into our hands. Shrine after shrine in the world's great temple has been entered ; the songs of praise, the commands of law, the litanies of penitence, have been fetched from the tombs of the Nile, or the mounds of Mesopotamia, or the sanctuaries of the Ganges. The Bible of humanity has been recorded. What will it teach us? I desire to suggest to this Congress that it brings home the need of a conception of revelation unconfined to any particular religion, but capable of application in diverse modes to all. Suffer me to illustrate this very briefly under three heads :

- I. Ideas of Ethics.
- II. Ideas of Inspiration.
- III. Ideas of Incarnation.

I. IDEAS OF ETHICS. —The sacred books of the world are necessarily varied in character and contents. They spring from very different grades of development. Race, climate, social circumstances, the conflict of offending religious tendencies, forced into action and reaction by historic relations, these, and a thousand other conditions, contribute to mold these differences. Hence the stress falls with shifting emphasis on elements of ritual, of mythology, and of religion proper. Yet no group of scriptures fails to recognize in the long run the supreme importance of conduct. Here is that which in the control of action, speech, and thought, is of the highest significance for life. This consciousness sometimes lights up even the most arid wastes of sacrificial detail. "Attendance on that sacred fire," it is said in the *Brahmana of a Hundred Paths*,¹ "means (speaking) truth; whosoever speaks the truth, acts as if he sprinkled that lighted fire with ghee."

When it is remembered that "the true" is the Vedic category for "the good," that truth in fact implies righteousness, the aphorism of the Brahman teacher Aruṇa Aupavesi, "Worship above all is truthfulness,"² receives a fuller meaning. Real devotion demands first of all right living. When the conditions of right living are examined in the light of different faiths, a growing harmony is discovered among them. All nations do not pass through the same stages of moral evolution within the same periods, or mark them by the same crises. The development of one is slower, of another more swift. One people seems to remain stationary for millenniums, another advances with each century. But in so far as they have both consciously reached the same moral relations, and attained the same insight, the ethical truth which they have gained has the same validity. Enter an Egyptian tomb of the century of Moses' birth, and you will find that the soul as it came before the judges in the other world was summoned to declare its innocence in such words as these: "I am not a doer of what is wrong, I am not a robber, I am not a murderer, I am not a liar, I am not unchaste, I am not the causer of others' tears." (Margin, *Book of the Dead*, cxx.) Is the standard of duty here implied less noble than that of the Decalogue? Are we to depress the one as human, and exalt the other as divine? More than five hundred years before Christ the Chinese sage, Lao-tsze, bade his disciples "Recompense injury with kindness;" and at the same great era, faithful in noble utterance, Gotama, the Buddha said, "Let man overcome anger by liberality, and the liar by truth." (Marginal note:—*Dhammapada*, 223.)

Is this less a revelation of a higher ideal than the injunction of Jesus, "Resist not evil, but whosoever smiteth thee on thy right cheek, turn to him the other also?" The fact surely is that we cannot draw any partition line through the phenomena of the moral life, and affirm that on one side lie the generalizations of earthly reason, and on the other the declarations of

¹ I. ii. 2, 19.

² *Ibid.*, 20.

heavenly truth. The utterances in which the heart of man has embodied its glimpses of the higher vision, are not all of equal merit, but they must be explained in the same way. The moralists of the Flowery Land even before Confucius, were not slow to perceive this, though they could not apply it over so wide a range as that now open to us: "Heaven in giving birth to the multitudes of the people, to every faculty and relationship affixed its law. The people possess this normal virtue." (Marginal note, *Shi King*, III. iii. 6.)

In the ancient records gathered up in the *Shu King*, the Duke of Chow related (V. xviii. 4) how Hea would not follow "the leading of Shang Ti" (Supreme Ruler or God). "In the daily business of life and the most common actions," wrote the commentator, "we feel as it were an influence exerted on the intelligence, the emotions and the heart. Even the most stupid are not without their gleams of light."

This is the leading of Ti and there is no place where it is not felt. (Marginal note: Legge, *Notions of the Chinese*, etc. p. 101.) The modern ethical theory, in the forms which it has assumed at the hands of Butler, Kent and Martineau, recognizes this element.

Its relation to the whole philosophy of religion will no doubt be discussed by other speakers at this Congress.

Suffer me in brief to state my conviction that the authority of conscience only receives its full explanation when it is admitted that the difference which we designate in forms of "higher" and "lower," is not of our own making. It issues forth from our nature because it has been first implanted within it. It is a speech to our souls of a loftier voice, growing clearer and more articulate as thought grows wider and feeling more pure. It is in fact the witness of God within us; it is the self-manifestation of his righteousness; so that in the common terms of universal moral experience lies the first and broadest element of Revelation.

But may we not apply the same tests, the worth of belief, the genuineness of feeling, to more special cases? If the divine life shows itself forth in the development of conscience, may it not be traced also in the slow rise of a nation's thought of God, or in the swifter response of nobler minds to the appeal of heaven? The fact is that man is so conscious of his weakness, that in his earlier days all higher knowledge, the gifts of language and letters, the discoverers of the crafts, the inventions of civilization, poetry and song, art, law, philosophy, bear about them the stamp of the superhuman. "From thee," sang Pindar (nearest of Greeks to Hebrew prophecy), "cometh all high excellence to mortals." (Marginal note, *Isthm.* ii. 6.) Such love is in fact the teaching of the unseen, the manifestation of the infinite in our mortal ken.

II. IDEAS OF INSPIRATION.—If this conception of Providential guidance be true in the broad sphere of human intelligence, does it cease to be true in the realm of religious thought? Read one of the Egyptian hymns

laid in the believer's coffin ere Moses was born : " Praise to Amen-Ra, the good God beloved, the ancient of heavens, the oldest of the earth, lord of eternity, Maker Everlasting. He is the causer of pleasure and light, maker of grass for the cattle and of fruitful trees for man, causing the fish to live in the river, and the birds to fill the air, lying awake when all men sleep to seek out the good of his creatures. We worship thy spirit who alone hast made us : we whom thou hast made thank thee that thou hast given us birth, we give thee praises for thy mercy to us." (Marginal note, *Records of the Past*, ii., pp. 129-133, condensed.)

Is this less inspired than a Hebrew Psalm ? Study that antique record of Zarathustra in the Gathas which all scholars receive as the oldest part of the Zend Avesta ; (Marginal note, *Sacred Books of the East*, xxxi., p. 100) does it not rest on a religious experience similar in kind to that of Isaiah ? Theologies may be many, yet religion is but one. It was after this truth that the Vedic seers were groping when they looked at the varied worship around them, and cried, " They call him Indra, Mitra, Varuna, Agni, sages name variously him who is but one ;" (Marginal note, *Rig Veda*, i., 164, 46) or again, " The sages in their hymns give many forms to him who is but one." It was this essential fact with which the early Christians were confronted as they saw that the Greek poets and philosophers had reached truths about the being of God not all unlike those of Moses and the prophets. Their solution was worthy of the freedom and universality of the spirit of Jesus. They were for recognizing and welcoming truth wherever they found it, and they referred it without hesitation to the ultimate source of wisdom and knowledge, the Logos, at once the minor thought and the uttered Word of God. The martyr Justin affirmed that the Logos had worked through Socrates, as it had been present in Jesus ; (Margin, First Apology, 5) nay, with a wider outlook he spoke of the seed of the Logos implanted in every race of man. (Margin, Second Apology, 8.) In virtue of this fellowship, therefore, all truth was revelation and akin to Christ himself. He said, " Whatsoever things were said among all men, are the property of us Christians." (Marginal note, Second Apology, 13.) The Alexandrian teachers shared the same conception. The divine intelligence pervaded human life and history, and showed itself in all that was best in beauty, goodness, truth. " The way of truth was like a mighty river, ever flowing, and as it passed it was ever receiving fresh streams on this side and that." (Marginal note, Clement of Alexandria, *Strom.* i., 5). Nay, so clear in Clement's view, was the work of Greek philosophy, that he not only regarded it like Law and Gospel as a gift of God, but it was an actual covenant as much as that of Sinai," (Marginal note, *Strom.* vi., 8), possessed of its own justifying power ; or following the great generalization of St. Paul.

" The law was a tutor to bring the Jews to Christ." Clement added that philosophy wrought the same heaven-appointed service for the Greeks. (Marginal note : *Strom.* i. 5.)



STONE CARVED CAR, HUMPEY, INDIA.

May we not use the same great conception over other fields of the history of religion? In all ages," affirmed the author of the *Wisdom of Solomon*, "wisdom entering into holy souls maketh them friends of God and prophets." So we may claim in its widest application the saying of Mohammed: "Every nation has a quarter of the heavens (to which they turn in prayer), it is God who turneth them towards it. Hasten then emulously after good wheresoever ye be, God will one day bring you all together." (Marginal note, *Koran* (Rodwell) ii. 144.)

We shall no longer, then, speak, like a distinguished Oxford professor, of the "three chief false religions, Brahmanism, Buddhism, Islâm." (Marginal note, Sir Monier Williams, *Indian Wisdom*, introd. p. xxxvi., 3d ed.) In so far as the soul discerns God, the reverence, adoration, trust, which constitute the moral and spiritual elements of its faith, are in fact identical through every variety of creed. They may be more or less clearly articulate, less or more crude and confused or pure and elevated, but they are in substance the same.

"In the adoration and benedictions of righteous men," said the poet of the *Masnavi-i-Ma'navi*, "the praises are mingled into one stream; all the vessels are emptied into one river, because he that is praised is in fact only one. In this respect all religions are only one religion." (Marginal note, Winfield's translation, p. 139.)

III. IDEAS OF INCARNATION.—Can the same thought be carried one step farther? If inspiration be a world-wide process, unconfined by specific limits of one people or one book, may the same be said of the idea of incarnation? The conception of incarnation has many forms, and in different theologies serves various ends. But they all possess one feature in common. Among the functions of the manifestation of the divine man is instruction; his life is in some sense or other a mode of revelation. Study the various legends belonging to Central America, of which the beautiful story of the Mexican Quetzalcoatl may be taken as a type—the virgin-born one, who inaugurates a reign of peace, who establishes arts, institutes beneficent laws, abolishes all human and animal sacrifices, and suppresses war—they all revolve around the idea of disclosing among men a higher life of wisdom and righteousness and love, which is in truth an unveiling of heaven. Or consider a much more highly developed type, that of the Buddhas in Theistic Buddhism, as the manifestation of the self-Existent Everlasting God. Not once only did he leave his heavenly home to become incarnate in his mother's womb. "Repeatedly am I born in the land of the living. . . . And what reason should I have to manifest myself? When men have become unwise, unbelieving, ignorant, careless, then I, who know the course of the world, declare 'I am So-and-So,' and consider how I can incline them to enlightenment, how they can become partakers of the Buddha nature." (Marginal note, *Lotus of the Good Law*, xv. 7, 22-3). To become

partakers of the divine nature is the goal also of the Christian believer, (2 Peter i., 4).

But may it not be stated as already implicitly a present fact? When St. Paul quoted the words of Aratus on Mars Hill, "For we also are his offspring," did he not recognize the sonship of man to God as a universal truth? Was not this the meaning of Jesus when he bade his followers pray, "Our Father who art in Heaven"? Once more Greek wisdom may supply us with a form for our thought. That Logos of God, which became flesh and dwelt in Christ, dwelt, so Justin tells us, in Socrates as, well. Was its purpose or effect limited to those two? Is there not a sense in which it appears in all man? If there is a "true light which lighteth every man that cometh into the world," will not every man as he lives by the light, himself also show forth God? The word of God is not of single application. It is boundless, unlimited. For each man as he enters into being, there is an idea in the divine mind (may we not say in our poor human fashion?) of what God means him to be. *That* dwells in *every* soul, and realizing itself not in conduct only but in each several highest forms of human endeavor, it is the fountain of all lofty thought, it utters itself through the creatures of beauty in poetry and art, it prompts the investigation of science, it guides the inquiries of philosophy. There are so many kinds of voices in the world, and no kind is without signification. So many voices! So many words! each soul a fresh word, with a new destiny conceived for it by God, to be something which none that has preceded has ever been before; to show forth some purpose of the Divine being just then and there which none else could make known.

Thus conceived, the history of religion gathers up into itself the history of human thought and life. It becomes the story of God's continual revelation to our race. However much we mar and frustrate it, in this revelation each one of us *may* have part. Its forms may change from age to age; its institutions may rise and fall; its rites and usages may grow and decline. These are the temporary, the local, the accidental; they are not the essence which abides. To realize the sympathy of religions is the first step towards grasping this great thought. May this Congress, with its noble representatives of so many faiths, hasten the day of mutual understanding, when *God* by whatever name we hallow him, shall be all in all!

CHRIST THE REASON OF THE UNIVERSE.

BY REV. JAMES W. LEE, D.D.

The human mind uses three words to shelter and house all its ideas. These are nature, man, and God. All ideas of the material universe are put into the word nature. All ideas of humanity are lodged in the word man. All ideas of the unseen, the infinite, the eternal, are domiciled in the word God.

The realms for which these terms stand are so vast and so difficult of access, that the human race, after thousands of years of thought and effort, has been able only partially to explore and settle them.

So deep and abiding, however, has been the conviction that the different orders of existence denominated by these words, are real, that ideas of them, as Kant has well said, have been the presuppositions of all thinking.

Ideas of the self, the not-self, and of the unity that transcends and includes the two are the necessary and fundamental preconditions of all thought. These ideas entered as strands into the thread of the first thought man ever had, and are found to be the constituent elements of the last thought of the most advanced philosopher. Without a self, of course no thought is possible. A self without a not-self finds nothing to think about. With a self somewhere and a not-self somewhere else, bound by no unity of which the two are expressions, held together by no unity of which the two are correlatives, there could be no thought again. A self utterly foreign to a not-self, a self with no origin common to a not-self, a self with absolutely nothing in it corresponding to anything in a not-self — could have no possible commerce the one with the other.

Relation between two things is the fundamental condition of commerce between them. Two dependent relatives are themselves the indisputable proof of an independent unity of origin and source. Man the self is dependent, and nature the not-self is dependent. History witnesses to constant and permanent relations between the two; hence, by the very necessities of thought we are driven to assume the reality of God, the unity upon which the two depend, and of whose thought the two are expressions. A chicken could make no scratches on the ground with its foot that man could read. A chicken puts no mind in the prints of its feet for the mind of man to interpret. Man can decipher the strange letters on an Egyptian obelisk because the letters embody mind, and mind common to all men. Man can read nature because it contains mind, and mind common to his own mind. Therefore the mind embodied in nature and the mind active in man can come together, because they both are expressions of one infinite mind.

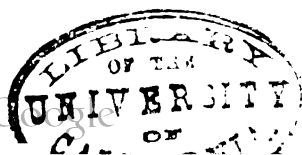
As all thinking begins with ideas which presuppose the existence of nature, man and God, so all thinking continues, and will ever continue to carry in solution the same ideas. Mr. Spencer himself maintains that the infinite is the ultimate unity to which all things must be referred, and that the consciousness of it underlies all our knowledge, and of course he would admit that there could be no thought without the ideas of the objective world and of our own subjective life being presupposed. Hence it will be found that all problems which have come before the mind for solution have clustered about the ideas of nature, man and God.

Religion and philosophy in all ages have busied themselves about solving and explaining the mysteries which hang about the self, the not-self and the unity which includes the two.

The value of any religion or philosophy will be determined in the future by the solution which it gives to the problems which surround these fundamental ideas of human thought and experience. The philosophy or the religion that claims the problems which surround these realms to be insoluble will have no lasting place in the growing thought of the human race. The sure and steady progress made by ages of painstaking thought and consecrated living, toward clearing things up, have constantly deepened and widened the conviction among men, that the problems brought before the mind by the words, nature, man, and God, are not insoluble. As long as the search for gold in the Rocky Mountains is rewarded by some grains in the ore, the search will be kept up till all the mountains are explored. Of nothing is there more settled and abiding conviction, among the people who live on the earth to-day, than of the fact that the search for truth in the past has been sufficiently rewarded to warrant men in keeping up the search. Thus, as never before, students are digging into the heart of the earth, observing its dips and upheavals; they are gazing into the heavens, counting its stars, photographing their faces, and analyzing their contents; they are traveling over the earth, observing man as the facts of him come to light in his commerce, his law, his crime, his insanity, and his enterprise; they are investigating the religious element in human nature, classifying its manifestations, its age-long search for the unseen, its craving for the infinite; and knowledge is increasing as never before. The boundaries of the known are being enlarged, and nothing is necessary to the enlargement of those boundaries forever but industry in the search for truth and loyalty to its increasing light.

While ideas of nature, man, and God; ideas of the not-self, the self, and of the unity that includes the two are presupposed in the first thought of the primitive man, it is not to be supposed that these ideas are consciously held, or held in any articulate or developed sense. At first they are inchoate, merely float in the mind in a mixed and undifferentiated way.

As long as the ideas of nature, man and God, which, according to Kant, are the presuppositions of all thinking are mixed in the mind without definition



and without distinction, civilization is impossible. Confusion within will reappear as confusion without.

Not only must these factors of thought be defined and separated the one from the other, but each must receive its proper emphasis and hold the place in the mind to which its objective existence entitles it.

In the philosophy of India too much is made of God. The idea of him is pressed to such illimitable and attenuated transcendence, that with equal truth anything or nothing can be predicated of him.

In the system of Confucius too much is made of man. Ideas of the infinite above him and of the finite world below him are not clearly grasped or defined, and because of this man fails to find his proper place, and lives on in the world without the help that belongs to him from above or below.

In the thought of Henry Thomas Buckle the boundaries of nature are widened till but little room is left for man and God.

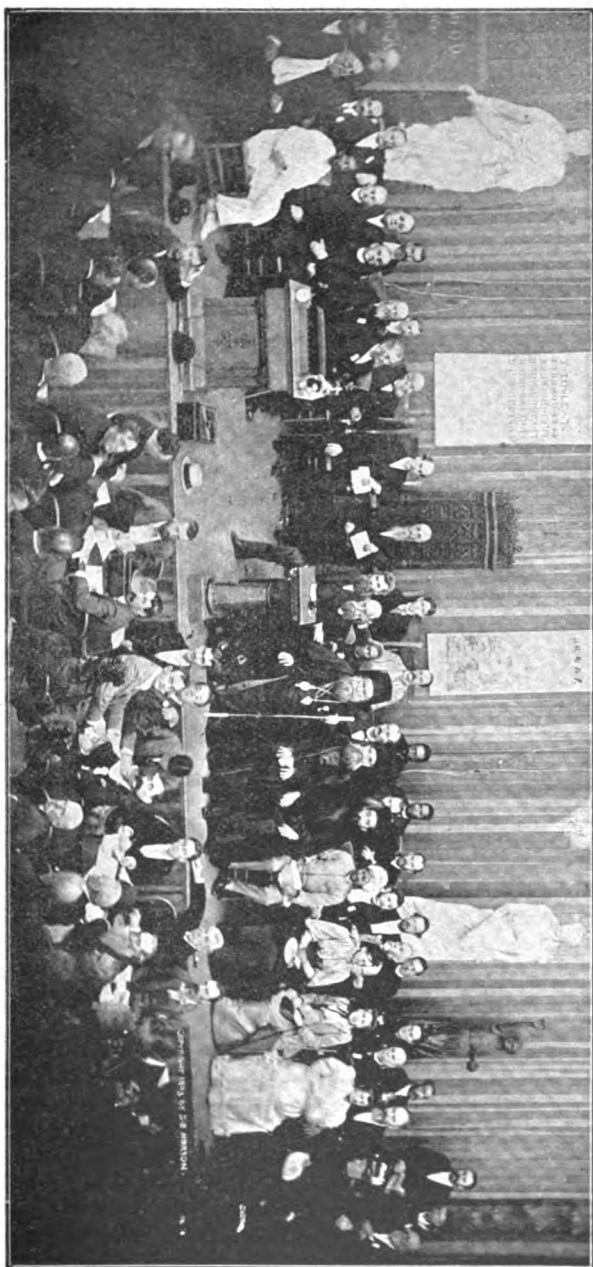
In the theory of Jean Jacques Rousseau man is emphasized to a point of independence out of all proportion to his dependent and relative nature.

In the English deism of the eighteenth century God was represented as what Carlyle calls an almighty clockmaker, the world as a machine, and men as so many atoms related to one another mechanically, like the grains of wheat in the same heap. In this system none of the factors of thought was suppressed. It failed because it did not correspond to the real nature of the facts. No such a God and no such a world and no such men existed as English deism talked about.

In one respect, then, all religions and all philosophies are on a level. They all seek a solution to the problems which hang around the same facts.

They are all faced by the same nature, with its matter and its force; by the same man, with his weakness, his sorrow, his fear, his ignorance, his death; by the same great Being who surrounds and includes all things and who receives names from all peoples corresponding to their conceptions of him. What man seeks and has always sought is such a philosophy or synthesis of the facts of nature, of man and of God, as harmonizes him with himself, with his world, and with the being he calls God. The conviction haunts him like the pulse-beats of his own heart that such a synthesis is for him. All history, all philosophy, and all religion witness to his age-long attempts to find such a synthesis, and to rest and work in it and through it.

We call Christ the reason of the universe because he brings to thought such a synthesis of nature, man and God, as harmonizes human life with itself and with the facts of nature and God. Christianity is not a religion constructed by the human reason, but is such a religion as reason sees to be in line with the facts of existence. Man is a thinker and needs truth; he is under the necessity of acting and needs law; he has a heart and needs something to love; he is weak and needs strength. But Christianity does not simply bring to man a system of truth, for he is more than a thinker; or a system of ethics, for he needs more than something to do; or a wealth of emotion,



THE PLATFORM OF THE PARLIAMENT ON THE MORNING OF SEPTEMBER 14.

for he needs more than satisfaction for his heart; or inexhaustible supplies of strength, for he needs more than help in his weakness; these are brought, combined and harmonized in the unity of a perfect life. A separate system of truth, or a separate theory of ethics, or a separate supply of strength is not what man needs. His want can only be matched when these come together, arranged in the harmony of a complete life. Cosmology is not enough, anthropology is not enough, theology is not enough. What man needs is to find cosmology, anthropology and theology flowing in the blood and beating in the heart, and thinking in the mind, and acting in the will of a life like his own. He needs to see once the germs of hope and strength and aspiration which he feels in his own nature realized in a life lived under the same conditions with which he stands face to face. Theories he has found abounding in all poetry, philosophy and theology, his cry has been for the sight of one demonstration, not only thought out, but suffered out, willed out, lived out. Such a demonstration men believed they saw nearly two thousand years ago.

Whatever may be thought as to their probably being mistaken, one thing is conceded: the facts of Christ's life and death and resurrection and ascension underlie western civilization, and have been the potent factors in its creation. If the men made a mistake who supposed they saw in Christ the fulfillment of all prophecy, the harmony of all truth, the perfection of all righteousness, the solution of all problems, and the sum of all beauty, then we think with perfect truth it may be said, this is the most marvelous mistake in all history, for following the light of this mistake men have come to the most enlightened and rational civilization of ancient or modern times.

Christ owes the unrivaled place he holds to-day among the sons of men to the fact that he did not come simply explaining, or teaching or philosophizing, or theorizing, or poetizing, but came solving the problems man saw in nature, in himself, and in God, by living them out.

The mysteries which men had sought to clear up by thinking, he cleared up by his living, and when the contradiction of sinners became so great he could proceed along the ordinary methods of living no further, he submitted himself to death, and arising from the grave gave to men the essence of all truth, the results of all righteousness, the fruits of all love, and the secret of all time and eternity.

The antithesis of the finite and the infinite which underlies all thought and life has, by the incarnation, its two terms united in the fact of a wondrous personality. By the incarnation the ideas which, according to Kant, are presupposed in all thinking, come together and are harmonized in the concrete unity of an individual life. This lifts human knowledge from the poverty-stricken level to which the mechanical philosophers placed it to the permanence and dignity of an organic and everlasting reality. By the crucifixion, men are taught the secret of reciprocity, of association, and of universal brotherhood. This tragic event in the life of Christ helps men to see that

they are so come together in associations and states by the death of the local, provincial, carnal, isolated self, and that the life of the church or the state is not made up of the aggregation of a multitude of breathing, animated units, but of one life pulsating through all. Not of one life that swamps and swallows up the individual life, but rather that returns to each individual for the little life he gives up the great life of the whole. This meets the conditions of man's nature, for single, isolated, individual, unrelated, he is not human at all. He finds his own life only when he dies to his self-contained and self-included life. Each individual in a great city gets a larger life by conceding selfish, individual, local rights to the good of the whole, than he would if each had his own way and his own street. Life in a city would not be possible if each person did not concede some of the kind of rights a savage in the woods is supposed to have, for the common good and order of all. To undertake to live in a city with each man having his so-called rights, as a savage has in the woods, would not result in freedom, but in chaos and death. The death of Jesus Christ teaches that the life of each man is to be consecrated to the public good. Because of his attempt to bring men into the order he saw as necessary to their well-being he was crucified.

By his incarnation Christ united the two terms found in the antithesis of an infinite past and a finite present. By his resurrection he united in a historic fact the two terms found in the antithesis of an infinite future and a finite present, and by his ascension he gave triumph and undying hope to life.

Let us now approach this question in a different way. When we look carefully into the matter we find that environments influence their objects, and objects in turn affect their environments. So events and their environments mutually influence one another. In this way we arrive at the conception of causality, and causality is a deeper fact than either time or space. In order that a cause may send a stream of influence over to an effect there must be space, and there must be time. But before a cause can express itself in an effect, it must separate the power by the aid of which it makes the expression from itself, and thus we are led to the insight of self-cause, self separation and self-activity. A self causative, self-active omnipotent energy is the deepest thing and the first thing in the universe. This is the principle which is presupposed in all causation, all time, all space and all experience. Here we have the unity that includes the self and the not-self. Nor is this an abstract, barren, empty, sterile unity, corresponding to the transcendent, pure being of the Hindus. It is a dynamic, self-active, self-relative unity, that includes within itself the wealth of all worlds, of all intelligence, of all life, and of all love. Being self-causative, it is the subject that causes and the object that is caused. Being self-active, it is cause and effect in a living, intelligent unity. The complete form of self-activity, self-causation, and self-relation is self-consciousness. Self-consciousness contains within itself the subject that thinks and the object that is thought and also the identity of subject and object in a living, intelligent personality.

But it has been in accordance with the conviction of all deep philosophy and theology that what an absolutely perfect being thinks must, because it is thought, exist. That is, with an absolutely perfect being thinking and willing are the same. If what an absolutely perfect being thought did not at the same time come to exist, than we would have him thinking one thing and willing another, or we would be under the necessity of supposing that he had thought or fancies that he did not realize.

It is also in accordance with the insight of the deepest philosophy and theology that the thought of an absolutely perfect being must be as absolute and perfect as the being who thinks it.

This is why the Hindus say that the world is an illusion. They say that an absolutely perfect being could not produce an imperfect world. A world seems to be before them. It was not created by a perfect being. Hence its existence is not real, and life is not real. So their conception leads them to seek Nirvana, which as a state or condition is as near unconsciousness as it can be, not to be absolute annihilation. Christian philosophy and theology meet this necessity of thought by admitting that an absolutely perfect being does not directly create an imperfect world. In the New Testament Scriptures the Son or the second person in the Trinity is represented as creating the world. "The worlds were framed by the Word of God," St. John says. "In the beginning was the Word." "All things were made by him." "He was in the world, and the world was made by him, and the world knew him not." In the first verses of the Epistle to the Hebrews it is said that God "hath in these last days spoken to us by his Son . . . by whom also he made the worlds." It is the Son who is spoken of as "upholding all things by the word of his power."

In the absolute self-consciousness of God there are subject and object and the identity of subject and object in one divine personality. But it is necessary that what the absolute subject thinks must be, and must also be as perfect as the absolute subject. It is necessary also that the absolute subject and the absolute object must be one.

So in the divine self-consciousness the absolute subject is Father, and the thought of the Father, or the absolute object, is the Son. But as the Son is as perfect as the Father, it is necessary that what he thinks must be also.

In God as Father the idea of transcendence is met, and thus we have the truth of monotheism; in God the Son, the idea of an indwelling God is met, and we have the truth of polytheism. In God the Spirit, the idea of God pervading the world is matched, and we have the truth of pantheism. Here we have a conception that enables us to hold on to the oneness of God and the trinity of God, without an abstract and barren monotheism from which nothing can come, or a polytheism that degrades God, or a pantheism that diffuses God to the obliteration of all distinctions.

Here we have a Trinity, not such as would be constituted by three

judges in a court, or by three things imagined under sensible forms. The relations between three such judges or three such sensible things would be mechanical and accidental, not absolute and essential. The Trinity of the Christian Church is not simply the aggregation of three individuals, or the unity of three mathematical points. The Trinity revealed in the Christian Scriptures is such as makes a concrete unity through and by means of difference. This Trinity makes a unity, the distinguishing feature of which is "fullness" and not emptiness. It is a Trinity constitutive of a real, experimental and knowable unity. God is revealed in the Scriptures as intelligence, life and love, and the living process of each is triune. The terms of a self, whose living function is intelligence, are three : subject, object, and the organic identity of the two. The terms of such a self are necessarily three, and yet its nature is necessarily one.

If God is intelligent he is triune, because the process of intelligence is triune. There cannot be mind without self-consciousness and the object of the eternal self-consciousness is the eternal Logos, who is the full and complete expression of the eternal mind. But the eternal mind does not go into his own object, which is the Logos, without a return to himself as subject. It is only in the going out and the coming back that self-consciousness is complete. If the eternal mind were to go out from himself as subject to himself as object, and never return, he would not be conscious of himself as object or as subject. The movement of mind, whether infinite or finite, is as a process described, when we say it constantly goes out from itself and as constantly returns to itself. In this way continuity and identity are maintained. The whole act of self-consciousness is as a process eternally complete in a non-temporal now.

Time or space is not necessary to the complete act of self-consciousness.

If time or space were to come between the two terms of self-consciousness, the subject and the object, identity and personality would be forever destroyed. This is true of God and man. In so far as a finite person is self-conscious, he lives in eternity. Time and space condition events and objects, but not self-consciousness. Self-consciousness is the living function of non-temporal and non-spatial spirit.

According to Kant, ideas of nature, man and God are presupposed in all thinking. A deeper truth is that the idea of a triune personal God is presupposed in all thinking. Herbert Spencer says : " Amid the mysteries which grow the more mysterious the more they are thought about, there will remain the one absolute certainty, that man stands in the presence of an infinite and eternal energy from which all things proceed."

In Mr Spencer's view, then, an infinite and eternal and inscrutable energy is the presupposition of all thinking. The view held by the Christian Church, that puts a personal and intelligent God where Mr. Spencer puts an inscrutable energy, is more rational, and more in line with the facts

of existence. In this view we can get the world out of God without pantheism, and man out of God, without polytheism, and man, self-asserting and fallen, back to God, in accordance with monotheism. This gives us a God of love, giving himself in his Son, and coming back to himself through the Spirit, with a redeemed race to share his love. This gives us an eternal procession with meaning and reason and purpose in it.

This furnishes us with a conception of God that accounts for the religious aspirations of the human race. We find men everywhere, in all ages and under all climes, feeling after God. Man is religious to the bottom of him and to the top of him and to all intents and purposes of him. The religious grooves are those the most deeply worn in his nature, and this is because he is more thoroughly religious than he is anything else. Looking at the mind of God passing out into the Son, or the second person in the Trinity, and then through the Son into man as the highest and last finite expression of divine thought, we are able to understand why he is religious. We see that the fundamental structure of him, the invisible framework of him, the ideal plan and pattern of him is Christian. We see in him a divine potency, and the nature of the eternal Christ capsule in his heart. Being the ultimate finite expression of the Son's thought, and being endowed with the universal nature of the Son, man is the highest thing under heaven next to God. Thus he is religious to the very roots and core of him. And the real function of man in all time, and through all eternity, is the realization and out-filling of the universal nature which he receives as the highest creation of the Triune God.

This view accounts for the irrepressible conviction which man has had in all his history that he is immortal, or capable of eternal growth. For immortality is nothing but everlasting growth and living progress. How can we account for the permanent, if sometimes vague, belief of his immortality, unless we suppose he possesses an infinite depth of root and resource? Did he not somehow feel himself in connection with vital and infinite spiritual resources, the idea and hope of immortality would have perished out of his mind ages ago. As the highest expression of the thought of the Son of God, and as the recipient of the nature and spirit of the Son of God, we see that he has an infinite depth of derivation and an affluence of resource commensurate with the illimitable nature of God himself. This fact of man's derivation is the only one large enough to account for the fact of his religious consciousness. St. Paul had a view of this truth when, in speaking of believers, he called them, "heirs of God and joint heirs with Christ," and when, in writing to the Ephesians, he said again, "Till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ." How could one ever come to the measure of the stature of the fullness of Christ, if he did not have the nature of Christ? A nature lower or inferior would not be susceptible of such measure of fullness.

This doctrine helps us again to account for the two poles of man's

moral and intellectual consciousness. Human nature has a dual constitution. It is the unity of two principles, a principle of thought and will, and a principle of truth and right. As a physical being he is dual. The subjective side of his physical self is hunger, the objective side of his physical nature is food. Now before he can live as a physical being the hunger and the food must come together.

As an intellectual being he is dual ; as a subject he is intellect, as an object he is truth. Before there can be intelligence and knowledge the intellect and truth must come together. As moral he is dual. As abstract will he is subject, and as abstract law he is object. Now, before he becomes a moral person the will and the law must come together. The objective side of man's physical nature is provided for him outside of himself in the food he eats. The objective side of man's intellectual nature is provided for him outside of himself in the Holy Spirit, who is to guide into all truth.

The objective side of man's moral nature is provided for him outside of himself in the Holy Spirit, also, who discloses the law that is to fulfill all righteousness.

Now on his subjective side, man feels he is free, but on his objective side he feels he must obey. How is he to be free and obedient at the same time ? When we remember that the nature of man is a reproduction of the nature of the Son of God, and that the Holy Spirit proceeding from the Father and the Son, flows out into humanity to enlighten, to quicken, to convince of sin, and then to renew, to regenerate and to organize into the Christian Church, we shall see that the truth the Spirit presents to man's intellect is adapted to it as food is to his hunger, and that the law, which the Spirit stimulates and urges man to obey, is the law of his own nature. So that in thinking the truth into which the Spirit guides him, and in willing the right to which the Spirit urges him, man is thinking his own truth and willing his own law—that is, he is thinking and willing in accordance with his own nature. Thus only in speaking truth and willing right is he free. Thinking other than what is true, he gets into contradiction with himself and his environment. Willing other than what is right, he brings himself into subjection and finally into chaos.

The Holy Spirit is the personality who pervades and directs the destinies of the Christian Church. Hence man finds his universal, immortal, essential, spiritual and objective self represented in the Holy Spirit. In the Holy Spirit is the high, universal, corporate life of man. In living the life of the Spirit he lives the life of his nobler self.

This doctrine accounts for the order and gradual ascent from lower to higher we note in nature. We see atoms, minerals, plants, animals and men, going by regular steps from bottom to top. Forces are found on these separate planes adapted to the manipulation of the objects found on each. All this seems to be according to an order of thought. And so it is. The Son in thinking of himself as eternally derived from the Father thought

of himself at first as pure passivity, as purely in his relation to the first person of the Trinity, and not as active and absolute at all. The movement of his thought was thus through all stages of imperfection, or finiteness, up to man, where his universal and active nature asserts itself in the creation of a being with a nature like his own, and thus in the image of God. On the lower planes of nature, among atoms and minerals and plants and animals the work of the Holy Spirit is not recognized, because atoms, minerals, etc., are not conscious. The operation of the Spirit here is defined by such terms as gravity, chemical affinity, electricity, etc. When the plane of manhood is reached the presence of the Spirit is recognized as that of a personal and conscious presence. It is because of the presence of this all-pervading personal Spirit that each man recognizes the thoughts and deeds which go from his own life as right or wrong.

And in the last place this doctrine gives us the meaning of the struggle, conflict, pain, which are apparent everywhere throughout the realm of nature and human life. The optimism of Leibnitz and the pessimism of Schopenhauer had no foundation in the deep truth of things. When we consider the mind of God moving out into the Son and from the Son into the finite world and into the Holy Spirit who fills and animates the finite world, and above the world organizes the Christian Church, we see the whole movement as a procession. This view of it makes it dynamic and living, not static and dead. While such a procession involves action, struggle, conflict, pain and anguish, it is all for a purpose. The groans of nature become birth pangs, and the conflict in the human world is incidental to the effort of nobler forms of life to get born. March winds are borne with more patience and resignation when it is remembered that they are incidental to the birth of summer.

The entrance of the divine procession into the limitations of time and space is advertised by the storm and stress, the ceaseless clash and strife which begins among the atoms. This struggle is kept up through all stages of organization, until when we reach the plane of human life it is expressed in cries and wails, in tragedies, epics, litanies, which become the most interesting part of human literature.

Into this struggle comes the Son of Man and Son of God. He meets it, endures it, and conquers it, and is crucified, and his crucifixion is the culmination of the process of trial and storm and strife, which began with the atoms and continued through the whole course of nature. When Christ comes up from the dead, then the truth of the ages gets defined, that through suffering and denial and crucifixion is the way to holiness and everlasting life. From thenceforth a redeemed humanity becomes the working hypothesis and the ideal of the race. Then it comes to be seen that the whole movement of God looks to the organization of the human race in Jesus Christ, the reason, the Logos, the plan, and the ideal framework of the universe.



H. DHARMAPALA, CEYLON.

"THE PARLIAMENT OF RELIGIONS HAS ACHIEVED A STUPENDOUS WORK IN BRINGING BEFORE YOU THE REPRESENTATIVES OF THE RELIGIONS AND PHILOSOPHIES OF THE EAST. THE COMMITTEE ON RELIGIOUS CONGRESSES HAS REALIZED THE UTOPIAN IDEA OF THE POET AND THE VISIONARY; A BEACON LIGHT HAS BEEN ERECTED ON THE PLATFORM OF THE CHICAGO PARLIAMENT TO GUIDE YEARNING SOULS AFTER TRUTH."

THE WORLD'S DEBT TO BUDDHA.

BY H. DHARMAPALA, OF CEYLON.

Ancient India, twenty-five centuries ago, was the scene of a religious revolution, the greatest the world has ever seen. Indian society at this time had two large and distinguished religious foundations—the Sramanas and the Brahmanas. Famous teachers arose and with their disciples went among the people preaching and converting them to their respective views. The air was full of a coming spiritual struggle, hundreds of the most scholarly young men of noble families (Kulaputta) leaving their homes in quest of truth, ascetics undergoing the severest mortifications to discover a panacea for the evils of suffering, young dialecticians wandering from place to place engaged in disputations, some advocating scepticism as the best weapon to fight against the realistic doctrines of the day, some a life of pessimism as the nearest way to get rid of existence, some denying a future life. It was a time of deep and many-sided intellectual movements, which extended from the circles of Brahmanical thinkers far into the people at large. The sacrificial priest was powerful then as he is now. He was the mediator between God and man. Monotheism of the most crude type, from fetishism and animism and anthropomorphic deism to transcendental dualism, was rampant. So was materialism, from sexual Epicureanism to transcendental Nihilism. In the words of Dr. Oldenberg, "When dialectic scepticism began to attack moral ideas, when a painful longing for deliverance from the burden of being was met by the first signs of moral decay, Buddha appeared."

" . . . The Saviour of the World,
Prince Siddhārtha styled on Earth,
In Earth and Heavens and Hells incomparable,
All-honored, Wisest, Best, most Pitiful
The Teacher of Nirvāna and the Law."

—Sir Edwin Arnold's "*Light of Asia*."

The Dawn of a New Era.—Oriental scholars, who had begun their researches in the domain of Indian literature, in the beginning of this century, were put to great perplexity of thought at the discovery made of the existence of a religion called after Buddha, in the Indian philosophical books. Sir William Jones, H. H. Wilson, and Colebrooke were embarrassed in being unable to identify him. Dr. Marshman, in 1824, said that Buddha was the Egyptian Apis, and Sir William Jones solved the problem by saying that he was no other than the Scandinavian Woden. But in June, 1837, the whole of the obscure history of India and Buddhism was

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made clear by the deciphering of the rock-cut edicts of Asoka the Great, in Gimar, and Kapur-da-giri by that lamented archæologist, James Prinsep; by the translation of the Pali Ceylon History into English, by Turnour; by the discovery of Buddhist MSS. in the temples of Nepal, Ceylon, and other Buddhist countries. In 1844, the "first rational, scientific and comprehensive account of the Buddhist religion" was published by the eminent scholar, Eugene Burnouf. The key to the hidden archives of this great religion was presented to the people of Europe by this great scholar, and the inquiry since begun is being carried on by the most thoughtful men of the day.

Infinite is the wisdom of the Buddha; boundless is the love of Buddha to all that lives, say the Buddhist scriptures. Buddha is called the Mahakarunika, which means the "All-Merciful Lord who has compassion on all that lives." To the human mind Buddha's wisdom and mercy is incomprehensible. The foremost and greatest of his disciples, the blessed Sariputta, even he has acknowledged that he could not gauge the Buddha's wisdom and mercy. Professor Huxley, in his recent memorable lecture on "Evolution and Ethics," delivered at Oxford, speaking of Buddha, says: "Gautama got rid of even that shade of a shadow of permanent existence by a metaphysical *tour de force* of great interest to the student of philosophy, seeing that it supplies the wanting half of Bishop Berkeley's well-known idealist argument. . . . It is a remarkable indication of the subtlety of Indian speculation that Gautama should have seen deeper than the greatest of modern idealists." The tendency of enlightened thought of the day all the world over is not towards theology, but philosophy and psychology. The bark of theological dualism is drifting into danger. The fundamental principles of evolution and monism are being accepted by the thoughtful.

History is repeating itself. Twenty-five centuries ago India witnessed an intellectual and religious revolution which culminated in the overthrow of monotheism, priestly selfishness, and the establishment of a synthetic religion, a system of life and thought which was appropriately called *Dhamma*—Philosophical Religion. All that was good was collected from every source and embodied therein, and all that was bad discarded. The grand personality who promulgated the Synthetic Religion is known as BUDDHA. For forty years he lived a life of absolute purity, and taught a system of life and thought, practical, simple, yet philosophical, which makes man—the active, intelligent, compassionate, and unselfish man—to realize the fruits of holiness in this life on this earth. The dream of the visionary, the hope of the theologian, was brought into objective reality. Speculation in the domain of false philosophy and theology ceased, and active altruism reigned supreme.

Five hundred and forty-three years before the birth of Christ, the great being was born in the Royal Lumbini Gardens in the City of Kapilavastu. His mother was Mâyâ, the Queen of Rajá Sudhodana of the Solar

Race of India. The story of his conception and birth, and the details of his life up to the twenty-ninth year of his age, his great renunciation, his ascetic life, and his enlightenment under the great Bo tree at Buddha Jayá, in Middle India, are embodied in that incomparable epic, *The Light of Asia*, by Sir Edwin Arnold. I recommend that beautiful poem to all who appreciate a life of holiness and purity.

Six centuries before Jesus of Nazareth walked over the plains of Galilee preaching a life of holiness and purity, the Tathágata Buddha, the enlightened Messiah of the World, with his retinue of Arhats, or holy men, traversed the whole peninsula of India with the message of peace and holiness to the sin-burdened world. Heart-stirring were the words he spoke to the first five disciples at the Deer Park, the hermitage of Saints at Benares.

His First Message.—"Open ye your ears, O Bhikshus, deliverance from death is found. I teach you, I preach the Law. If ye walk according to my teaching, ye shall be partakers in a short time of that for which sons of noble families leave their homes, and go to homelessness—the highest end of religious effort : ye shall even in this present life apprehend the truth itself and see it face to face." And then the exalted Buddha spoke thus : "There are two extremes, O Bhikshus, which the truth-seeker ought not to follow : the one a life of sensualism, which is low, ignoble, vulgar, unworthy and unprofitable ; the other the pessimistic life of extreme asceticism, which is painful, unworthy and unprofitable. There is a Middle Path, discovered by the Tathágata—the Messiah—a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to eternal peace. This Middle Path, which the Tathágata has discovered, is the noble Eight-fold Path, viz. : Right Knowledge—the perception of the Law of Cause and Effect, Right Thinking, Right Speech, Right Action, Right Profession, Right Exertion, Right Mindfulness, Right Contemplation. This is the Middle Path which the Tathágata has discovered, and it is the path which opens the eyes, bestows understanding, which leads to peace of mind, to the higher wisdom, to perfect enlightenment, to eternal peace."

Continuing his discourse, he said : "Birth is attended with pain, old age is painful, disease is painful, death is painful, association with the unpleasant is painful, separation from the pleasant is painful, the non-satisfaction of one's desires is painful, in short, the coming into existence is painful. This is the Noble Truth of suffering.

"Verily it is that clinging to life which causes the renewal of existence, accompanied by several delights, seeking satisfaction now here, now there—that is to say, the craving for the gratification of the passions, or the craving for a continuity of individual existences, or the craving for annihilation. This is the Noble Truth of the origin of suffering. And the Noble Truth of the cessation of suffering consists in the destruction of passions, the destruction of all desires, the laying aside of, the getting rid of, the being free from,

the harboring no longer of this thirst. And the Noble Truth which points the way is the Noble Eight-fold Path." This is the foundation of the Kingdom of Righteousness, and from that center at Benares, this message of peace and love was sent abroad to all humanity: "Go ye, O Bhikshus and wander forth for the gain of the many, in compassion for the world for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikshus, the doctrine glorious. Preach ye a life of holiness, perfect and pure. Go then through every country, convert those not converted. Go therefore, each one traveling alone filled with compassion. Go, rescue and receive. Proclaim that a blessed Buddha has appeared in the world, and that he is preaching the Law of Holiness."

The essence of the vast teachings of the Buddha is:

The entire obliteration of all that is evil.

The perfect consummation of all that is good and pure.

The complete purification of the mind.

The wisdom of the ages embodied in the Three Pitakas—the Sutta, Vinaya, Abhidhamma, comprising 84,000 discourses, all delivered by Buddha during his ministry of forty-five years. To give an elaborate account of this great system within an hour is not in the power of man.

Buddha in a discourse called the "Bramajāla Sutta," enumerates sixty-two different religious views held by the sectarians.

After having categorically explained these different systems Buddha continues: "Brethren, these believers hold doctrines respecting the past, or respecting the future, and meditating on previous events or those on which are in futurity, declare a variety of opinions respecting the past and future in sixty-two modes.

"These doctrines are fully understood by the Tathāgata Buddha, he knows the causes of their being held and the experiences upon which they are founded. He also knows other things far more excellent than these; but that knowledge has not been derived from sensual impressions. He with knowledge, not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinctions of the sensations, he is perfectly free, having no attachments. Brethren, these doctrines of Buddha are profound, difficult to be perceived, hard to be comprehended, tranquilizing, excellent, not attainable by reason, subtle and worthy of being known by the wise. These the Tathāgata (Buddha) has ascertained by his own wisdom and publicly makes them known. But the teachings of the other believers are founded on ignorance, their want of perception, their personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

"Brethren, all these modes of teaching respecting the past or the future, originate in the sensations experienced by repeated impressions made on the six organs of sensitiveness, on account of these sensations desire is

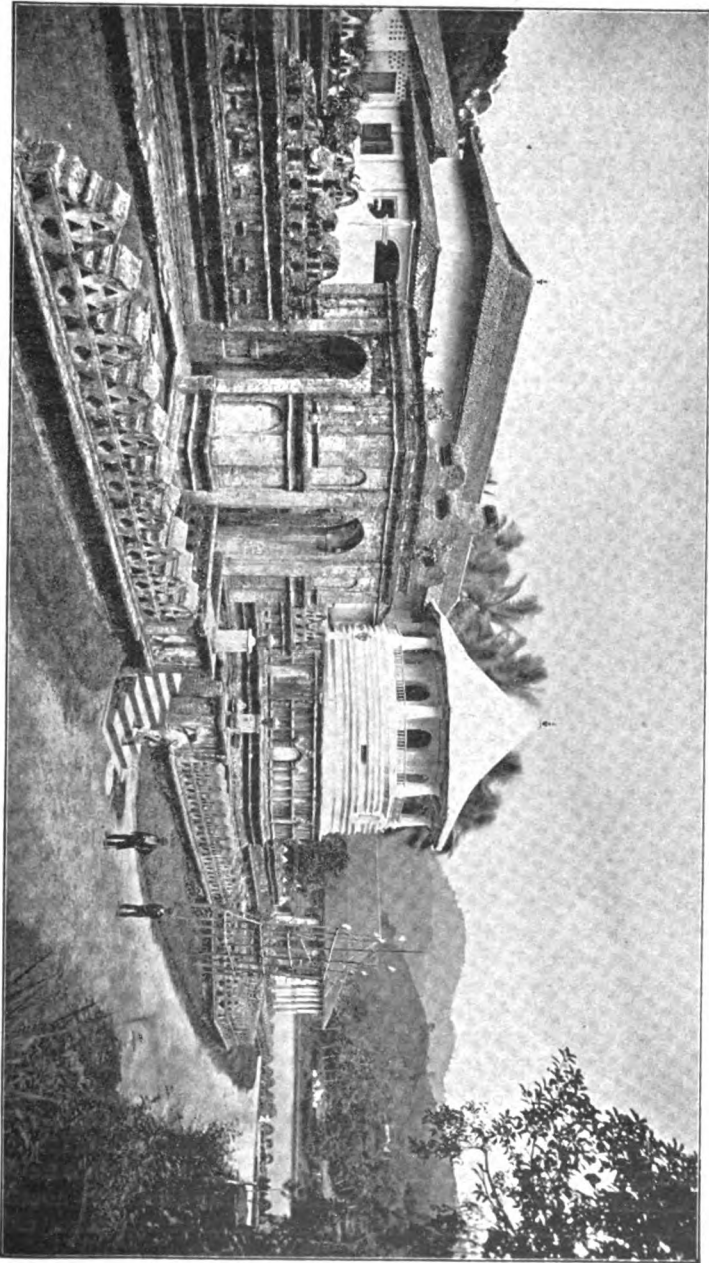
produced, in consequence of desire an attachment to the desired objects, on account of this attachment reproduction in an existent state, in consequence of this reproduction of existence, birth ; in consequence of birth are produced disease, death, sorrow, weeping, pain, grief and discontent."

A systematic study of Buddha's doctrine has not yet been made by the Western scholars, hence the conflicting opinions expressed by them at various times. The notion once held by the scholars that it is a system of materialism has been exploded. The Positivists of France found it a positivism ; Buchner and his school of materialists thought it was a materialistic system ; agnostics found in Buddha an agnostic, and Dr. Rhys Davids, the eminent Pali scholar, used to call him the "agnostic philosopher of India ;" some scholars have found an expressed monotheism therein ; Arthur Lillie, another student of Buddhism, thinks it a theistic system ; pessimists identify it with Schopenhauer's pessimism, the late Mr. Buckle identified it with pantheism of Fichte ; some have found in it a monism ; and the latest dictum of Prof. Huxley is that it is an idealism supplying "the wanting half of Bishop Berkeley's well-known idealist argument."

In the religion of Buddha is found a comprehensive system of ethics, and a transcendental metaphysic embracing a sublime psychology. To the simple-minded it offers a code of morality, to the earnest student a system of pure thought. But the basic doctrine is the self-purification of man. Spiritual progress is impossible for him who does not lead a life of purity and compassion. The rays of the sunlight of truth enter the mind of him who is fearless to examine truth, who is free from prejudice, who is not tied by the sensual passions and who has reasoning faculties to think. One has to be an atheist in the sense employed by Max Müller : "There is an atheism which is unto death, there is another which is the very life-blood of all truth and faith. It is the power of giving up what, in our best, our most honest moments, we know to be no longer true ; it is the readiness to replace the less perfect, however dear, however sacred it may have been to us, by the more perfect, however much it may be detested, as yet, by the world. It is the true self-surrender, the true self-sacrifice, the truest trust in truth, the truest faith. Without that atheism, no new religion, no reform, no reformation, no resuscitation would ever have been possible ; without that atheism, no new life is possible for any one of us."

The strongest emphasis has been put by Buddha on the supreme importance of having an unprejudiced mind before we start on the road of investigation of truth. Prejudice, passion, fear of expression of one's convictions and ignorance are the four biases that have to be sacrificed at the threshold.

To be born as a human being is a glorious privilege. Man's dignity consists in his capability to reason and think and to live up to the highest ideal of pure life, of calm thought, of wisdom without extraneous intervention. In the *Saimanna phala Sutta*, Buddha says that man can enjoy in



DELADA MALIGAWA TEMPLE OF THE SACRED TOOTH, KANDY, CEYLON.

this life a glorious existence, a life of individual freedom, of fearlessness and compassionateness. This dignified ideal of manhood may be attained by the humblest, and this consummation raises him above wealth and royalty. "He that is compassionate and observes the law is my disciple," says Buddha.

Human Brotherhood.—This forms the fundamental teaching of Buddha; universal love and sympathy with all mankind and with animal life. Everyone is enjoined to love all beings as a mother loves her only child and takes care of it, even at the risk of her life. The realization of the idea of brotherhood is obtained when the first stage of holiness is reached; the idea of separateness is destroyed, and the oneness of life is recognized. There is no pessimism in the teachings of Buddha, for he strictly enjoins on his holy disciples not even to suggest to others that life is not worth living. On the contrary, the usefulness of life is emphasized for the sake of doing good to self and humanity.

Religion Characteristic of Humanity.—From the first worshiping savage to the highest type of humanity, man naturally yearns after something higher; and it is for this reason that Buddha inculcated the necessity of self-reliance and independent thought. To guide humanity in the right path a Tathāgata (Messiah) appears from time to time.

The Theism of Buddhism.—Speaking of Deity in the sense of a Supreme Creator, Buddha says that there is no such being. Accepting the doctrine of evolution as the only true one, with its corollary, the law of cause and effect, he condemns the idea of a creator and strictly forbids inquiry into it as being useless. But a supreme god of the Brahmans and minor gods are accepted; but they are subject to the law of cause and effect. This supreme god is all love, all merciful, all gentle, and looks upon all beings with equanimity, and Buddha teaches men to practice these four supreme virtues. But there is no difference between the perfect man and this supreme god of the present world-period.

Evolution as Taught by Buddha.—The teachings of the Buddha on this great subject are clear and expansive. We are asked to look upon the cosmos "as a continuous process unfolding itself in regular order in obedience to natural laws. We see in it all, not a warring chaos restrained by the constant interference from without of a wise and beneficent external power, but a vast aggregate of original elements, perpetually working out their own fresh redistribution in accordance with their own inherent energies. He regards the cosmos as an almost infinite collection of material atoms animated by an almost infinite sum-total of energy"—which is called *Ākāśa*. We do not postulate that man's evolution began from the protoplasmic stage; but we are asked not to speculate on the origin of life, on the origin of the law of cause and effect, etc. So far as this great law is concerned we say that it controls the phenomena of human life as well as those of external nature. The whole knowable universe forms one

undivided whole, a "monon." (See Hæckel, *Evolution of Man*, Vol. ii., p. 455.)

Importance of a serious study of all systems of Religion.—Buddha promulgated his system of philosophy after having studied all religions; and in the *Brahmajāla Sutta* sixty-two creeds are discussed. In the *Kālāma Sutta*, Buddha says, "Do not believe in what ye have heard; do not believe in traditions, because they have been handed down for many generations; do not believe in anything because it is rumored and spoken of by many; do not believe merely because the written statement of some old sage is produced; do not believe in conjectures; do not believe in that as truth to which you have become attached by habit; do not believe merely on the authority of your teachers and elders; after observation and analysis, when it agrees with reason and is conducive to the good and gain of one and all, then accept it and live up to it." (*Anguttara Nikāya*.)

Moral Teachings of Buddha.—To the ordinary householder whose highest happiness consists in being wealthy here and a heaven hereafter Buddha inculcated a simple code of morality. The student of Buddha's religion abstains from destroying life, he lays aside the club and the weapon, he is modest and full of pity, he is compassionate and kind to all creatures that have life. He abstains from theft, and he passes his life in honesty and purity of heart. He lives a life of chastity and purity. He abstains from falsehood and injures not his fellow-man by deceit. Putting away slander he abstains from calumny. He is a peace-maker, a speaker of words that make for peace. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart—such are words he speaks. He abstains from harsh language. He abstains from foolish talk. He abstains from intoxicants and stupefying drugs.

The Higher Morality.—The advanced student of the religion of Buddha when he has faith in him thinks: "'Full of hindrances is household life, a path defiled by passion: free as the air is the life of him who has renounced all worldly things. How difficult is it for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its perfection! Let me then cut off my hair and beard, let me clothe myself in orange-colored robes, and let me go forth from a household life into the homeless state.'

"Then before long, forsaking his portion of wealth, forsaking his circle of relatives, he cuts off his hair and beard, he clothes himself in the orange-colored robes and he goes into the homeless state. Then he passes a life self-restrained according to the Rules of the Order of the Blessed Ones; uprightness is his delight, and he sees danger in the least of those things he should avoid, he encompasses himself with holiness in word and deed, he sustains his life by means that are quite pure: good is his conduct, guarded the door of his senses, mindful and self-possessed, he is altogether happy."

The Low and Lying Arts.—The student of pure religion abstains from earning a livelihood by the practice of low and lying arts, viz.: all divina-

tion, interpretation of dreams, palmistry, astrology, crystal-gazing, prophesying, charms of all sorts.

Universal Pity.—Buddha says: "Just as a mighty trumpeter makes himself heard in all the four directions without difficulty; even so of all things that have life, there is not one that the student passes by or leaves aside, but regards them all with mind set free, and deep-felt pity, sympathy, and equanimity. He lets his mind pervade the whole world with thoughts of Love."

The Realization of the Unseen.—To realize the unseen is the goal of the student of Buddha's teachings, and such a one has to lead an absolutely pure life. Buddha says: "Let him fulfill all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone. Fulfill all righteousness for the sake of the living and for the sake of the beloved ones that are dead and gone."

Psychic Experiments.—Thought transference, thought reading, clair-audience, clairvoyance, projection of the sub-conscious self, and all the higher branches of psychical science that just now engage the thoughtful attention of the psychical researchers, are within the reach of him who fulfills all righteousness, who is devoted to solitude and contemplation.

The Common Appinage of all Good Men.—Charity, observance of moral rules, purifying the mind, making others participate in the good work that one is doing, coöperating with others in doing good, nursing the sick, giving gifts to the deserving ones, hearing all that is good and beautiful, making others learn the rules of morality, accepting the law of cause and effect.

Prohibited Employments.—Slave dealing, sale of weapons of warfare, sale of poisons, sale of intoxicants, sale of flesh—these are the lowest of all low professions.

Five Kinds of Wealth.—Faith, pure life, receptivity of the mind to all that is good and beautiful, liberality, wisdom—those who possessed these five kinds or wealth in their past incarnations are influenced by the teachings of Buddha.

Universalism of Buddha's Teachings.—Buddha says: "He who is faithful and leads the life of a house-holder, and possesses the following four (*Dhammas*) virtues: Truth, justice, firmness, and liberality—such a one does not grieve when passing away. Pray ask other teachers and philosophers far and wide whether there is found anything greater than truth, self-restraint, liberality, and forbearance."

The Pupil and Teacher.—The pupil should minister to his teacher. He should rise up in his presence, wait upon him, listen to all that he says with respectful attention, perform the duties necessary for his personal comfort, and carefully attend to his instruction.

The teacher should show affection to his pupil; he trains him in virtue and good manners, carefully instructs him, imparts unto him a knowledge

of the sciences and wisdom of the ancients, speaks well of him to friends and relations and guards him from danger.

The Honorable Man.—The honorable man ministers to his friends and relatives by presenting gifts, by courteous language, by promoting them as his equals, and by sharing with them his prosperity. They should watch over him when he has negligently exposed himself and guard his property when he is careless, assist him in difficulties, stand by him and help to provide for his family.

The Master and Servant.—The master should minister to the wants of his servants and dependents. He assigns them labor suitable to their strength, provides for their comfortable support; he attends to them in sickness; causes them to partake of any extraordinary delicacy he may obtain, and makes them occasional presents. And the servants should manifest their attachment to the master; they rise before him in the morning and retire later to rest; they do not purloin his property; do their work cheerfully and actively, and are respectful in their behavior towards him.

Religious Teachers and Laymen.—The religious teachers should manifest their kind feelings toward them; they should dissuade them from vice, excite them to virtuous acts; being desirous of promoting the welfare of all, they should instruct them in the things they had not previously learned; confirm them in the truths they had received and point out to them the way to heaven.

The laymen should minister to the teachers by respectful attention manifested in their words, actions and thoughts; and by supplying them their temporal wants and by allowing them constant access to themselves.

In this world, generosity, mildness of speech, public spirit and courteous behavior are worthy of respect in all circumstances, and will be valuable in all places.

If these be not possessed, the mother will receive neither honor nor support from the son, neither will the father receive respect or honor.

The Mission of the Buddha.—BUDDHA says: "Know that from time to time a Tathāgata is born into the world, fully enlightened, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a blessed Buddha. He by himself thoroughly understands and sees, as it were, face to face, this universe, the world below with all its spirits, and the worlds above and all creatures, all religious teachers, gods and men, and he then makes his knowledge known to others. The truth doth he proclaim both in its letter and its spirit, lovely in its origin, lovely in its progress, lovely in its consummation; the higher life doth he proclaim, in all its purity and in all its perfectness."

The Attributes of Buddha.—1. He is absolutely free from all passions, commits no evil, even in secrecy, and is the embodiment of perfection; he is above doing anything wrong.

2. Without a teacher by self-introspection he has reached the state of supreme enlightenment.

3. By means of his divine eye he looks back to the remotest past and future, knows the way of emancipation, is accomplished in the three great branches of divine knowledge and has gained perfect wisdom. He is in possession of all psychic powers, is always willing to listen, full of energy, wisdom and Dhyana.

4. He has realized eternal peace of Nirvána and walks in the perfect path of virtue.

5. He knows the three states of existences.

6. He is incomparable in purity and holiness.

7. He is teacher of gods and men.

8. He exhorts gods and men at the proper time according to their individual temperaments.

9. He is the supremely enlightened teacher and the perfect embodiment of all the virtues he preaches.

The two characteristics of the Buddha are wisdom and compassion.

Buddha's Disciples.—Buddha says: "He who is not generous, who is fond of sensuality, who is distressed at heart, who is of uneven mind, who is not reflective, who is not of calm mind, who is discontented at heart, who has no control over his senses—such a disciple is far from me though he is in body near me."

The Compassionateness Shown by Buddhist Missionaries.—Actuated by the spirit of compassion, the disciples of Buddha have ever been in the forefront of missionary propaganda. The whole of Asia was brought under the influence of the Buddha's law. Never was the religion propagated by force, not a drop of blood has ever been spilt in the name of Buddha. The shrines of Sakya Muni are stainless. The following story is interesting as it shows the nature of the Buddhist missionaries. Punna, the Bhikshu, before he was sent on his mission to preach to the people of Sunaparanta was warned by Buddha in the following manner: "The people of Sunaparanta are exceedingly violent. If they revile, what will you do?"

"I will make no reply."

"And if they strike you?"

"I will not strike in return."

"And if they try to kill you?"

"Death is no evil in itself, many even desire it, to escape from the vanities of life; but I shall take no steps either to hasten or to delay the time of my departure."

The Ultimate Goal of Man.—The ultimate goal of the perfected man is eternal peace. To show humanity the path on which to realize this state of eternal peace, Buddha promulgated the noble eight-fold path. The Nirvána of Buddha is beyond the conception of the ordinary mind. Only the perfected man realizes it. It transcends all human thought. Caught in the

vortex of evolution man undergoes change and is constantly subject to birth and death. The happiness in the highest heaven comes some day to an end. This change, Buddha declared, is sorrowful. And until you realize Nirvāna you are subject to birth and death. Eternal changefulness in evolution becomes eternal rest. The constantly dissipating energy is concentrated in Nirvanic life. There is no more birth, no more death. It is eternal peace. On earth the purified, perfected man enjoys Nirvāna, and after the dissolution of the physical body there is no birth in an objective world. The gods see him not, nor does man.

The Attainment of Salvation.—It is by the perfection of self through charity, purity, self-sacrifice, self-knowledge, dauntless energy, patience, truth, resolution, love and equanimity, that the goal is realized. The final consummation is Nirvana.

The Glorious Freedom of Self—the last words of Buddha.—"Be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourself to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves. Learn ye then, O Bhikshus, that knowledge have I attained and have declared unto you, and walk ye in it, practice and increase, in order that this path of holiness may last and long endure, for the blessing of many people to the relief of the world, to the welfare, the blessing, the joy of gods and men. O Bhikshus, everything that cometh into being changeth. Strive on unceasingly for the consummation of the highest ideal."

The Spread of the Religion of Humanity.—Two thousand one hundred years ago the whole of Asia came under the influences of the scepter of one emperor and he was truly called Asoka, the delight of the gods. His glory was to spread the teachings of the Buddha throughout the world by the force of love, and indeed nobody could say that he had failed. His only son and daughter were made apostles of the gentle creed; and, clad in the orange-colored robes, they went to Ceylon, converted the king and established Buddhism there. For the first time in the history of civilization the brotherhood of Humanity is recognized, different nations accept one living truth, virtue is enthroned. It was a proud achievement, unprecedented in history since the dawn of civilization. Pure religion recognizing no Deity finds welcome everywhere. There is a grandeur inherent in it, for it does not want to appeal to the selfishness of man. When the human mind reaches a higher stage of development, the conception of a Deity becomes less grand. Nearly three hundred millions of people of the great empire of Asoka embrace a system of pure ethics; a social polity is for the first time enunciated. The king sees much that is sinful in the destruction of animals, and therefore "one must not kill any living animal." He declares that at the time when the edict is engraved "three animals only are killed for the royal table, two pea fowls and a gazelle. Even these three animals will not be killed in future. Everywhere in his empire, and in the neighboring kingdoms, such as Greece,

etc., the king has provided medicines of two sorts, medicines for men and medicines for animals. Whenever useful plants, either for men or for animals, were wanting they have been imported and planted. And along public roads wells have been dug for the use of animals and men. It is good and proper to render dutiful service to one's father and mother, to friends, to acquaintances and relations; it is good and proper to bestow alms on religious teachers and students of religion, to respect the life of living beings, to avoid prodigality and violent language."

"Thanks to the instructions of the religion spread by the king, there exist to-day a respect for living creatures, a tenderness towards them, a regard for relations and for teachers, a dutiful obedience to father and mother, and obedience to aged men, such as have not existed for centuries. The teaching of religion is the most meritorious of acts, and there is no practice of religion without virtue."

"The practice of virtue is difficult, and those who practice virtue perform what is difficult. Thus in the past there were no ministers of religion; but I have created ministers of religion. They mix with all sects. They bring comfort to him who is in fetters."

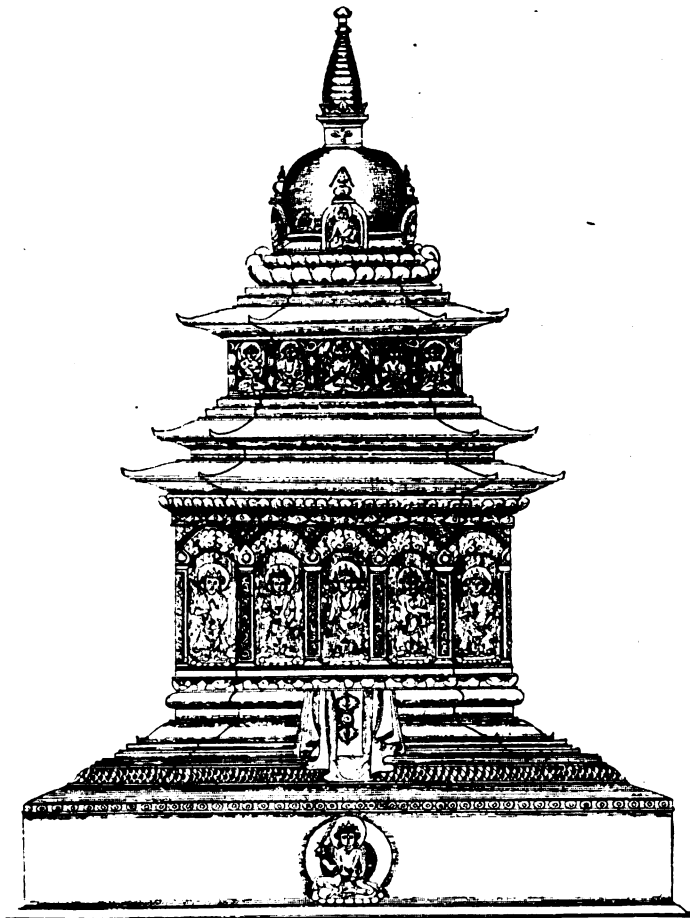
"The king ardently desires that all sects may live in all places. All of them equally purpose the subjection of the senses and the purification of the soul; but man is fickle in his attachments. Those who do not bestow ample gifts may yet possess a control over the senses, purity of soul and gratitude and fidelity in their affections; and this is commendable."

"In past times the kings went out for pastimes. These are my pastimes,—visits and gifts to teachers, visits to aged men, the distribution of money, visits to the people of the empire, etc."

"There is no gift comparable with the gift of religion."

"The king honors all sects, he propitiates them by alms. But the beloved of the gods attaches less importance to such gifts and honors than to the endeavor to promote their essential moral virtues. It is true the prevalence of essential virtues differs in different sects. But there is a common basis, and that is gentleness and moderation in language. Thus one should not exalt one's own sect and decry the others; one should not deprecate them without cause but should render them on every occasion the honor which they deserve. Striving thus, one promotes the welfare of his own sect while serving the others. Whoever from attachment to his own sect, and with a view to promote it, exalts it and decries others, only deals rude blows to his own sect. Hence concord alone is meritorious, so that all bear and love to bear the beliefs of each other. All people, whatever their faith may be, should say that the beloved of the gods attaches less importance to gifts and external observances than to the desire to promote essential moral doctrines and mutual respect for all sects. The result of this is the promotion of my own faith and its advancement in the light of religion."

"The beloved of the gods ardently desires security for all creatures,



Illustrated Catalogue of the Royal Asiatic Society

A BUDDHIST SHRINE.

respect for life, peace and kindness in behavior. This is what the beloved of the gods considers as the conquest of religion. . . . I have felt an intense joy—such is the happiness which the conquests of religion procure. It is with this object that this religious inscription has been engraved, in order that our sons and grandsons may not think that a new conquest is necessary; that they may not think that conquest by the sword deserves the name of conquest; that they may see in it nothing but destruction and violence; that they may consider nothing as true conquest as the conquest of religion."

In the eighth edict the great emperor says: "I have also appointed ministers of religion in order that they may exert themselves among all sects, monks as well as worldly men. I have also had in view the interest of the clergy, of Brahmans, of religious mendicants, of religious Nirghanths and of various sects among whom my officers work. The ministers exert themselves, each in his corporation, and the ministers of religion work generally among all sects. In this way acts of religion are promoted in the world as well as the practice of religion, viz., mercy and charity, truth and purity, kindness and goodness. The progress of religion among men is secured in two ways, by positive rules and by religious sentiments. Of these two methods that of positive rules is of poor value, it is the inspiration in the heart which best prevails. It is solely by a change in the sentiments of the heart that religion makes a real advance in inspiring a respect for life, and in the anxiety not to kill living beings." Who shall say that the religion of this humane emperor has not endured, and within the two thousand years which have succeeded, mankind has discovered no nobler religion than to promote in this earth "mercy and charity, truth and purity, kindness and goodness."

To what degree has each religion helped the historic evolution of the Race?—When Buddhism flourished in India, the arts, sciences and civilization reached their zenith, as witnessed in the edicts and monuments of Asoká's reign. Hospitals were first founded for man and beast. Missionaries were sent to all parts of the world. Literature was encouraged. Wherever Buddhism has gone, the nations have imbibed its spirit, and the people have become gentler and milder. The slaughter of animals and drunkenness ceased, and wars were almost abolished.

What the Buddhist Literature has wrought for mankind.—With the advent of Buddhism into Ceylon, and other Buddhist countries, literature flourished, and wherever it went it helped the development of arts and letters. The monasteries became the seats of learning, and the monks in obedience to their Master's will, disseminated knowledge among the people.

Religion and the Family. The Domestic Education of Children. The Marriage Bond.—The *Sigatowāda Sutta* lays down the relations of the members of the household to one another:

Parents should: (1) Restrain their children from vice; (2) Train them

in virtue; (3) Have them taught arts and sciences; (4) Provide them with suitable wives and husbands; (5) Endow them with an inheritance.

Children should: (1) Support their parents; (2) Perform the proper family duties; (3) Guard their property; (4) Make themselves worthy to be the heir; (5) Honor their memory. The gift of the whole world with all its wealth would be no adequate return to parents for all that they have done.

The Husband should: (1) Treat his wife with respect; (2) Treat his wife with kindness; (3) Be faithful to her; (4) Cause her to be honored by others; (5) Give her suitable ornaments and clothes.

The Wife should: (1) Order her household aright; (2) Be hospitable to kinsmen and friends; (3) Be chaste; (4) Be a thrifty housekeeper; (5) Show diligence and skill.

Buddhist Brotherhood.—Buddha was the first to establish the brotherhood without distinction of caste and race. Twenty-four centuries ago he declared, "As the great streams, O disciples, however many they may be, the Ganges, Jumna, Achiravati, Sarabhu, when they reach the great ocean lose their old name and their old descent, and bear only one name—the great ocean, so also do the Brahmins, Kshatriyas, Vaishyas, and Sudras, lose their distinctions when they join the brotherhood." The outcast as well as the prince was admitted to this order. Virtue was the passport, not wealth and rank.

Buddha's Exalted Tolerance.—"Bhikshus, if others speak against me, or speak against my doctrine, or speak against the order, that is no reason why you should be angry, discontented or displeased with them . . . If you, in consequence thereof, become angry and dissatisfied, you bring yourself into danger . . . If you become angry and dissatisfied will you be able to judge whether they speak correctly or incorrectly? 'We shall not, O Lord, be able. . . . If others speak against me you should repudiate the falsehood as being a falsehood, saying, 'These things are not so, they are not true, these things are not existing amongst us, they are not in us.'"

"Bhikshus, if others speak in praise of me, speak in praise of my doctrine, or speak in praise of the order, that is no reason why you should be pleased, gratified, or elated in mind . . . If you, in consequence thereof, be pleased, gratified, or elated in mind, you bring yourselves thereby into danger. The truth should be received by you as being the truth, knowing that these things exist, that they are true, that they exist among you and are seen in you . . ."

Buddhism and Modern Science.—Sir Edwin Arnold says: "I have often said, and I shall say again and again, that between Buddhism and modern science there exists a close intellectual bond. When Tyndall tells us of sounds we cannot hear, and Norman Lockyer of colors we cannot see, when Sir William Thompson and Prof. Sylvester push mathematical investigation to regions almost beyond the calculus, and others, still bolder, imagine and

try to grapple a space of four dimensions, what is all this except the Buddhist *Māya*? And when Darwin shows us life passing onward and upward through a series of constantly improving forms toward the Better and the Best, each individual starting in new existence with the records of bygone good and evil stamped deep and ineffaceably from the old ones, what is this again but the Buddhist doctrine of Karma and Dharma?" Finally, if we gather up all the results of modern research, and look away from the best literature to the largest discovery in physics and the latest word in biology, what is the conclusion—the high and joyous conclusion—forced upon the mind, if not that which renders true Buddhism so glad and so hopeful?

Can the Knowledge of Religion be Scientific?—Buddhism is a scientific religion, inasmuch as it earnestly enjoins that nothing whatever be accepted on faith. Buddha has said that nothing should be believed merely because it is said. Buddhism is tantamount to a knowledge of other sciences.

Religion in its Relation to Morals.—The highest morality is inculcated in the system of Buddha, since it permits freedom of thought and opinion, sets its face against persecution and cruelty, and recognizes the rights of animals. Drink, opium, and all that tend to destroy the composure of the mind are discountenanced.

Different Schemes for the Restoration of Fallen Man.—It is the duty of the Bhikshus and of the religious men (*Upasakas*) not only to be an example of holy life, but continually to exhort their weaker brethren by pointing out the pernicious effects of an evil life, and the gloriousness of a virtuous life, and urge them to a life of purity. The fallen should on no account be neglected; they are to be treated with sympathy.

Religion and Social Problems.—The basic doctrine of Buddhism is to relieve human suffering. A life of sensual pleasures is condemned, and the conflicts of labor and capital and other problems which confront Europe are not to be met with in Buddhist countries. In the *Vasala Sutta* he who does not look after the poor is called a *Vasala* or low-born man. In the *Sigatowada Sutta*, Buddha enjoins on men to devote one-fourth of their wealth in the cause of the relief of the needy. In the *Mahadhamma Samadana Sutta* Buddha says the poverty of a man is no excuse for his neglect of religion. As the dropsy patient must take bitter medicine, so the poor, notwithstanding their poverty, must lead the religious life which is hard.

Religion and Temperance.—Buddha said: "Man already drunk with ignorance should not add thereto by the imbibition of alcoholic drinks." One of the vows taken by the Buddhist monks and by the laity runs thus: "I take the vow to abstain from intoxicating drinks because they hinder progress and virtue." The *Dhammika Sutta* says: "The householder that delights in the law should not indulge in intoxicating drinks, should not cause others to drink, and should not sanction the acts of those who drink, knowing that it leads to insanity. The ignorant commit sins in consequence of drunkenness and also make others drink. You should avoid this. It is the cause of demerit, insanity and ignorance—though it be pleasing to the ignorant."

The dangers of modern life originate chiefly from drink and brutality, and in Buddhist countries the law, based upon teachings of Buddhism, prohibits the manufacture, sale and use of liquor, and prevents the slaughter of animals for food. The inscriptions of Asoka and the histories of Ceylon, Burma and other Buddhist countries prove this.

Benefits Conferred on Woman by Buddhism.—The same rights are given to woman as to man. Not the least difference is shown, and perfect equality has been proclaimed. "Woman," Buddha says in the *Chalavedala Sutta* and in the *Mahavagga*, "may attain the highest path of holiness, Rahatship, which is open to man."

Love of Country and Observance of Law.—In the *Mahaparinibbana Sutta* Buddha enjoined love for one's country. "So long as a people meet together in concord and rise in concord, and carry out their undertakings in concord, so long as they enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions as established in former days, so long as they esteem and honor and revere the elders, so long as no women or girls are detained among them by force or abduction, so long as they honor and revere the shrines in town and country, so long will they be expected not to decline, but to prosper."

The Fraternity of People.—As Buddhism acknowledges no caste system, and admits the perfect equality of all men, it proclaims universal brotherhood. But peoples should agree in the acceptance of the universal virtues. Buddhism advocates universal peace amongst nations, and deplores war and bloodshed. The rights of smaller tribes and nations for a separate existence should be protected from aggressive warfare. In the *Anguttara Nikaya*, *Tika Nipata*, *Brahmanavagga*, Buddha advocates arbitration, instead of war. Buddhism strongly condemns war on the ground of the great losses it brings on humanity. It says that devastation, famine and other such evils have been brought on by war.

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RIGHT REV. JOHN J. KEANE, D.D., WASHINGTON, D. C.

" SWEET INDEED HAS IT BEEN FOR GOD'S LONG SEPARATED CHILDREN TO MEET AT LAST, SWEET TO SEE AND FEEL THAT IT IS AN AWFUL WRONG FOR RELIGION, WHICH IS OF THE LORD OF LOVE, TO INSPIRE HATRED, WHICH IS OF THE EVIL ONE ; SWEET TO TIE AGAIN THE BONDS OF AFFECTION BROKEN SINCE THE DAYS OF BABEL, AND TO TASTE ' HOW GOOD AND HOW SWEET A THING IT IS FOR BRETHREN TO LIVE IN UNITY.' "

THE INCARNATION IDEA IN HISTORY AND IN JESUS CHRIST.

BY RIGHT REV. JOHN J. KEANE, D.D., OF WASHINGTON.

The subject assigned to me is so vast that an hour would not suffice to do it justice. Hence, in the space of thirty minutes I can only point out certain lines of thought, trusting, however, that their truth will be so manifest and their significance so evident that the conclusion to which they lead may be clearly recognized as a demonstrated fact.

Cicero has truly said that there never was a race of atheists. Cesare Balbo has noted with equal truth that there never has been a race of deists. Individual atheists and individual deists there have always been, but they have always been recognized as abnormal beings. Humanity listens to them, weighs their utterances in the scales of reason, smiles sadly at their vagaries, and holds fast the two-fold conviction that there is a Supreme being, the Author of all else that is, and that man is not left to the mercy of ignorance or of guess-work in regard to the purpose of his being, but has knowledge of it from the great Father.

This sublime conception of the existence of God and of the existence of revelation is not a spontaneous generation from the brain of man. Tyndall and Pasteur have demonstrated that there is no spontaneous generation from the inorganic to the organic. Just as little is there or could there be, a spontaneous generation of the idea of the Infinite from the brain of the finite. The fact, in each case, is the result of a touch from above. All humanity points back to a golden age, when man was taught of the Divine by the Divine, that in that knowledge he might know why he himself existed, and how his life was to be shaped.

Curiously, strangely, sadly as that primitive teaching of man by his Creator has been transformed in the lapse of ages, in the vicissitudes of distant wanderings, of varying fortunes and of changing culture, still the comparative study of ancient religions shows that in them all there has existed one central, pivotal concept, dressed, indeed, in various garbs of myth and legend and philosophy, yet ever recognizably the same—the concept of the fallen race of man and of a future restorer, deliverer, redeemer, who, being human, should yet be different from and above the merely human.

Again we ask, whence this concept? And again the sifting of serious and honest criticism demonstrates that it is not a spontaneous generation of the human brain, that it is not the outgrowth of man's contemplation of nature around him and of the sun and stars above him, although, once having the concept, he could easily find in all nature symbols and analogies of

it. It is part, and the central part, of the ancient memory of the human race, telling man what he is and why he is such and how he is to attain something better as his heart yearns to do.

Glancing now, in the light of the history of religions, at that stream of tradition as it comes down the ages, we see it divide into two clearly distinct branches, one shaping thought, or shaped by thought, in the eastern half of Asia, the other in the western half. And these two separate streams receive their distinctive character from the idea prevalent in the east and west of Asia concerning the nature of man, and, consequently, concerning his relation to God.

In the west of Asia, the Semitic branch of the human family, together with its Aryan neighbors of Persia, considered man as a substantial individuality, produced by the Infinite Being, and produced as a distinct entity, distinct from his Infinite Author in his own finite personality, and, through the immortality of the soul, preserving that distinct individuality forever.

Eastern Asia, on the contrary, held that man had not a substantial individuality, but only a phenomenal individuality. There is, they said, only one substance—the Infinite; all things are but phenomena, emanations of the Infinite. "Behold," say the Laws of Manu, "how the sparks leap from the flame and fall back into it; so all things emanate from Brahma and again lose themselves in him." "Behold," says Buddhism, "how the dewdrop lies on the lotus leaf, a tiny particle of the stream, lifted from it by evaporation and slipping off the lotus leaf to lose itself in the stream again." Thus they distinguished between being and existence; between persisting substance, the Infinite, and the evanescent phenomena emanating from it for awhile, namely, man and all existent things.

From these opposite concepts of man sprang opposite concepts of the nature of good and evil. In western Asia, good was the conformity of the finite will with the will of the Infinite, which is wisdom and love; evil was the deviation of the finite will from the eternal norm of wisdom and love. Hence individual accountability and guilt, as long as the deviation lasted; hence the cure of evil when the finite will is brought back into conformity with the Infinite; hence the happiness of virtue and the bliss of immortality and the value of existence.

Eastern Asia, on the contrary, considered existence as simply and solely an evil, in fact the sole and all-pervading evil, and the only good was deliverance from existence, the extinction of all individuality in the oblivion of the Infinite. Although existence was conceived as the work of the Infinite—nay, as an emanation coming forth from the Infinite—yet it was considered simply a curse, and all human duty had this for its meaning and its purpose, to break loose from the fetters of existence and to help others with ourselves to reach non-existence.

Hence again, in western Asia, the future redeemer was conceived as one masterful individuality, human, indeed, type and head of the race, but

also pervaded by the divinity in ways and degrees more or less obscurely conceived, and used by the divinity to break the chains of moral evil and guilt—nay, often they supposed, of physical and national evils as well—and to bring man back to happiness, to holiness, to God. Thus, vaguely or more clearly, they held an idea of the incarnation of the Deity for man's good; and his incarnation was naturally looked forward to as the crowning blessing and glory of humanity.

In eastern Asia, on the contrary, as man and all things were regarded as phenomenal emanations of the Infinite, it followed that every man was an incarnation. And since this phenomenal existence was considered a curse, which metempsychosis dragged out pitifully; and if there was room for the notion of a Redeemer, he was to be one recognizing more clearly than others what a curse existence is, struggling more resolutely than others to get out of it, and exhorting and guiding others to escape from it with him.

We pause to estimate these two systems. We easily recognize that their fundamental difference is a difference of philosophy. The touchstone of philosophy is human reason, and we have a right to apply it to all forms of philosophy. With no irreverence, therefore, but in all reverence and tenderness of religious sympathy, we apply to the philosophies underlying those two systems, the touchstone of reason.

We ask eastern Asia: How can the phenomena of the Infinite Being be finite? For phenomena are not entities in themselves, but phases of being. We have only to look calmly in order to see here a contradiction in terms, an incompatibility in ideas, an impossibility.

We ask again: How can the emanations of the Infinite Being be evil? For the Infinite Being must be essentially good. Zoroaster declared that Ahriman, the evil one, had had a beginning and would have an end, and was, therefore, not eternal or infinite. And if there is but one substance, then the emanations, the phenomena, of the Infinite Being are himself; how can they be evil? How can his incarnation be the one great curse to get free from?

Again we ask: How can this human individuality of ours, so strong, so persistent in its self-consciousness and self-assertion, be a phenomenon without a substance? Or, if it have as its substance the Infinite Being himself, then how can it be, as it too often is, so ignorant and erring, so weak and changeful, so lying, so dishonest, so mean, so vile? For let us remember that acts are predicated not of phenomena, but of substance, of being.

Once more we ask: If human existence is but a curse, and if the only blessing is to restrain, to resist, to thwart and get rid of all that constitutes it, then what a mockery and a lie is that aspiration after human progress which spurs noble men to their noblest achievements!

To these questions pantheism, emanationism, has no answer that reason can accept. It can never constitute a philosophy, because its bases are contradictions. Shall we say that a thing may be false in philosophy and yet

true in religion? That was said once by an inventor of paradoxes; but reason repudiates it as absurd, and the Apostle of the Gentiles has well said that religion must be "our reasonable service." Human life, incarnation, redemption, must mean something different from this. For the spirit that breathes through the tradition of the East, the spirit of profound self-annihilation in the presence of the Infinite, and of ascetic self-immolation as to the things of sense, we not only may but ought to entertain the tenderest sympathy, nay, the sincerest reverence. Who that has looked into it but has felt the fascination of its mystic gloom? But religion means more than this; it is meant not for man's heart alone, but for his intellect also. It must have for its foundation a bed-rock of solid philosophy. Turn we then and apply the touchstone to the tradition of the West.

Here it needs no lengthy philosophic reflection to recognize how true it is that what is not self-existent, what has a beginning must be finite, and that the finite must be substantially distinct from the Infinite. We recognize that no multiplication of finite individualities can detract from the Infinite nor could their addition add to the Infinite; for infinitude resides not in multiplication of things, but in the boundless essence of Being, in whose simple and all-pervading immensity the multitude of finite things have their existence gladly and gratefully. "What have you that you have not received? And if you have received it why should you glory as if you had not received it?" This is the keynote not only of their humble dependence, but also of their gladsome thankfulness.

We recognize that man's substantial individuality, his spiritual immortality, his individual power of will and consequent moral responsibility, are great truths linked together in manifest logic, great facts standing together immovably.

We see that natural ills are the logical result of the limitations of the finite, and that moral evil is the result of the deviation of humanity from the norm of the Infinite, in which truth and rectitude essentially reside.

We see that the end and purpose and destiny, as well as the origin of the finite must be in the Infinite—not in the extinction of the finite individuality—else why should it receive existence at all—but in its perfection and beatitude. And therefore we see that man's upward aspiration for the better and the best is no illusion but a reasonable instinct for the right guidance of his life.

All this we find explicitly stated or plainly implied in the tradition of the West. Here we have a philosophy concerning God and concerning man which may well serve as the rational basis of religion. What then has this tradition to tell us concerning the incarnation and the redemption?

From the beginning, we see every finger pointing toward "the expected of the nations, the desired of the everlasting hills." One after another the patriarchs, the pioneer fathers of the race, remind their descendants of the promise given in the beginning. Revered as they were, each of them says:

"I am not the expected one ; look forward and strive to be worthy to receive Him."

Among all those great leaders Moses stands forth in special grandeur and majesty. But in his sublime humility and truthfulness Moses also exclaims : " I am not the Messiah ; I am only his type and figure and precursor. The Lord hath used me to deliver his people from the land of bondage, but hath not permitted me to enter the promised land, because I trespassed against him in the midst of the children of Israel at the waters of contradiction ; I am but a figure of the sinless One who is to deliver mankind from the bondage of evil and lead them into the promised land of their eternal inheritance. Look forward and prepare for him."

One after another the prophets, the glorious sages of Israel, arise, and each, like Moses, point forward to Him that is to come. And each brings out in clearer light who and what He is to be, the nature of the Incarnation. " Behold, a Virgin shall conceive and shall bring forth a son and he shall be called Emmanuel, that is, God with us." " A little child is born to us, and a son is given to us, and the principality is on His shoulder, and he shall be called the Wonderful, the Counselor, the Mighty God, the Father of the World to come, the Prince of Peace."

Outside of this land of Israel the nations of the Gentiles were stirred with similar declarations and expectancies. Soon after the time of Moses Zoroaster gives to Persia the prediction of a future Saviour and judge of the world.

Greece hears the olden promise that Prometheus shall yet be delivered from his chains, re-echoed in the prayer of dear old Socrates that he would come from heaven to teach his people the truth and save them from the sensualism to which they clung so obstinately. And pagan Rome, the inheritor of all that had preceded her, hears the Sibyls chanting of the Divine One that was to be given to the world by the wonderful Virgin Mother, and feels the thrill of that universal expectancy concerning which Tacitus testifies that all were then looking for a great leader who was to rise in Judea and to rule the world.

And the expectation of the world was not to be frustrated. At the very time foretold by Daniel long ages before, of the tribe of Judah, of the family of David, in the little town of Bethlehem, with fulfillment of all the predictions of the prophets, the Messiah appears. " Behold," says the messenger of the Most High to the Virgin of Nazareth, " thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High ; and the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob forever, and of his kingdom there shall be no end." " How shall this be done, because I know not man ? " " The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee ; and therefore also the Holy One that shall be born of thee

shall be called the Son of God." "Behold the handmaid of the Lord; be it done to me according to thy word."

And what then? "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, full of grace and truth, and of his fullness we all have received." And concerning him all subsequent ages were to chant the canticle of faith: "I believe in one God, the Father Almighty, Creator of heaven and earth: and in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages, God of God, Light of Light, true God of true God, begotten, not made, consubstantial with the Father; through whom all things were made, who for us men and for our salvation came down from heaven and was incarnated by the Holy Ghost of the Virgin Mary, and was made man."

But again, to this tremendous declaration, which involves not only a religion, but a philosophy also, we may, and we should, apply the touchstone of reason and ask, "Is this possible, or is it impossible things that are here told us? For we never can be expected to believe the impossible. Let us analyze the ideas comprised in it. Can God and man thus become one?"

Now, first, reason testifies as to man that in him two distinct and, as it would seem, opposite substances are brought into unity, namely—spirit and matter, the one not confounded with the other yet both linked in one, thus completing the unity and harmony of created things. Next reason asks, can the creature and the Creator, man and God, be thus united in order that the unity and the harmony may embrace all?

Reason sees that the finite could not thus mount to the Infinite any more than matter of itself could mount to spirit. But could not the Infinite stoop to the finite and lift it to his bosom and unite it with himself, with no confounding of the finite with the Infinite, nor of the Infinite with the finite, yet so that they shall be linked in one? Here reason can discern no contradiction of ideas, nothing beyond the power of the Infinite. But could the Infinite stoop to this? Reason sees that to do so would cost the Infinite nothing, since he is ever his unchanging self; it sees, moreover, that since creation is the offspring not of his need but of his bounty, of his love, it would be most worthy of infinite love thus to perfect the creative act, thus to lift up the creature and bring all things into unity and harmony. Then must reason declare that it is not only possible but it is most fitting that it should be so.

Moreover, we see that it is this very thing that all humanity has been craving for, whether intelligently or not. This very thing all religions have been looking forward to, or have been groping for in the dark. Turn we then to himself and ask: "Art thou He who is to come, or look we for another?" To that question he must answer, for the world needs and must have the truth. Meek and humble of heart though he be, the world has a

right to know whether he be indeed "the Expected of the Nations, the Immanuel, God with us." Therefore does he answer clearly and unmistakably :

"Abraham rejoiced that he should see my day. He saw it and was glad." "Art thou then older than Abraham?" "Before Abraham was I am." "Who art thou, then?" "I am the beginning, who also speak to you." "Whosoever seeth me seeth the Father; I and the Father are one."

His enemies threaten to stone him, "because," they said, "being man he maketh himself God." They demand that for this reason he shall be put to death. The high priest exclaims: "I adjure thee by the living God that thou tell us if thou be the Christ, the Son of the living God." He answers: "Thou hast said it, I am; and one day you shall see me sitting on the right hand of the power of God and coming in the clouds of heaven." In fulfillment of the prophecies he is condemned to death. He declares it is for the world's redemption: "I lay down my life for my sheep. No one taketh my life from me, but I lay down my life, and I have power to lay down my life, and I have power to take it up again."

As proof of all he said he foretold his resurrection from death on the third day, and in the glorious evidence of the fulfillment of the pledge, his church has ever since been chanting the Easter anthem throughout the world.

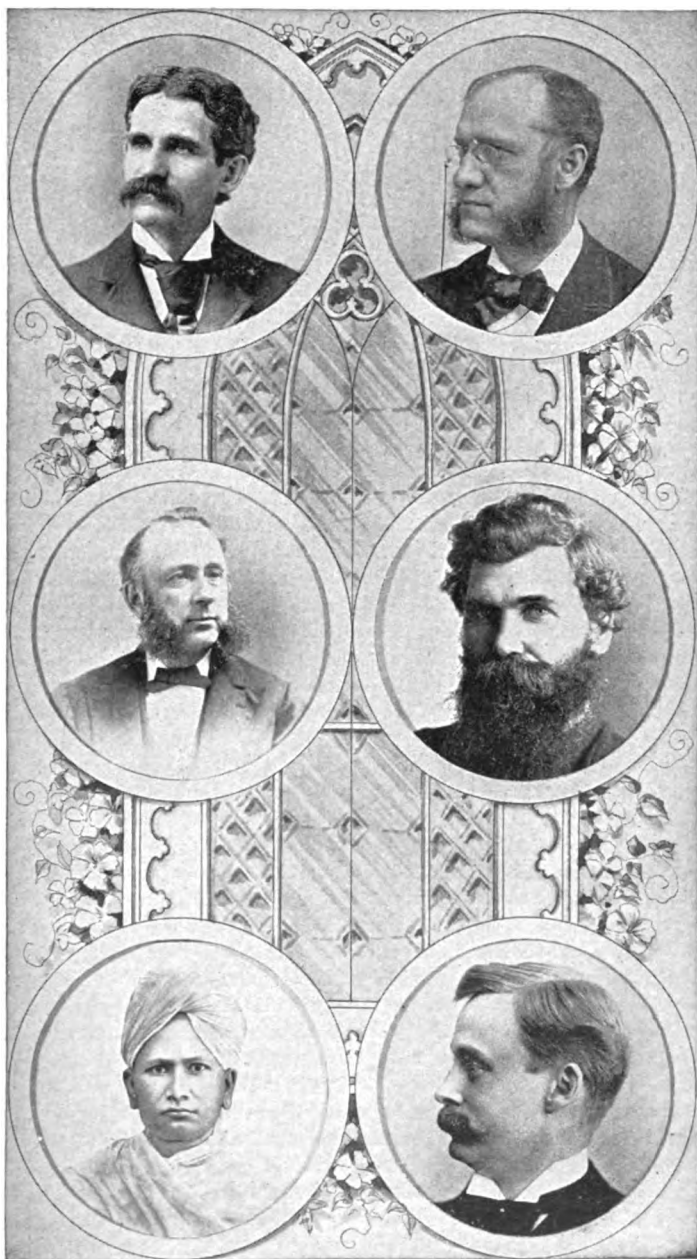
To that church he gives a commission of spiritual authority extending to all ages, to all nations, to every creature—a commission that would be madness in any mouth save that of God incarnate.

This is the testimony concerning himself given to an inquiring and needy world by him whom no one will dare accuse of lying or imposture, and the loving adoration of the ages proclaims that his testimony is true.

In him are fulfilled all the figures and predictions of Moses and the prophets; all the expectation and yearning of Israel. In him is the fullness of grace and of truth toward which the sages of the Gentiles, with sad or with eager longing, stretched forth their hands. In each of them there was much that was true and good; in him is all they had, and all the rest that they longed for; in him alone is the fullness, and to all of them and all of their disciples we say: "Come to the fullness."

Edwin Arnold, who in his "Light of Asia" has pictured in all the colors of poesy the sage of the far East, has in his later "Light of the World" brought that wisdom of the east in adoration to the feet of Jesus Christ. May his words be a prophecy.

O, Father, grant that the words of thy Son may be verified, that all, through him, may at last be made one in Thee!



REV. J. KITTREDGE WHEELER.
THEODORE F. SEWARD.
MOHAN DEV.

REV. CARLOS MARTYN.
REV. JENKIN LLOYD-JONES.
REV. FRANK M. BRISTOL.

THE INCARNATION OF GOD IN CHRIST.

BY REV. JULIAN K. SMYTH, BOSTON HIGHLANDS.

Christianity in its broadest as well as deepest sense means the presence of God in humanity. It is the revelation of God in his world, the opening up of a straight, sure way to that God, and a new tidal flow of divine life to all the sons of men. The hope of this has in some measure been in every age and in every religion, stirring them with expectation.

Christianity is in the world to utter her belief, that he who revealed himself to Israel as the Good Shepherd realizes the expectations and fulfills the promises made in the prophecies, and that in the Word made flesh the glory of Jehovah has been revealed, and all flesh may see it together. Even in childhood he bears the name "Emmanuel," which, being interpreted, is "God-with-us." He explains his work and his presence by declaring that it is the coming of the Kingdom—not of law, nor of earthly government, nor of ecclesiasticism—but of God. It is not another Moses, nor another Elias, but God in the world; God-with-us—this the supreme announcement of Christianity, asserting his immanence, revealing God and man as intended for each other, and rousing in man slumbering wants and capacities to realize the new vision of manhood that dawns upon him from this luminous figure.

Christianity affirms as a fundamental fact of the God it worships, that he is a God who does not hide nor withhold himself, but who is ever going forth to man in the effort to reveal himself, and to be known and felt according to the degree of man's capacity and need. This self-manifestation or "forthgoing of all that is known or knowable of the divine perfections" is the *Logos*, or Word; and it is the very center of Christian revelation. This Word is God, not withdrawn in dreary solitude, but coming into intelligible and personal manifestation. From the beginning—for so we may now read the "Golden Proem" of St. John's Gospel, with its wonderful spiritual history of the *Logos*—from the beginning God has this desire to go forth to something outside of himself and be known by it. "In the beginning was the Word." Hence the creation: "All things were made by him." Hence, too, out of this divine desire to reveal and accommodate himself to man, his presence in various forms of religion. "He was in the world." Even in man's sin and spiritual blindness, the eternal *Logos* seeks to bring itself to his consciousness.

But the Christian history of the *Logos* moves on to its supreme announcement: "And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace

and truth." Not some angel come from Heaven to deliver some further message; not another prophet sprung from our bewildered race to chide, to warn, or to exhort; but the Logos, which in the beginning was with God and which was God; the Jehovah of the old prophecies, whose glory it had been promised would be revealed, that all flesh might see it together.

And so, in the Christian view of it, the story of the Logos completes itself in the story of the manger. And so, too, the Incarnation instead of being exceptional is exactly in line with what the Logos has from the beginning been doing. God as the Word has ever been coming to man in a form accommodated to his need, keeping step with his steps, until in the completeness of this desire to bring himself to man where he is, he appears to the natural senses, and in a form suitable to our natural life. In the Christian conception of God, as one who seeks to reveal himself to man, it simply is inevitable that the Word should manifest himself on the very lowest plane of man's life, if at any time it would be true to say of his spiritual condition: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." It is not extraordinary, in the sense of its being a hard or an unnatural thing for God to do. He has always been approaching man, always adapting his revelations to human conditions and needs. It is this constant accommodation and manifestation that has kept man's power of spiritual thought alive. The history of religions, together with their remains, is a proof of it. The history of "the historic faiths," presented in this Parliament, has confirmed it as the most self-evident thing of the Divine Nature in his dealings with the children of men; and the Incarnation is its natural and completest outcome.

And then we begin to follow the life of him, whose footprints, in the light of Christian history and experience, are still looked upon as the very footprints of the Incarnate Word. The Gospel story is a story of toil, of suffering, of storm and tempest; a story of sacrifice, of love so pure and holy that even now it has the power to touch, to thrill, to re-create man's selfish nature. There is an undoubted actuality in the human side of this life: but just as surely there is a certain divine something forever speaking through those human tones, and reaching out through those kindly hands. The character of the Logos is never lost, sacrificed or lowered. It is always this divine something trying to manifest itself, trying to make itself understood, trying to redeem man from his slavery to evil, and draw to itself his spiritual attachment. Here, plain to human sight, is part of that age-long effort of the Word to reveal itself to man; only now through a nature formed and born for the purpose. We are reminded of it when we hear him say, "Before Abraham was, I am." We are assured of it when he declares that he came forth from the Father. And we know that he has triumphed when, at the last, we hear his promise, "Lo, I am with you always!" It is the Logos speaking. The divine purpose has been fulfilled. The Word has come forth on this plane of human life, manifested himself, and established

a relationship with man nearer and dearer than ever before. He has made himself available and indispensable to every need or effort. "Without me, ye can do nothing." In his divine humanity he has established a perfect medium whereby we may have free and immediate access to God's fatherly help. "I am the door of the sheep." "I am the way, the truth, and the life."

In this thought of the divine character of the Son of Man, the early Christians found strength and comfort. For a time they did not attempt to define this faith theologically. It was a simple, direct, earnest faith in the goodness and redeeming power of the God-man, whose perfect nature had inspired them to believe in the reality of his heavenly reign. They felt that the risen Lord was near them; that he was the Saviour so long promised; the world's hope, "in whom dwelleth all the fullness of the Godhead bodily."

But to-day man claims his right to enter understandingly into the mysteries of faith, and reason asks, How could God or the divine Logos be made flesh?

Yet in seeking for an answer to such an inquiry we are at the same time seeking to know of the origin of human life. The conception and birth of Jesus Christ as related in the Gospels is, declares the reason, a strange fact. So, too, is the conception and birth of every human being. Neither can be explained by any principle of naturalism, which regards the external as first, and the internal as second and of comparative unimportance. Neither can be understood unless it be recognized that spiritual forces and substances are related to natural forces and substances as cause and effect; and that they, the former, are prior and the active, formative agents playing upon and received by the latter. We do not articulate words and then try to pack them with ideas and intentions. The process is the reverse; first the intention, then that intention coming forth as thought, and then the thought incarnating itself by means of articulated sounds or written characters.

By this same law man is, primarily, essentially a spiritual being. In the very form of his creation, that which essentially is the man, and which in time loves, thinks, makes plans and efforts for useful life, is spiritual. In his conception, then, the human seed must not only be acted upon but be derived from invisible, spiritual substances, which are clothed with natural substances for the sake of conveyance. That which is slowly developed into a human being or soul must be a living organism composed of spiritual substances. Gradually that primitive form becomes enveloped and protected within successive clothings; while the mother, from the substances of the natural world, silently weaves the swathes and coverings which are to serve as a natural or physical body, and make possible its entrance into this outer court of life.

Very like our humanities, in all that pertains to the growth of the natural body and natural mind, would be this humanity of the Son of Man. The

same tenderness and helplessness of its infantile body; the same possibility of weariness, hunger, thirst, pain; the same exposure, too, in the lower planes of the mind, to the assaults of evil, resulting in internal struggle, temptation, and anguish of spirit. And yet there is always an unlikeness, a difference, in that the very primitive, determining forms and possibilities of that humanity are divinely begotten.

And so we think of this humanity of Jesus Christ as so formed and born as to be able to serve as a perfect instrument, whereby the eternal Logos might come and dwell among us; might so express and pour forth his love; might so accommodate and reveal his truth; might, in a word, so set himself to our human conditions and needs, and so establish himself on all the planes of angelic and human existence as to be forever after immediately present in them, and so become literally, actually, God-with-us.

Gradually this was done. Gradually the Divine Life of love and wisdom came into the several planes which, by incarnation, existed in this humanity, removing from them whatever was limiting or imperfect, and substituting what was divine, filling them, glorifying them, and in the end making them a very part of himself.

This brings into harmony the two elements which we are apt to look upon and keep distinct,—the human and the divine. For he himself tells us of a process, a distinct change which his humanity underwent, and which is the key to his real nature. "The Holy Spirit," says the record, "was not yet given, *because that Jesus was not yet glorified.*" Some divine operation was going on within that humanity which was not fully accomplished. But on the eve of his crucifixion he exclaimed, "Now is the Son of Man glorified and God is glorified in him." It is this process of putting off what was finite and infirm in the human, and the substitution of the divine from within, resulting in the formation of a divine humanity. So long as that is going on, the human as the Son feels a separation from the divine as the Father, and speaks of it, and turns to it, as though it were another person. But when the glorification is accomplished, when the divine has entirely filled the human, and they act reciprocally and unanimously as soul and body, then the declaration is, "I and the Father are One." Divine in origin; human in birth; divinely human through glorification. As to his soul or inmost being, the Father; as to his human, the Son; as to the life and saving power that go forth from his glorified nature, the Holy Spirit.

The story of the divine life in its descent to man, this coming or incarnation of the Logos through the humanity of Jesus Christ, it is the sweet and serious privilege of Christianity to carry into the world. I try to state it. I try from a new theological standpoint to show reasons for its rational acceptance. But I know that however true and necessary explanations may be, the fact itself transcends them all. No one in this free assembly is required or expected to hide his denominationalism. And yet I love to stand with my fellow Christians and unite with them in that simplest, most comprehensive creed that was ever uttered, *Credo Domine.*

BUDDHISM — ORTHODOX SOUTHERN.

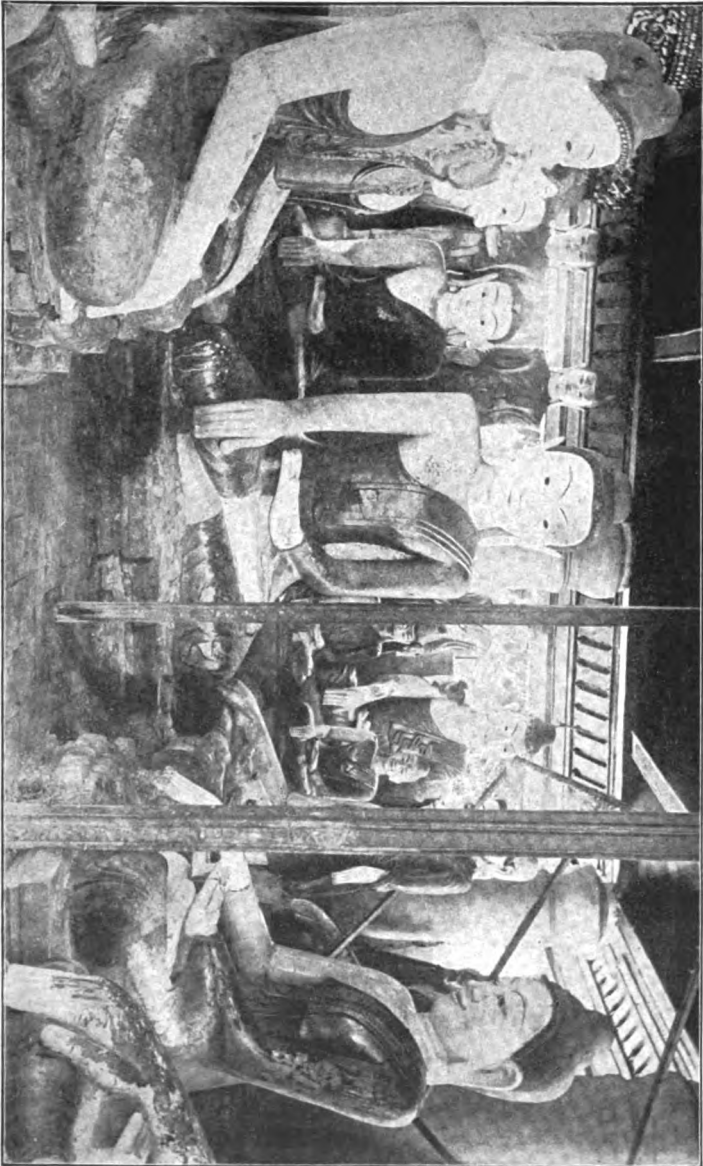
BY RIGHT REV. H. SUMANGALA, HIGH PRIEST OF THE SOUTHERN
BUDDHIST CHURCH OF CEYLON.

The Sinhalese followers of Arya Dharma, miscalled Buddhism by Western scholars, through their chosen delegate, Mr. Dharmapala, greet the delegates representing all the World's Religions in open Parliament assembled at Chicago, in the year 2436 of Buddha's Nirvana—A.D. 1893. To the Advisory Council of the Exposition, and to all and several the delegates, the salutations of peace, tolerance, and human and divine brotherhood.

Be it known to you, brethren, that ours is the oldest of missionary religions, the principle of propaganda having been adopted by its promulgator at the very beginning and enforced by him in the despatch of his immediate followers, "The Brethren of the Yellow Robe," shortly after his attainment of the state of perfect spiritual illumination, 2481 years ago, under the Bodhi-tree at Buddha Gaya in Middle India. Traces of these ancient missions have been discovered of late years, and the influence of their teachings recognized by Western scholars in various directions. The spread of these ideas has invariably been effected by their intrinsic excellence, and never, as we rejoice to know, by the aid of force, or appeal to the superstitious weakness of the uneducated masses. No blood stains our temples, no profitable harvest have we reaped from human oppression. The Tathāgata Buddha has enjoined his followers to promote education, foster scientific inquiry, respect the religious views of others, frequent the company of the wise, and avoid unproductive controversy. He has taught them to believe nothing upon mere authority, however seemingly influential, and to discuss religious opinions in a spirit of love and forbearance, without fear and without prejudice, confident that truth protects the righteous seeker after truth.

It is evident then, brethren, that the scheme of your Parliament of Religions recommends itself to the followers of Sakya Muni, and that we, one and all, are bound to wish it the most complete success. We should have been glad to accede to the wishes of your council in sending one or more of our ordained monks; but being ignorant of Western languages, their presence as active members of the Parliament would be useless. For centuries circumstances have put a stop to our organized foreign propaganda, and the life of our monks has been one of quiet study, meditation and good works in and near their monasteries. It was, therefore, a joy to us that, through the liberality of your council, our young lay-missionary, H. Dharmapala, has been enabled to undertake the honorable duty of presenting this address

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INTERIOR OF THE SHEVE DAGON PAGODA, RANGOON, BURMAH.

of greeting and taking part in your parliamentary deliberations. We commend him to you as worthy of confidence, and hope that good may result from his mission.

Education in Ceylon on Western principles has been backward because until quite recently our children could not procure it save at the risk of the destruction of their religious belief under the interested tuition of anti-Buddhist instruction. This is now being remedied by the opening of secular schools by our people under the lead of the Theosophical Society. To Colonel Olcott we owe the very catechism out of which our children are being taught the first principles of religion, and our present brotherly relations with our co-religionists of Japan and other Buddhistic countries. The religious future of Ceylon, brethren, is full of promise, and with the growth of our enlightenment, we shall be more fit to carry abroad the teachings of the Great Master, whose mission was to emancipate the human mind from the bonds of selfishness, superstition and materialism.

The labors of Orientalists, especially of Pali scholars, have of late resulted in spreading very widely throughout the world, some knowledge of the Buddha's teachings, while Sir Edwin Arnold's epic, "The Light of Asia," has created a popular love for the stainless and compassionate character of Gautama Buddha. Justice being done to him, his personality is seen to shine with exceptional brilliance among the figures of human history. We think that our Arya Dhama reflects the spiritual sunlight of his own pure nobility and the luminousness of his own wisdom. We invite you all to examine and test it for yourselves. Our founder taught that the cause of all miseries is ignorance; its antithesis, happiness, is the product of knowledge.

He taught religious tolerance, the kinship of human families with each other and with the universe, the existence of a common law of being and of evolution for us all, the necessity for the conquest of the passions, the avoidance of cruelty, lying, lustfulness, and all sensual indulgences, of the clinging to superstitious beliefs, whether traditional or modern, and of belief in alleged infallibility of men or books. He inculcated the practice of all virtues, a high altruism in word and deed, the following of blameless modes of living and the keeping of an open mind for the discovery of truth. He taught the existence of a natural causation called Karma, which operates throughout the universe, and which, in the sphere of ethics, becomes the principle of equilibrium between the opposing forces of ignorance and wisdom, the agent of both retribution and recompense. He taught that existence in physical life is attended by fleeting pleasures and lasting pains, wherefore the enlightened mind should recognize the fact and conquer the lust for life in the plane of physical being. Every effect being related to an anterior, formative cause, the joys and sorrows of life are the fruits of our individual actions; hence man is the creator of his own destiny, and is his only possible liberator. Liberation is enfranchisement from the trammels of ignor-

ance, which not only begets the sorrows that scourge us, but also, by keeping active the thirst for bodily life, compels us to be incarnated again and again indefinitely until wisdom dries up the salt spring at which we try to quench our maddening thirst for life and life's illusive activities, and we break out of the whirling wheel of rebirth, and escape into the calm and full wisdom of Nirvana.

The literature of Southern Buddhism is copious, yet its fundamental ideas may be easily synthesized.

Our scriptures are grouped into three divisions, called Pitakas; of which the first (Sutta) comprises sermons or lectures on morality; the second (Vinaya) specifies the constitution, rules and discipline of the Order and of our Laity, and the the third (Abhi Dhamma) propounds the psychology of our system.

Of course, it would be useless to lay before a transient body like yours a collection of these religious books, written in an unfamiliar language; we must trust our delegate to the inspiration of your presence to give you a summary of what Southern Buddhists believe it necessary for the world to know, in the interest of human progress and human happiness.

THE RELIGIOUS SYSTEM OF THE PARSEES.

BY JINANJI JAMSHEDJI MODI, BOMBAY, INDIA.

The Parsees of India are the followers of Zoroastrianism, or the religion of Zoroaster, a religion which was for centuries both the state religion and the national religion of ancient Persia. As Prof. Max Müller says, "There were periods in the history of the world when the worship of Ormuzd threatened to rise triumphant on the ruins of the temples of all other gods. If the battles of Marathon and Salamis had been lost and Greece had succumbed to Persia, the state religion of the empire of Cyrus, which was the worship of Ormuzd, might have become the religion of the whole civilized world. Persia had absorbed the Assyrian and Babylonian empires; the Jews were either in Persian captivity or under Persian sway at home; the sacred monuments of Egypt had been mutilated by the hands of Persian soldiers. The edicts of the king—the king of kings—were sent to India, to Greece, to Scythia, and to Egypt, and if 'by the grace of Ahura Mazda' Darius had crushed the liberty of Greece, the purer faith of Zoroaster might easily have superseded the Olympian fables."

With the overthrow of the Persian monarchy under its last Sassanian king, Yazdagard, at the battle of Nehâvand in A.D. 642, the religion received a check at the hands of the Arabs, who, with sword in one hand and Koran in the other, made the religion of Islâm both the state religion and the national religion of the country. But many of those who adhered to the faith of their fathers quitted their ancient fatherland for the hospitable shores of India. The modern Parsees of India are the descendants of those early settlers. In the words of the Rt. Rev. Dr. Meurin, the learned Bishop (Vicar Apostolic) of Bombay in 1885, the Parsees are "a people who have chosen to relinquish their venerable ancestors' homesteads rather than abandon their ancient religion, the founder of which has lived no less than 3,000 years ago—a people who for a thousand years have formed in the midst of the great Hindoo people, not unlike an island in the sea, a quite separate and distinct nation, peculiar and remarkable as for its race, so for its religious and social life and customs." Prof. Max Müller says of the religion of the Parsees: "Here is a religion, one of the most ancient of the world, once the state religion of the most powerful empire, driven away from its native soil, and deprived of political influence, without even the prestige of a powerful or enlightened priesthood, and yet professed by a handful of exiles—men of wealth, intelligence and moral worth in western India, with an unhesitating fervor such as is seldom to be found in larger religious communities. It is

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**THE NAVER CEREMONY. INITIATION TO THE PARSEE PRIESTHOOD.
1. INVOCATION.**

well worth the earnest endeavor of the philosopher and the divine to discover, if possible, the spell by which this apparently effete religion continues to command the attachment of the enlightened Parsees of India, and makes them turn a deaf ear to the allurements of the Brahmanic worship and the earnest appeals of Christian missionaries."

It is the system of such a religion that is the subject of my paper. As the natural love and respect which one has for his own religion are sometimes held to color one's picture of his religion, I will illustrate my account of the Parsee religion as much as possible with the statements of Western scholars of repute who have studied the religion and the literature of the Parsees.

I will treat my subject in two parts. *First*, I will give a brief description of the religion. *Second*, as desired by Rev. Dr. Barrows in his First Report to the President of the World's Congress Auxiliary, I will briefly refer to some of the important practical questions of the present age referred to in that report, and examine what the Parsee religion has to say on those questions.

I. Zoroastrianism or Parseeism—by whatever name the system may be called—is a monotheistic form of religion. It believes in the existence of one God, whom it knows under the names of Mazda, Ahura and Ahura-Mazda, the last form being one that is most commonly met with in the later writings of the Avesta. That the religious system of Zoroaster is monotheistic is evidenced, among other things, by the fact that Zoroaster rejected from his writings the word "daeva," a very ancient Aryan word for God, derived from the Aryan root "div," "to shine." Most of the Western nations which separated from the parent stock took with them this word in one form or another for the name of their God. Thus the Greeks called their God, Deos or Zeus; the Romans, Deus; the Germans, Teus; the Lithuanians, Dievas, and so on. The Indian and the Iranian branches had the word "daeva." But when the early Iranians saw that the belief of the people was tending to polytheism and that the sacred word "daeva," instead of being used for God alone, was being used for many of his created objects, they stamped the word as unfit for the name of God and rejected it altogether from the Avesta.

The first and greatest truth that dawns upon the mind of a Zoroastrian is that the great and the infinite universe, of which he is an infinitesimally part, is the work of a powerful hand—the result of a master mind. The first and the greatest conception of that master mind, Ahura-Mazda, is that, as the name implies, he is the Omniscient Lord, and as such he is the ruler of both the material and the immaterial world, the corporeal and the incorporeal world, the visible and the invisible world.

As to the material, corporeal, or visible world, the sublime objects and the grand phenomena of nature which present themselves to the sight of all men, from intelligent and keen observers to ordinary simple men whose

powers of observation are in their crude infancy, bear evidence to his omnipotence, to his ali-working and ever-working power. If one were to ask which is the best and the surest evidence, that Zoroastrianism rests upon for its belief in the existence of God, the reply is that it is the "evidence from nature." The harmony, the order, the law, and the system observed in nature lead the mind of a Zoroastrian from nature to nature's God.

As in the physical world so in the moral world. As Ahura-Mazda is the ruler of the physical world, so he is the ruler of the spiritual world. He is the most spiritual among the spiritual ones. His distinguished attributes are good mind, righteousness, desirable control, piety, perfection, and immortality. As he is the source of all physical light, so he is the source of all spiritual light, all moral light. He is the beneficent spirit from whom emanate all good and all piety. He looks into the hearts of men, and sees how much of the good and of the piety that have emanated from him has made its home there, and thus rewards the virtuous and punishes the vicious.

As he has arranged all order and harmony in the physical world, so he has done in the moral world. Of course, one sees at times, in the plane of this world, moral disorders and want of harmony; but then the present state is only a part, and that a very small part, of his scheme of moral government. As petty disorders here and there in the grand system of nature do not disclose any want of system or harmony in the grand scheme of the universe, so petty disorders in the moral plane in the present state of life do not disclose any want of method in his moral government. In the moral world virtue has its own reward, and vice its own punishment. Virtue has all happiness and pleasure in the long run, and vice all misery and grief. From a Zoroastrian point of view the consideration of these facts presents a strong evidence for the existence of a future state of life, for the immortality of the soul. As the ruler of the world, Ahura-Mazda hears the prayers of the ruled. He grants the prayers of those who are pious in thoughts, pious in words, and pious in deeds. "He not only rewards the good, but punishes the wicked. All that is created, good or evil, fortune or misfortune, is his work."

We now come to the subject of the philosophy of the Zoroastrian religion.

We have seen that Ahura-Mazda or God is, according to Parsee Scriptures, the causer of all causes. He is the creator as well as the destroyer, the increaser as well as the decreaser. He gives birth to different creatures, and it is he who brings about their end. How is it, then, that he brings about these two contrary results? "This great thinker [Zoroaster] of remote antiquity solved this difficult question *philosophically* by the supposition of two primeval causes, which, though different, were united, and produced the world of material things, as well as that of the spirit."

These two primeval causes or principles are called in the Avesta the two "Mainyus." This word comes from the ancient Aryan root "man," to "think." It may be properly rendered into English by the word "spirit," meaning "that which can only be conceived by the mind but not felt by the

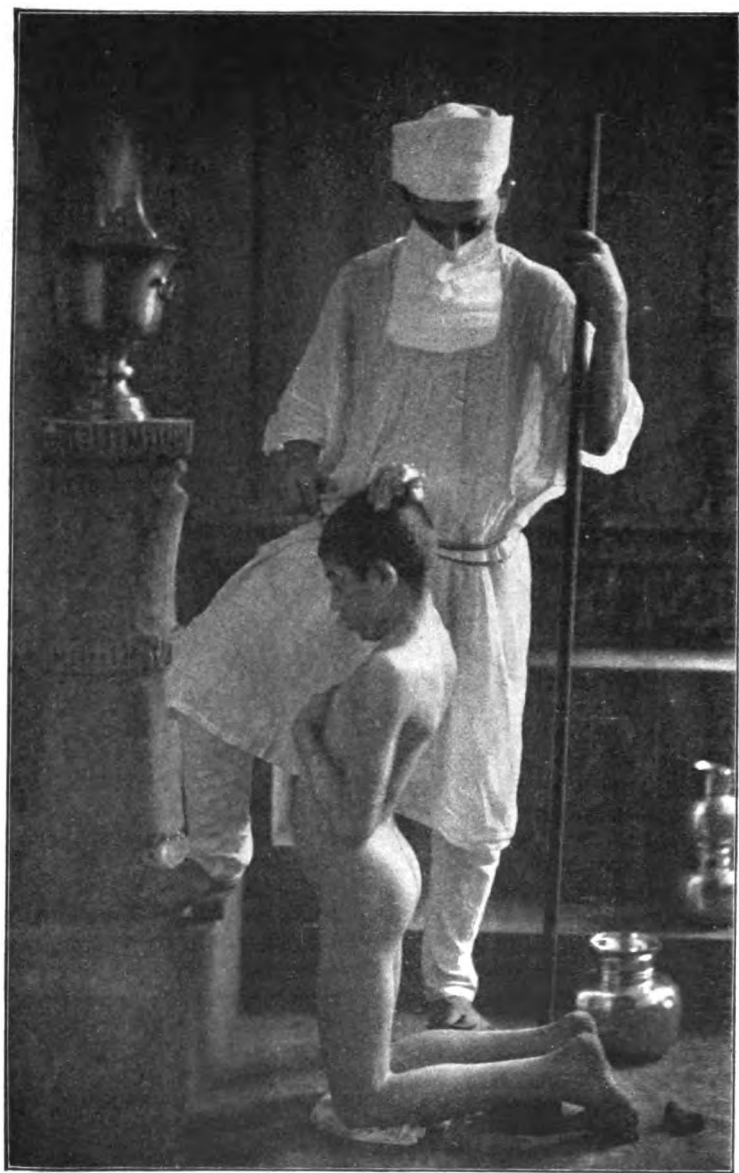
senses." Of these two spirits or primeval causes or principles, one is creative and the other destructive. The former is known in the Avesta by the namh of "Spenta-mainyush" or the increasing spirit, and the latter by that of "Angra-mainyush" or the decreasing spirit. These two spirits work under one God, Mazda, who, through the agency, as it were, of these two spirits, is the causer of all causes in the universe, the creator as well as the destroyer.

According to Zoroaster's philosophy, our world is the work of these two hostile principles, Spenta-mainyush, the good principle, and Angromainyush, the evil principle, both serving under one God. In the words of that learned Orientalist, Professor Darmesteter, "All that is good in the world comes from the former; all that is bad comes from the latter. The history of the world is the history of their conflict; how Angromainyu invaded the world of Ahura-Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura-Mazda to Zarathushtra. When the appointed time is come Angromainyu and hell will be destroyed, man will rise from the dead, and everlasting happiness will reign over the world."

Some authors entertain an opinion that Zoroaster preached dualism. But this is a serious misconception. On this point Dr. Haug says: "The opinion, so generally entertained now, that Zarathushtra was preaching a dualism—that is to say, the idea of two original and independent spirits, one good and the other bad, utterly distinct from each other, and one counteracting the creation of the other, is owing to a confusion of his philosophy with his theology A separate evil spirit of equal power with Ahura-Mazda, and always opposed to him, is entirely foreign to Zarathushtra's theology."

The reason why the original Zoroastrian notion of the two spirits, the creative and the destructive, is misunderstood as dualism is this. In the Parsee Scriptures the names of God are Mazda, Ahura, and Ahura-Mazda, the last word being a compound of the first two. The first two words are common in the earliest writings of the Gâthâ, and the third in the later scriptures. In later times the word Ahura-Mazda, instead of being restricted, like Mazda, to the name of God, began to be used in a wider sense and was applied to Spenta-mainyush, the Creative or the Good principle. This being the case, wherever the word Ahura-Mazda was used in opposition to that of Angromainyush, later authors took it as the name of God, and not as the name of the Creative principle, which it really was. Thus the very fact of Ahura-Mazda's name being employed in opposition to that of Angromainyush or Ahriman led to the notion that Zoroastrian Scriptures preached dualism.

Dr. West presents the subject from another point of view: "The origin and end of Ahriman appear to be left as uncertain as those of the devil, and altogether the resemblance between these two ideas of the evil



THE NAVER CEREMONY. 2. THE FIRST ABLUTION.

spirit is remarkably close; in fact, almost too close to admit of the possibility of their being ideas of different origin. . . . If, therefore, a belief in Ahriman, as the author of evil, makes the Parsee religion a dualism, it is difficult to understand why a belief in the devil, as the author of evil, does not make Christianity also a dualism."

From a consideration of these points of philosophy, Mr. Samuel Lang says: "The doctrines of this excellent religion are extremely simple. The leading idea is that of monotheism, but the one God has far fewer anthropomorphic attributes, and is relegated much further back into the vague and infinite than the God of any other monotheistic religion. Ahura-Mazda, of which the more familiar appellation Ormuzd is an abbreviation, means the 'All-knowing God;' he is said sometimes to dwell in the infinite luminous space, and sometimes to be identical with it. He is, in fact, not unlike the inscrutable First Cause, whom we may regard with awe and reverence, with love and hope, but whom we cannot pretend to define or to understand. But the radical difference between Zoroastrianism and other religions is that it does not conceive of this one God as an omnipotent Creator, who might make the universe as he chose, and therefore was directly responsible for all the evil in it; but as a being acting by certain fixed laws, one of which was, for reasons totally inscrutable to us, that existence implied polarity, and therefore that there could be no good without corresponding evil."

We will now see how these precepts and philosophic principles affect the question of morality.

As there are two primeval principles under Ahura-Mazda that produce our material world, as said above, so there are two principles inherent in the nature of man which encourage him to do good or tempt him to do evil. One asks him to support the cause of the good principle, the other to support that of the evil principle.

Now these two principles inherent in man, viz., Vohumana and Akamana (good mind and evil mind) exert their influence upon a man's thoughts, words and deeds. When the influence of the former, *i. e.*, the good mind, predominates, our thoughts, words and deeds result in good thoughts, good words and good deeds; but when that of the latter, *i. e.*, the evil mind, predominates, they result in evil thoughts, evil words and evil deeds. Now the fifth chapter of the Vendidad gives, as it were, a short definition of what is morality or piety. There, first of all, the writer says that "Purity is the best thing for man after birth." This you may say is the motto of the Zoroastrian religion. Therefore M. d'Harlez very properly says that, according to Zoroastrian scriptures, the "notion of the word virtue sums itself up in that of the 'Asha.'" What Zoroastrian moral philosophy teaches is this, that your good thoughts, good words and good deeds alone will be your intercessors. Nothing more will be wanted. They alone will serve you as a safe pilot to the harbor of Heaven, as a safe guide to the gates of paradise. The late Dr. Haug rightly observed that "The moral philosophy of Zoroaster was

moving in the triad of 'thought, word and deed.' These three words form, as it were, the pivot upon which the moral structure of Zoroastrianism turns. It is the groundwork upon which the whole edifice of Zoroastrian morality rests.

This brings us to the question of the destiny of the soul after death. Zoroastrianism believes in the immortality of the soul. The Avesta writings of *Īādokht Nushk* and the nineteenth chapter of the *Vendidad* and of the Pehlevi books of *Minokberad* and *Virāf-nāme* treat of the fate of the soul after death. The last mentioned book contains an account of the journey of *Ardāi-Virāf* through the heavenly regions. This account corresponds to that of the ascension of the prophet *Isaiah*. Its notions about heaven and hell correspond to some extent to the Christian notions about them. According to Dr. Haug its description of hell and of some of the punishments suffered by the wicked there, bears a striking resemblance to that in the *Inferno* of the Italian poet *Dante*.

Thus Zoroastrianism believes in the immortality of the soul. A plant called the *Homa-i-saphid* or white *Homa*, a name corresponding to the Indian *Soma* of the *Hindus*, is held to be the emblem of the immortality of the soul. According to Dr. *Windischmann* and Professor *Max Müller*, this plant reminds us of the "Tree of Life" in the garden of *Eden*. As in the Christian Scriptures the way to the tree of life is strictly guarded by the *Cherubim*, so in the Zoroastrian Scriptures the *Homa-i-saphid*, or the plant which is the emblem of immortality, is guarded by innumerable *Fravashis*—that is, guardian spirits. The number of these guardian spirits, as given in various books, is 99,999.

A good deal of importance is attached in the Avesta and in the later Pehlevi writings to this question of the immortality of the soul, because a belief in this dogma is essential to the structure of moral principles. The whole edifice of our moral nature rests upon its groundwork.

Again, Zoroastrianism believes in heaven and hell.

Between heaven and this world there is supposed to be a bridge named "*Chinvat*."

According to the Parsee Scriptures, for three days after a man's death his soul remains within the limits of this world under the guidance of the angel *Srosh*. If the deceased be a pious man or a man who led a virtuous life, his soul utters the words, "Well is he by whom that which is his benefit becomes the benefit of any one else." If he be a wicked man or one who led an evil life, his soul utters these plaintive words: "To which land shall I turn? Whither shall I go?"

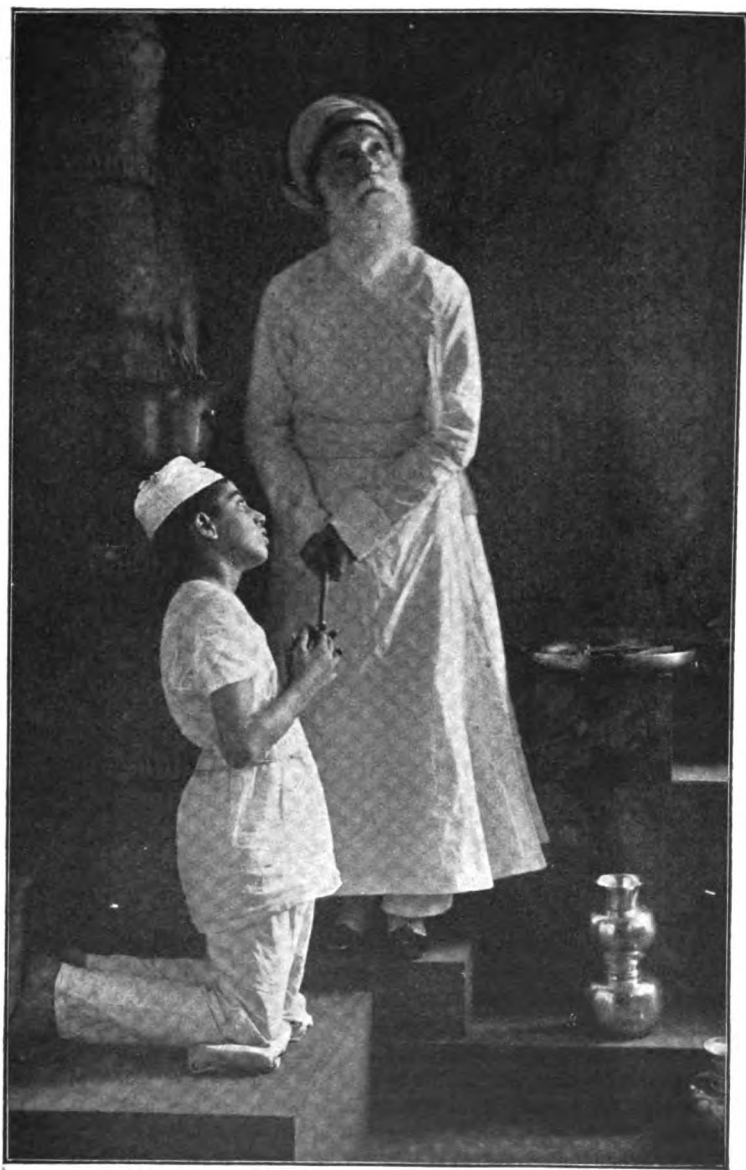
On the dawn of the third night the departed souls appear at the "*Chinvat Bridge*." This bridge is guarded by the angel *Meher Dāver*, i. e., *Meher* the Judge. He presides there as a judge assisted by the angels *Rashné* and *Astād*, the former representing Justice and the latter Truth. At this bridge, and before this angel *Meher*, the soul of every man has to give an account

of its doings in the past life. Meher Dâver, the judge, weighs a man's actions by a **scale-pan**. If a man's good actions outweigh his evil ones, even by a small **particle**, he is allowed to pass from the bridge to the other end to heaven. If his evil actions outweigh his good ones, even by a small weight, he is not allowed to pass over the bridge, but is hurled down into the deep abyss of hell. If his meritorious and evil deeds **counterbalance** each other, he is sent to a place known as "Hamast-gehan," corresponding to the Christian "Purgatory" and the Mohammedan "Aeraf." His meritorious deeds done in the past life would prevent him from going to hell, and his evil actions would not let him go to heaven.

Again, Zoroastrian books say that the meritoriousness of good deeds and the sin of evil ones increase with the growth of time. As capital increases with interest, so good and bad actions done by a man in his life increase, as it were, with interest in their effects. Thus a meritorious deed done in young age is more effective than that very deed done in advanced age. For example, let that meritorious deed be valued in money. Let two friends, A and B, at the age of twenty-five propose doing an act of charity, viz., a donation of £1,000 to a charitable institution. A immediately gives the amount and B postpones the act for some time and does it at the age of fifty. Calculating at the rate of four per cent., A's gift of £1,000 at the age of twenty-five is worth twice that of B at the age of fifty, *i. e.*, twenty-five years later. Thus, the Dadistan-i-Dini recommends man to follow the path of virtue from his very young age. A virtuous act performed by a young man is more meritorious than the same act performed by an old man. A man must begin practicing virtue from his very young age. As in the case of good deeds and their meritoriousness, so in the case of evil action and their sins. The burden of the sin of an evil action increases, as it were, with interest. A young man doing an evil act has time and opportunities at his disposal to wash off, as it were, the effect of that act either by repentance or good deeds in return. A young man has a long time to repent of his evil deeds and to do good deeds that could counteract the effect of his evil deeds. If he does not take advantage of these opportunities, the burden of those evil deeds increases with time.

Having given a brief outline of the religious system of the Parsees, we will here say a few words about the Parsee places of worship and about the Parsee prayers. As a good deal of ignorance seems to prevail among non-Zoroastrians as to the reverence paid to fire by the Parsees, it will not be out of place here to say something on the subject of the so-called fire-worship of the Parsees. The Parsee places of worship are known as fire-temples. The very name fire-temple would strike a non-Zoroastrian as an unusual form of worship.

We will not enter here into the history of the so-called fire-worship, nor enter into the different grounds—religious, moral and scientific—which



THE NAVER CEREMONY. 3. INITIATION.

actuate and even justify a Parsee in offering his reverence—which, it must be remembered, is something different from worship—to fire. Suffice it to say that the Parsees do not worship fire as God. They merely regard fire as an emblem of refulgence, glory and light, as the most perfect symbol of God, and as the best and noblest representative of his divinity. "In the eyes of a Parsee his (fire's) brightness, activity, purity, and incorruptibility bear the most perfect resemblance to the nature and perfection of the deity." A Parsee looks upon fire "as the most perfect symbol of the deity on account of its purity, brightness, activity, subtilty, purity, and incorruptibility."

Again, one must remember that it is the several symbolic ceremonies that add to the reverence entertained by a Parsee for the fire burning in his fire-temples.¹ "A new element of purity is added to the fire burning in the fire-temples of the Parsees by the religious ceremonies accompanied with prayers that are performed over it, before it is installed in its place on a vase on an exalted stand in a chamber set apart. The sacred fire burning there is not the ordinary fire burning in our hearths. It has undergone several ceremonies, and it is these ceremonies, full of meaning, that render the fire more sacred in the eyes of a Parsee. We will briefly recount the process here. In establishing a fire-temple, fires from various places of manufacture are brought and kept in different vases. Great efforts are also made to obtain fire caused by lightning. Over one of these fires a perforated metallic flat tray with a handle attached is held. On this tray are placed small chips and dust of fragrant sandalwood. These chips and dust are ignited by the heat of the fire below, care being taken that the perforated tray does not touch the fire. Thus a new fire is created out of the first fire. Then from this new fire another one is created by the same process. From this new fire another is again produced, and so on, until the process is repeated nine times. The fire thus prepared after the ninth process is considered pure. The fires brought from other places of manufacture are treated in a similar manner. These purified fires are all collected together upon a large vase, which is then put in its proper place in a separate chamber.

"Now, what does a fire so prepared signify to a Parsee? He thinks to himself: 'When this fire on this vase before me, though pure in itself, though the noblest of the creations of God, and though the best symbol of the Divinity, had to undergo certain processes of purification, had to draw out, as it were, its essence—nay, its quintessence—of purity, to enable itself to be worthy of occupying this exalted position, how much more necessary, more essential, and more important it is for me—a poor mortal who is liable to commit sins and crimes, and who comes into contact with hundreds of evils both physical and mental—to undergo the process of purity and piety, making my thoughts, words and actions pass, as it were, through a sieve of

¹ "History of the Parsees," by Mr. Dossabhoy Framjee, vol. II. p. 212.

piety and purity, virtue and morality, and to separate by that means my good thoughts, good words and good actions from bad thoughts, bad words, and bad actions, so that I may, in my turn, be enabled to acquire an exalted position in the next world.' "

Again, the fires put together as above are collected from the houses of men of different grades in society. This reminds a Parsee that, as all these fires from the houses of men of different grades have all, by the process of purification, equally acquired the exalted place in the vase, so before God all men — no matter to what grades of society they belong — are equal, provided they pass through the process of purification, *i. e.*, provided they preserve purity of thoughts, purity of words and purity of deeds.

Again, when a Parsee goes before the sacred fire, which is kept all day and night burning in the fire temple, the officiating priest presents before him the ashes of a part of the consumed fire. The Parsee applies it to his forehead just as a Christian applies the consecrated water in his church, and thinks to himself: "Dust to dust. The fire, all brilliant, shining and resplendent, has spread the fragrance of the sweet-smelling sandal and frankincense round about, but is at last reduced to dust. So it is destined for me. After all I am to be reduced to dust and have to depart from this transient life. Let me do my best to spread, like this fire, before my death, the fragrance of charity and good deeds and lead the light of righteousness and knowledge before others."

In short, the sacred fire burning in a fire temple serves as a perpetual monitor to a Parsee standing before it, to preserve piety, purity, humility and brotherhood.

Now, though a Parsee's reverence for fire, as the emblem of God's refulgence, glory and light, as the visible form of all heat and light in the universe, in fact as the visible form of all energy, and as a perpetual monitor, encouraging ennobling thoughts of virtue, has necessitated the erection of fire-temples as places of worship, he is not restricted to any particular place for his prayers. He need not wait for a priest or a place to say his prayers.

Nature in all its grandeur is his temple of worship. The glorious sun, the resplendent moon, the mountains towering high into the heavens and the rivers fertilizing the soil, the extensive seas that disappear, as it were, into infinity of space and the high vault of heaven, all these grand objects and phenomena of nature draw forth from his soul admiration and praise for the Great Architect who is their author.

As we said above, evidence from nature is the surest evidence that leads a Parsee to the belief in the existence of the Deity. From nature he is led to nature's God. From this point of view, then, he is not restricted to any particular place for the recital of his prayers. For a visitor to Bombay, which is the headquarters of the Parsees, it is therefore not unusual to see a number of Parsees saying their prayers, morning and evening, in the

open space, turning their faces to the rising or the setting sun, before the glowing moon or the foaming sea. Turning to these grand objects, the best and sublimest of his creations, they address their prayers to the Almighty.

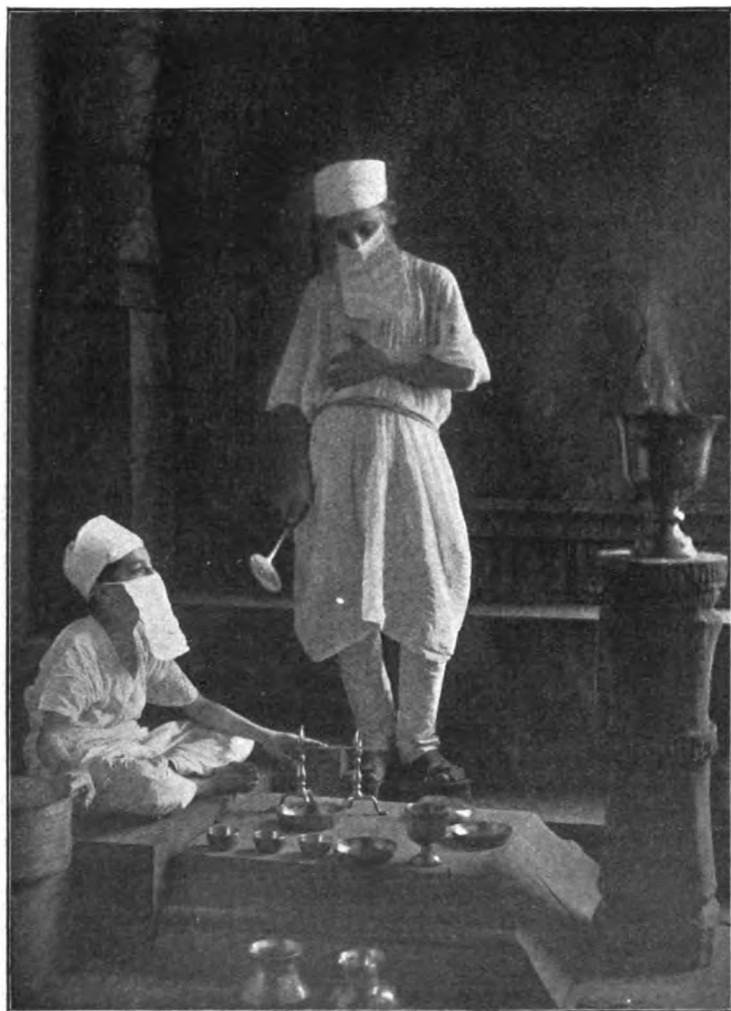
Mr. S. Lang¹ says of this: "Here is an ideal religious ceremony combining all that is most true, most touching and most sublime in the attitude of man towards the Great Unknown. . . . To the Zoroastrian, prayer assumes the form of a recognition of all that is pure, sublime and beautiful in the surrounding universe. He can never want opportunities of paying homage to the Good Spirit and of looking into the abysses of the unknown with reverence and wonder. The light of setting suns, the dome of loving blue, the clouds in the might of the tempest or resting still as brooding doves, the mountains, the ocean lashed by storm . . . these are a Zoroastrian's prayers." In this respect, however, what I have called the Zoroastrian theory of religion affords great advantages. It connects religion directly with all that is good and beautiful, not only in the higher realms of speculation and emotion, but in the ordinary affairs of daily life. To feel the truth of what is true, the beauty of what is beautiful, is of itself a silent prayer or act of worship to the Spirit of light; to make an honest, earnest effort to attain this feeling, is an offering or act of homage. Cleanliness of mind and body, order and propriety in conduct, civility in intercourse, and all the homely virtues of every-day life, thus require a higher significance, and any wilful and persistent disregard of them becomes an act of mutiny against the Power whom we have elected to serve.

Having spoken at some length about the place of prayers, we will say here something about the prayers themselves. All Parsee prayers begin with an assurance to do acts that would please the Almighty God. The assurance is followed by an expression of regret for past evil thoughts, words or deeds, if any. Man is liable to err, and so, if during the interval any errors of commission or omission are committed, a Parsee in the beginnings of his prayers repents for those errors. He says: "O Omniscient Lord! I repent of all my sins. I repent of all evil thoughts that I might have entertained in my mind, of all the evil words that I might have spoken, of all the evil actions that I might have committed. O Omniscient Lord! I repent of all the faults that might have originated with me, whether they refer to thoughts, words, or deeds, whether they appertain to my body or soul, whether they be in connection with the material world or spiritual." About the catholicity of Parsee prayers we will speak on in the second part of the paper.

II. Having given a brief outline of the religious system of the Parsees, their places of worship and forms of prayer, we will now proceed to consider how far the precepts of that religion are applied to some of the practical questions of life.

We will first speak of education. To educate their children is a spirit-

¹ "A Modern Zoroastrian," by Samuel Lang, p. 220.



THE NAVER CEREMONY. 4. FINAL ORDERS.

ual duty of Zoroastrian parents. Education is necessary, not only for the material good of the children and the parents, but also for their spiritual good. It was the spirit of the Zoroastrian religion that had colored the education of the early Zoroastrians, of which Professor Rapp says: "The most remarkable and the most beautiful form in which the moral spirit of the Persian people realized itself in life is the well-known Persian education. It, indeed, at an early age, implanted in the souls of young Persians the sentiments which should always guide them in all their dealings and which prepared and hardened their bodies in order that as capable citizens they might thereby be able at some future time to serve their native country with worthy deeds."¹ According to the Parsee books, the parents participate in the meritoriousness of the good acts performed by their children as the result of the good education imparted to them. On the other hand, if the parents neglect the education of their children, and if, as the result of this neglect, they do wrongful acts or evil deeds, the parents have a spiritual responsibility for such acts. In proportion to the malignity or evilness of these acts the parents are responsible to God for their neglect of the education of their children. It is, as it were, a spiritual self-interest that must prompt a Parsee to look to the good education of his children at an early age. Thus, from a religious point of view, education is a great question with the Parsees.

The proper age recommended by religious Parsee books for ordinary education is seven. Before that age, children should have home education with their parents, especially with the mother. At the age of seven, after a little religious education, a Parsee child is invested with *Sudreh* and *Kusti*, *i. e.*, the sacred shirt and thread. This ceremony of investiture corresponds to the confirmation ceremony of the Christians. A Parsee may put on the dress of any nationality he likes, but under that dress he must always wear the sacred shirt and thread. These are the symbols of his being a Zoroastrian. These symbols are full of meaning, and act as perpetual monitors advising the wearer to lead a life of purity—of physical and spiritual purity. A Parsee is enjoined to remove, and put on again immediately, the sacred thread several times during the day, saying a very short prayer during the process. He has to do so early in the morning on rising from bed, before meals and after ablutions. The putting on of the symbolic thread and the accompanying short prayer remind him to be in a state of repentance for misdeeds if any, and to preserve good thoughts, good words and good deeds (*Humata, Kukhta and Hvarshata*), the triad in which the moral philosophy of Zoroaster moved.

It is after this investiture with the sacred shirt and thread that the general education of a child generally begins. The Parsee books speak of the necessity of educating all children, whether male or female. Thus female education claims as much attention among the Parsees as male education.

Physical education is as much spoken of in the Zoroastrian books as

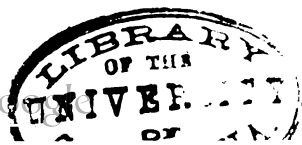
¹ Mr. K. R. Cama's translations.

mental and moral education. The health of the body is considered the first requisite for the health of the soul. That the physical education of the ancient Persians, the ancestors of the modern Parsees, was a subject of admiration among the ancient Greeks and Romans is well known. In all the blessings invoked upon one in the religious prayers, the strength of body occupies the first and the most prominent place.

Analyzing the Bombay Census of 1881, Dr. Weir, the health officer, said: "Examining education according to faith or class, we find that education is most extended amongst the Parsee people; female education is more diffused amongst the Parsee population than any other class Contrasting these results with education at an early age amongst Parsees, we find 12.2 per cent. Parsee male and 8.84 per cent. female children, under six years of age, under instruction; between six and fifteen the number of Parsee male and female children under instruction is much larger than in any other class. Over fifteen years of age, the smallest proportion of illiterates, either male or female, is found in the Parsee population."

Obedience to parents is a religious virtue with the Zoroastrian religion. Disobedient children are considered great sinners. This virtue of obedience to parents was such a common characteristic with the ancient Zoroastrians that, as Herodotus says, the legitimacy of a child accused of a misdeed towards the parents was looked at with great suspicion. The parents were the rulers of the house. The father was the king and the mother the queen of the house. So the children, as subjects, were bound to be obedient to their rulers. This obedience to parents at home, and to teachers at school, was a training for obedience to the rules and manners of society at large, and to the constitutional forms for the government of the country. A child disobedient to his parents cannot be expected to be a good member of society and to be a good and loyal subject; so the religious books of the Parsees greatly emphasize this virtue. One of the blessings that a priest prays for in a house on performing the Afringân ceremony, is the obedience of the children to the head of the family. He prays: "May obedience overcome disobedience in this house; may peace overcome dissension; may charity overcome want of charity; may courtesy overcome pride; may truth overcome falsehood." Zoroastrianism teaches love and regard, loyalty and obedience, to the regular constitutional forms of government. We said above that a Parsee's mind is trained, by his religious precepts, to love nature, from which it is led to nature's God. As he always sees order and harmony in nature, he is trained to love order and hate disorder, so in his usual prayers he prays for his sovereign who is at the head of the government. Where love, order and harmony reign, there reign peace and prosperity. A Parsee mother prays for a son that could take an intelligent part in the deliberations of the councils of his community and government; so a regard for the regular forms of government was necessary.

As it is one of the most important duties of a good government to look



to the sanitation of the country, we will speak here about the Parsee ideas of sanitation and see how far these ideas help the general cause of sanitation. Of all the practical questions, the one most affected by the religious precepts of Zoroastrianism is that of the observation of sanitary rules and principles. Several chapters of the Vendidad form, as it were, the sanitary code of the Parsees. Most of the injunctions will stand the test of sanitary science for ages together. Of the different Asiatic communities inhabiting Bombay, the Parsees have the lowest death-rate. A breach of sanitary rules is, as it were, helping the cause of the evil principle.

Again, Zoroastrianism asks its disciples to keep the earth pure, to keep the air pure, and to keep the water pure. It considers the sun as the greatest purifier. In places where the rays of the sun do not enter, fire over which fragrant wood is burnt is the next purifier. It is a great sin to pollute water by decomposing matter. Not only is the commission of a fault of this kind a sin, but also the omission, when one sees such a pollution, of taking proper means to remove it. A Zoroastrian, when he happens to see, while passing in his way, a running stream of drinking water polluted by some decomposing matter, such as a corpse, is enjoined to wait and try his best to go into the stream and to remove the putrefying matter, lest its continuation may spoil the water and affect the health of the people using it. An omission to do this act is a sin from a Zoroastrian point of view. At the bottom of a Parsee's custom of disposing of the dead, and at the bottom of all the strict religious ceremonies enjoined therewith, lies the one main principle, viz., that, preserving all possible respect for the dead, the body, after its separation from the immortal soul, should be disposed of in a way the least harmful and the least injurious to the living.¹

We said above that a Parsee is enjoined to keep the earth pure. As one of the means to do this, cultivation is specially recommended. To bring desolate land into cultivation, and thus to add to the prosperity of the inhabitants is a meritorious act, helping the cause of the good principle. To help cultivation is as meritorious as helping the cause of holiness and piety (Vend. iii. 31) because it helps the poor to gain their honest bread by honest work.

Coming to the question of temperance, taking the word in its general sense, we find that Zoroastrian books advise temperance in all cases. Temperance is spoken of as a priestly virtue (Vend. xiii. 43). It was owing to these teachings of their religion that the ancient Persians were, according to Strabo, Xenophon, and other ancient historians, well known for their temperate habits. Fasting is not prescribed in any case as in other religions.

The old religious books of the Parsees do not strictly prohibit the use of wine, but preach moderation. Dādistan-i-dini (ch. xl. xli.) allows the use of wine, and admonishes every man to exert moral control over himself.

¹ For the Parsee custom of the disposal of the dead, *vide* my paper on "The Funeral Ceremonies of the Parsees, their Origin and Explanation."



THE NAVER CEREMONY. 5. AN ORDAINED PRIEST.

To the robust and intelligent, who can do without wine, it recommends abstinence. To others it recommends moderation. A person, who gives another a drink, is deemed as guilty as the drinker, if the latter does any mischief either to himself or to others through the influence of that drink. Only that man is justified to take wine who can thereby do some good to himself, or at least can do no harm to himself.

On the subject of the trade of wine-sellers, the Dâdistan-i-dini says that not only is a man who makes an improper and immoderate use of wine guilty, but also a wine-seller who knowingly sells wine to those who make an improper use of it. It is improper and unlawful for a wine-seller to continue to sell wine, for the sake of his pocket, to a customer who is the worse for liquor. He is to make it a point to sell wine to those only who can do some good to themselves by that drink, or at least no harm either to themselves or to others.

We now come to the question of wealth, poverty, and labor. As Herodotus said, a Parsee, before praying for himself, prays for his sovereign and for his community, for he is himself included in the community. His religious precepts teach him to drown his individuality in the common interests of his community. In the twelfth chapter of the Yasna, which contains, as it were, the Zoroastrian articles of faith, a Zoroastrian promises to preserve a perfect brotherhood. He promises, even at the risk of his life, to protect the life and the property of all the members of his community and to help in the cause that would bring about their prosperity and welfare. It is with these good feelings of brotherhood and charity that the Parsee community has endowed large funds for benevolent and charitable purposes. If the rich Parsees of the future generations were to follow in the footsteps of their ancestors of the past and present generations in the matter of liberal donations for the good of the deserving poor of their community, one can say that there would be very little cause for the socialists to complain from a poor man's point of view. Men of all grades in society contribute to these funds on various occasions. The rich contribute on occasions both of joy and grief. On grand occasions like those of weddings in their families they contribute large sums in charity to commemorate those events. Again, on the death of their dear ones, the rich and the poor all pay various sums, according to their means, in charity. These sums are announced on the occasion of the Oothumnâ or the ceremony on the third day after death. The rich pay large sums on these occasions to commemorate the names of their dear ones.¹

The religious training of a Parsee does not restrict his ideas of brotherhood and charity to his own community alone. He extends his charity to non Zoroastrians as well.

As it is the duty of the rich to give in charity and help the poor from

¹ *Vide* my paper on "The Funeral Ceremonies of the Parsees, their Origin and Explanation," before the Anthropological Society of Bombay, vol. II.

the wealth God has endowed them with, it is equally the duty of all classes and grades of people to work hard for their bread. The very land on which a laborer works honestly blesses him, and that on which he does not work honestly, but wastes his time, curses him. The capitalist, or the rich man, and the laborer, or the poor man, have respective duties towards one another. The prosperity of the world depends upon their mutual aid. It is a great sin for a capitalist to keep back from the laborers their proper wages (Viraf, Chapter 39). It is as great a sin for a man to lead an idle life as it is for a rich man to fail to help the deserving poor and waste his wealth in the self-enjoyment of vicious pleasures.

For all workers, the Avesta (Yasna, lxii. 5) recommends sleep and a complete cessation from every kind of work for eight hours during the day. The Pehlevi Pandnâme of Bouzorge-Meher recommends eight hours during the day for mental recreation, religious meditation, prayers and study. The rest of the day, *i.e.*, eight hours, are recommended for field labor and such other hard physical work.

We now come to the question of the influence of the Parsee religion on the literature, art, commerce, government, and domestic and social life of the people.

As to the literature of the Parsees, it has, on the whole, a very healthy tone. The materialism, the agnosticism, the atheism, and the other "isms" of the Western world have no place in it as yet. Zoroaster, when he preached his religion in ancient Persia, specially asked his hearers not to accept it on mere blind faith, but to criticise it and to choose it after deliberation (Yasna, xxx.). A part of the old Pehlevi literature of the Parsees also displays something of a critical tone of inquiry. The modern literature of the Parsees on the subject of religious matters is also critical and inquisitive; but on the whole it is religious in its tone. Faith in the existence of God, in the immortality of the soul, and in future reward and punishment pervades the substratum of all thoughts. This faith is not necessarily and always entertained from a Zoroastrian point of view, but from what we should term a general theistic point of view. Again, the literature is very tolerant of other religions. It is never carping at other faiths or forms of belief unless compelled to do so in self-defense. One of the reasons for this is that the Parsees do not proselyte others. Their literature, always ready to tolerate freedom of thought, is liberal in its opinions and views. It is always loyal and respectful to the government of its country, and at the same time independent and free in its criticism. It is always ready to stand by the side of its British rulers in all cases of difficulties.

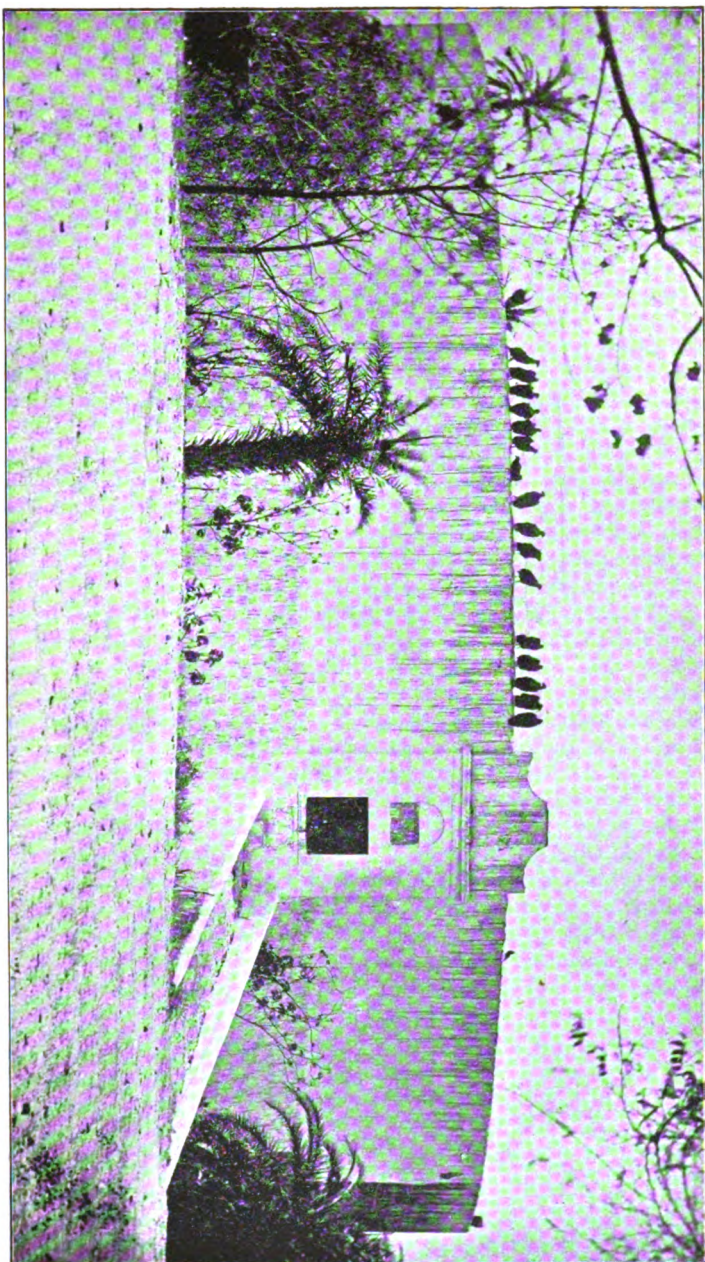
It is commerce that has made the Parsees prosperous up to now. The founders of the great Parsee families, that have given hundreds of thousands of rupees in charity for the good of their own and other communities of Bombay, had all acquired their wealth by commerce. Honesty in trade is a virtue highly recommended in Parsee books. Dishonesty with partners, fraud in

weights and measures, defrauding laborers of their proper wages, acquisition of wealth by unfair means, making of false agreements, and breach of promise—all these are great sins punishable in hell. In some of the practical admonitions given to a bridegroom in the marriage service, he is specially advised not to enter into partnership with an ambitious man.

Coming to the question of the influence of the Parsee religion on the domestic and social life of the Parsees, we find that, according to the teachings of the Parsee books, a husband is the king, and the wife the queen, of the household. On the husband devolves the duty of maintaining his wife and children; on the wife, that of making the home comfortable and cheerful.

The qualifications of a good husband, from a Zoroastrian point of view, are that he must be (1) young and handsome; (2) strong, brave, and healthy; (3) diligent and industrious so as maintain his wife and children; (4) truthful, as would prove true to herself and true to all others with whom he would come in contact; and (5) wise and educated. A wise, intelligent, and educated husband is compared to a fertile piece of land which gives a plentiful crop, whatever kinds of seeds are sown in it. The qualifications of a good wife are that she be wise and educated, modest and courteous, obedient and chaste. Obedience to her husband is the first duty of a Zoroastrian wife. It is a great virtue deserving all praise and reward. Disobedience is a great sin punishable after death. According to the *Sad-dar*, a wife that expressed a desire to her husband three times a day—in the morning, afternoon and evening—to be one with him in thoughts, words and deeds, *i. e.*, to sympathize with him in all his noble aspirations, pursuits, and desires, performed as meritorious an act as that of saying her prayers three times a day. She must wish to be of the same view with him in all his noble pursuits and ask him every day, "What are your thoughts, so that I may be one with you in those thoughts? What are your words, so that I may be one with you in your speech? What are your deeds, so that I may be one with you in your deeds?" A Zoroastrian wife so affectionate and obedient to her husband was held in great respect, not only by the husband and the household, but in society as well. As Dr. West says, though a Zoroastrian wife was asked to be very obedient to her husband, she held a more respectable position in society than that enjoined by any other Oriental religion.

Marriage is an institution which is greatly encouraged by the spirit of the Parsee religion. It is especially recommended in the Parsee Scriptures on the ground that a married life is more likely to be happy than an unmarried one, that a married person is more likely to be able to withstand physical and mental afflictions than an unmarried person, and that a married man is more likely to lead a religious and virtuous life than an unmarried one. The following verse in the *Gâthâ* conveys this meaning (liii, 5): "I say (these) words to you marrying brides and to you bridegrooms. Impress them in your mind. May you two enjoy the life of good mind by following the laws of religion. Let each one of you clothe the other with



TOWERS OF SILENCE. A PARSEE CEMETERY.

righteousness, because then assuredly there will be a happy life for you." An unmarried person is represented to feel as unhappy as a fertile piece of ground that is carelessly allowed to lie uncultivated by its owner (Vend. iii. 24). The fertile piece, when cultivated, not only adds to the beauty of the spot, but lends nourishment and food to many others round about. So a married couple not only add to their own beauty, grace and happiness, but by their righteousness and good conduct are in a position to spread the blessings of help and happiness among their neighbors. Marriage being thus considered a good institution, and being recommended by the religious scriptures, it is considered a very meritorious act for a Parsee to help his co-religionists to lead a married life (Vend. iv. 44). Several rich Parsees have, with this charitable view, founded endowment funds, from which young and deserving brides are given small sums on the occasion of their marriage for the preliminary expenses of starting in married life.

Fifteen is the minimum marriageable age spoken of by the Parsee books. The parents have a voice of sanction or approval in the selection of wives and husbands. Mutual friends of parents or marrying parties may bring about a good selection. Marriages with non-Zoroastrians are not recommended, as they are likely to bring about quarrels and dissensions owing to difference of manners, customs and habits.

We said above that the Parsee religion has made its disciples tolerant about the faiths and beliefs of others. It has as well made them sociable with the other sister communities of the country. They mix freely with members of other faiths and take a part in the rejoicings of their holidays. They also sympathize with them in their griefs and afflictions, and in case of sudden calamities, such as fire, floods, etc., they subscribe liberally to alleviate their misery. From a consideration of all kinds of moral and charitable notions inculcated in the Zoroastrian Scriptures, Frances Power Cobbe, in her "Studies, New and Old, of Ethical and Social Subjects," says of the founder of the religion: "Should we in a future world be permitted to hold high converse with the great departed, it may chance that in the Bactrian sage, who lived and taught almost before the dawn of history, we may find the spiritual patriarch, to whose lessons we have owed such a portion of our intellectual inheritance that we might hardly conceive what human belief would be now had Zoroaster never existed."

DIVINE PROVIDENCE AND THE ETHNIC RELIGIONS.

BY REV. T. J. SCOTT.

The thought of asking the representatives of the great historic religions of the race to sit down together in brotherly counsel, if not unique in the world's history, is at least, in the scope and completeness of the proposal made for the World's Parliament of Religions at Chicago, without parallel. The narrow and ungenerous conception of too many in the Christian world has accorded but little of the Heavenly Father's care and love to the nations outside of Christendom. Some have imagined that this is the spirit and teachings of the Bible, but the inherent unreasonableness of all such views appears on a glance at the magnitude of this race thus abandoned, and by asking the question: Has God had no care over these millions, has he never spoken to them, and is there no loving Providence over the world? The population of lands having the Bible is but a drop in the ocean compared to this mass of humanity. Have these not been the subject of Divine Providence? "Is he the God of the Jews only? Is he not also the God of the Gentiles? Yea, of the Gentiles also." (Romans iii. 29.)

It is hardly credible to the adherents of our popular theology, that some of the great ethnic religions, as Hinduism and Buddhism, have had a better conception of God's grace than theirs. While they hold this religion as good for them they admit that the religion of others may be from the same divine source for them. But, lest we attract the attentions of the heresy hunter, it is well to bring this question to the test of the Bible. The light of a few plain texts flashed over the subject must suffice for this short paper.

We can easily learn (*a*) what is God's attitude toward the nations represented in the ethnic religions, (*b*) what the rule of this probation is, and (*c*) what their responsibilities,

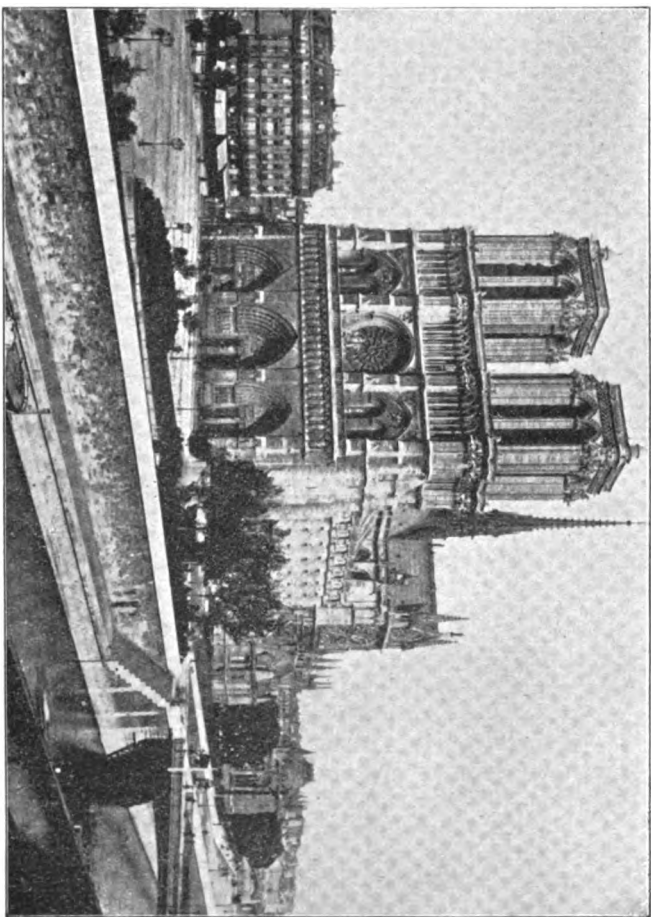
1. On the question of God's relation to the people outside of Judaism and Christianity it is interesting to note certain characters who appear in Bible history. We have what may be called Gentile saints in the persons of Melchisedek, priest of the most high God, Jethro, Moses' father-in-law, perhaps Job, and Balaam who at last sold himself for gold, Cornelius the Roman captain, Lydia the purple-seller of Thyatira, and others. These were of various nationalities, and the incident of Peter's meeting with the captain of the Roman band furnishes the key to a right view of God's feeling toward them. "I perceive God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." (Acts x. 24-25.) God, then, is no respecter of persons among the nations.

Jew and Christian must not arrogate to themselves all his grace. And there are those in every nation who fear God and work righteousness. Here is a plea for a Socrates, a Plato, a Seneca, a Mena, a Confucius.

2. The nations not having the Bible must have some plain rule of probation not just the same as the written revelation of the Christian. That revelation itself gives us the key, so that we can understand how non-Christian nations are not left without hope. If God is "no respecter of persons," the rule for those without the Bible must be equitable. So upon this point, so strangely troublesome to many theologians in the West, the Book itself helps us out. First, God has "not left himself without witness in that he did good and gave rain from heaven and fruitful seasons." Then "His eternal power and Godhead are clearly seen, being understood by things that are made." This is the light of nature, and thus God has manifested his "invisible things" unto them. Secondly, there is the inward light of conscience. The nations "not having the law are a law unto themselves." Paul affirms that God will give "glory, honor, peace," "to every man according to his deeds," "for there is no respect of persons with God." (Rom. ii.) Nature is a great object lesson leading man up to God. Conscience, illuminated by the "Light which lighteth every man that cometh into the world," is light enough to enable every man to "fear God and work righteousness."

We are apt to underestimate the gracious help thus given to those who have not had the Bible. On account of our knowledge of the Bible we are apt to assume for our people a degree of righteousness that does not exist, and on account of their idolatry we overlook the true knowledge of God among non-Christian peoples and the consequent righteousness among them. The lessons of nature's book and the monitions of the moral sense constitute a dispensation of grace for the non-Christian world. If the divine compassion, as we may well believe, has been over this part of humanity also, God has been helping them all through the ages. That the Holy Spirit has been shining into their hearts and illuminating their understanding we may hold to be beyond question. Hence in their religious books and in the systems which they have wrought out there must be some good. They have often wrestled manfully with the problems of being. The existence and character of the Supreme One, the origin and destiny of the human spirit, sin and salvation, are questions that have been deeply pondered. The limits of this paper do not admit of even a brief statement of what they have contributed to humanity's uplift toward truth and reality, and perhaps in the history of the development of the race, the time has not yet come when we are prepared, without prejudice, fairly to estimate what each great nation has wrought out, how much Rome did for law and civil life, Greece for art, India for a powerful hold on the thought of God's immanence, China for practical piety and lessons of steady patient industry.

Paul's "in Him we live and move and have our being," is likely an echo of Oriental thought. Christianity is the supreme religion, but it has had



NOTRE DAME CHURCH, PARIS, FRANCE.

a historical preparation with contributions from the great ethnic religions. Some may imagine that in Christianity Christian people have all the truth that may have been wrought out in the ethnic religions, but is it true that there are no lessons yet to be learned or illustrated, and that the Occident can gather nothing from the Orient? It is a hopeful sign in the history of the race that generous, broad-minded thinkers now appreciate more fully the great fact hinted at here, and are beginning to work this mine more earnestly. The lesson of all is, God has been truly a Father to those outside of Judaism and Christianity. He "is the God of the Gentiles also." God's thoughts have not been our thoughts, nor have his ways been our ways. Our thoughts and theology are often too narrow, while—

"There's a wideness in God's mercy
Like the wideness of the sea."

3. This view of the non-Christian world is not a mere sentiment which takes away almost all responsibility. The Bible is plain in its statement that the part of the world without this written law is also under ethical law. God's eternal power and divinity are so clearly to be inferred that they are "without excuse." Light has been given by the Divine Spirit speaking through nature and the moral sense. Where there has not been a spirit of obedience or a principle of righteousness, "the whole world becomes guilty before God." Just as Christendom has not lived up to its light, so we learn from Paul's letter to the Romans the non-Christian world has not lived up to its light. There has been light enough for obedience and virtue, hence there must be condemnation where the spirit of these does not exist.

4. At this point sometimes the question is raised, as it was for Paul, what advantage then has the Christian, and why carry the gospel to the nations? We may give Paul's reply,—the "advantage" is "much every way, chiefly because unto them were committed the oracles of God." While admitting much that is good in the best books of the ethnic religions, there is a transcendent superiority in the Bible over them, that in a unique sense constitutes it "the oracles of God."

We may not yet be fully prepared to answer the question why God chose a particular branch of the race as the medium and depository of his Word, but analogy in human affairs gives us some clew. Some men manifest greater susceptibility to divine grace than others, and doubtless this is the case with nations also which take on character and manifest special tendencies. There doubtless was an equal chance in primitive times. In the historic period the Semitic race has seemed the most capable, of all the races of the world, of grasping and maintaining the idea of a righteous personal God. If the Hebrew family had developed a peculiar fitness for being the depository of the oracles of God, that will account for the fact as it is claimed. They must have been adapted, as no other nations were, to receive and preserve and perpetuate the truths of the Bible. Meanwhile God did not leave himself without witness among other nations. Doubt-

less divine wisdom did the most possible in giving them light, and the outcome, as far as wrong, has been a perversion of the truth. It is a notable fact that there has been a deterioration in the sacred books of the ethnic religions, and not, as in the case of the Hebrew, an evolution toward greater light and truth.

As we come to recognize more fully the brotherhood of nations under the loving Fatherhood of God we will be able to study this whole question more justly and recognize the work and place of each great nation in the education and development of humanity. There has been a loving Fatherhood over all, and help for all. In our fear of putting ourselves on a level with the ethnic religions, we place them entirely outside our sacred circle; but we will yet come to find that God has been more manifestly present in their circle than our narrow creed admitted.

Now a brief word in conclusion with some practical suggestions. God is one. Humanity is one. The antagonistic and inimical relations of nations must pass away as man's true destiny is discovered. The family of man has yet to realize its real brotherhood. Many forces are at work to bring the nations into fellowship. Science, commerce, travel, easy and rapid communication, the spread of common languages, notably English (the familiar tongue for the Parliament of Religions), and even Religion itself, the theme of this Parliament—all these are bringing the races of the world together. Soon the electric flash will put the entire globe in momentary touch. Common interest must make humanity one in thought and coöperation. The truth of all things must be evolved, and the religion of humanity will be acknowledged. A tolerant, generous spirit, recognizing the good in all, and a hearty mutual feeling of universal inter-dependence will hasten the happy day. This Parliament of Religions should not be without permanent practical results. It should not close without the elements at least of a constitution being adopted providing for similar periodic meetings. I may suggest that such constitution might consist of some few points as follows: (1) Objects of an international moral and religious congress, (2) Statement of principles of brotherhood, (3) Some principles of reform touching the morals of international commerce, war and arbitration, (4) Suggestions for some plan of representative coöperation, time and place of parliaments similar to the one in Chicago.

THE NINTH DAY.

LETTER FROM LADY HENRY SOMERSET.

EASTNOR CASTLE, ENGLAND.

REV. DR. JOHN BARROWS,

Chairman of the World's Religious Congresses, Chicago.

HONORED FRIEND,—You have doubtless been told with fatiguing reiteration by your world-wide clientèle of correspondents that they considered the Religious Congresses immeasurably more significant than any others to be held in connection with the Columbian Exposition. You must allow me, however, to repeat this statement of opinion, for I have cherished it from the time when I had a conversation with you in Chicago, and learned the vast scope and catholicity of the plans whose fulfillment must be most gratifying to you and your associates, for, with but few exceptions among the religious leaders of the world, there has been, so far as I have heard and read, the heartiest sympathy in your effort to bring together representatives of all those innumerable groups of men and women who have been united by the magnetism of some great religious principle, or the more mechanical methods that give visible form to some ecclesiastical dogma. The key-note you have set has already sounded forth its clear, harmonious strain, and the weary multitudes of the world have heard it and have said in their hearts, "Behold how good and how pleasant it would be if brethren would but dwell together in unity."

I have often thought that the best result of this great and unique movement for a truly pan-religious congress was realized before its members met, for in these days the press, with its almost universal hospitality toward new ideas, helps beyond any other agency to establish an equilibrium of the best thought, affection and purpose of the world, and is the only practical force adequate to bring this about.

By nature and nurture I am in sympathy with every effort by which men may be induced to think together along the lines of their agreement rather than their antagonism, but we all know that it is more easy to get them to act together than to think together. For this reason, the Congresses which are to set forth the practical workings of various forms of religion were predestined to succeed, and their influence must steadily increase as intelligent men and women reflect upon the record of the results. It is the earnest hope of thoughtful religious people throughout the world, as all can see who study the press from a cosmopolitan point of view, that

out of the nucleus of influence afforded by the Congress may come an organized movement for united activity, based on the Fatherhood of God and the brotherhood of man.

The only way to unite is never to mention subjects on which we are irrevocably opposed; perhaps the chief of these is the historic episcopate; but the fact that he believes in this, while I do not, would not hinder that good and great prelate, Archbishop Ireland, from giving his hearty help to me, not as a Protestant woman, but as a temperance worker. The same was true in England of that lamented leader, Cardinal Manning, and is true to-day of Monsignor Nugent, of Liverpool, a priest of the people, universally revered and loved. A consensus of opinion on the practical out-working of the Golden Rule, declared negatively by Confucius and positively by Christ, will bring us all into one camp, and that is precisely what the enemies of liberty, worship, purity, and peace do not desire to see; but it is, this I am persuaded, that will be attained by the great conclave soon to assemble in the White City of the West. The Congress of Religions is the mightiest ecumenical council the world has ever seen; Christianity has from it everything to hope; for even as the plains, the table-lands, the foothills, the mountain ranges, all conduct alike slowly ascending to the loftiest peak of the Himalayas, so do all views of God tend toward and culminate in the character, the life and work of Him who said: "And I, if I be lifted up, will draw all men unto Me."

Believe me, yours in humble service for God and humanity,

ISABEL SOMERSET.

THE ARMENIAN CHURCH.

BY PROF. MINAS TCHERAZ.

[After expatiating upon the noble history of Armenia, the earliest of Christian nations, long the bulwark of Christendom against the invasions of Zoroastrianism and Islâm, but at last overwhelmed by the Moslem hosts, the writer proceeded] :

The Armenians had opposed an active resistance to the Mohammedans, which prevented them from penetrating sooner into eastern Europe. The resistance became passive from the time that they lost their political independence, but it was none the less decisive. Persecutions did not cease under the dominion of the Ottomans, supported by their co-religionists, the Kurds, Turcomans, Tartars, Kizilbashis, and Circassians, and reinforced above all by the swarm of renegades of all races, who were always ready to attach themselves to every state religion, every belief surrounded by privileges and worldly advantages, and who will be the first to return to Christianity, if some day a Christian state takes the place of the Turkish. These persecutions assumed exceptional rigor at the epoch of the Janissaries, whose cruelties knew no bounds. To speak truly, they continued until our own day under one form and another, but they have not been able to sap the Armenian Church, which numbers even now 5,000,000 faithful souls, scattered over all parts of the globe. Etchmiadzin is revered not only by the sons of this church, but also by the 80,000 Armenians who have entered within the pale of the Church of Rome, the 20,000 who have become Protestants, and a small number which has adhered to the Greek orthodoxy. It has had under its jurisdiction the Christians of Albania and Georgia, converted by its missionaries, and has still under its jurisdiction Syrians, Copts, and Abyssinians, who receive hospitality in its important establishments in the Holy Land ; for the Armenian Church at Jerusalem occupies a position equal to that of the Greek or the Latin Church.

In some respects misfortune is beneficial. The persecutions directed against the Armenian Church have had some good results. They have served to strengthen the character of the faithful who have survived them. At Constantinople I have seen many Christians from Hungary and Poland embrace Islâm without difficulty in order to obtain employment in the Turkish army or administration ; but very few Armenians succumb to this temptation, and if an Armenian turns Mohammedan, he raises the murmur of the whole community against him, who never pardon this apostasy. It is a spectacle worthy of admiration, not only from the Christian but from the human point of view to see these Armenians who prefer to suffer for their religious con-

victions, rather than be loaded with honors for renouncing them. If they abandon the cross for the crescent their miseries cease, and a free career is opened before them of social distinction and earthly pleasures under the ægis of a religion which patronizes polygamy. Well! the worship of the ideal is so strong in them that they stubbornly refuse to change the rags of the *giaour* for the golden epaulettes of the pasha.

Another result of these manifold persecutions has been to strengthen the attachment of the Armenians to the Church of St. Gregory the Illuminator. Etchmiadzin has become a word of enchantment, graven in the soul of every Armenian. The Armenians of the mother country bow down with love before this sanctuary, which has already seen 1,591 summers. And as regards those who have left their native land, if it is far from their eyes it is not far from their hearts. A Persian monarch, Shah-Abbas, had forcibly transported into his dominion 14,000 Armenian families. Like the captive Israelites at the remembrance of Jerusalem, these Armenians always sighed at the recollection of Etchmiadzin. In order to keep them in their new country, Shah-Abbas conceived the project of destroying Etchmiadzin, of transporting the stones to Djoulfa (Ispahan), and there reconstructing a similar convent. He actually transported the central stone of the chief altar, the baptismal fonts, and other important pieces, but the emotion of the Armenians became so great that he was forced to give up his project of vandalism.

If Armenia has been exposed to so many calamities for having embraced the Christian religion, the latter has, however, rendered inestimable services in its turn. There it has organized charity and spread instruction, and it has maintained the Armenian nationality.

The spirit of charity which forms the very basis of the Christian religion has penetrated the heart of the people. Innumerable houses of piety and benevolence have been erected in all parts of the country, and the sick and disinherited have always found hands stretched out to help them. Narses the Great himself built more than two thousand charitable establishments: hospitals for lepers and the infirm, hospitals for the poor, houses of refuge for the old, the orphans and the indigent, hospices for foreign travelers and priests, monasteries, nunneries, etc. This spirit is equally evident among Armenians in other countries, and if you enter Constantinople by the railway from Roumelia, the first great building which strikes your eyes is the Armenian hospital of Gedi-Kouleh, with its thousand inmates who are treated with every care.

The revolution brought about by Christianity in the ideas of the Armenian people has pushed them forward in the way of instruction. The Armenians formed their own alphabet, and from the Greek text of the Septuagint and from the Syriac version called Peshito, they translated the Bible with a skill that has been highly appreciated by Golius, Hottinger, Piques and Pierre Ledbrun, while Lacroze did not hesitate to proclaim the Armenian version of the New Testament, "the queen of all versions."

They have produced, generally in the silence of a number of flourishing cloisters, an immense literature, "one of the most fruitful and interesting in the Christian East," according to the celebrated French Armenist, Victor Langlois. "The Armenian liturgy," says another distinguished Armenist, Edouard Dulaurier, "contains a number of prayers in which the turn and movement of the thought, the majestic fullness and correctness of the style reveal an original composition which is entirely Armenian." Their poetic genius has produced superb canticles which do honor to the Christian inspiration, of which a selection is to be found in their national hymnary (Sharagan), justly compared to a diamond necklace.

Christianity, when it became a national church, maintained the Armenian nationality. Without it the Armenians would have been absorbed in Zoroastrianism, and at a later period in Islâmism; for in that nest of religions which goes by the name of the East, religion makes nationality; and the peoples are nothing but religious communities. That is why the Armenians, especially after the loss of their political independence, look askance at every attempt to detach the faithful from their church. Surrounded at the present day by Orthodoxy (*i. e.*, the Greek Church), Catholicism and Protestantism, each of which aims at bringing this martyred church into its course, they believe it is their duty to maintain the *status quo*, because they would not be able to satisfy the three churches all at once, and because their church is the last refuge of their nationality. They possess a national church, just as they possess a national language and literature, with a national alphabet, a national era and a national history, a national music and a national architecture, and they do not wish to sacrifice them to the national characteristics of the more numerous nations; for, in their eyes, numbers do not constitute merit, and human civilization owes more to Greece, which is microscopically small, than to China which is colossal in its greatness. They are conscious of their mission in Asia, and M. Félix Nève did not exaggerate in any respect when he wrote these lines: "By a two-fold phenomenon, which is very rare in history, the Armenian people, strong by reason of an admirable fidelity to its character and its faith, survives the wars and revolutions that have in a way decimated it; it possesses in its literary and liturgical idiom a sign of its vitality and a pledge of its perpetuity. One could believe that it is destined to take part some day in the regeneration of Asia."

The foreign missionaries who find it convenient to preach Christianity to the faithful of a church nearly contemporary with Christ, ought not to forget that it is their first duty not to weaken in any way the position of a church which is in daily conflict with the powerful religion of Islâm. Blessed be the church which should undertake to propagate among the Christians of Armenia, not such or such a form of Christianity, but an instruction and an education which render a people capable of reconciling respect for the past with the exigencies of the modern spirit! From this point of view, the American college at Constantinople renders greater serv-



PROF. MINAS TCHERAZ, LONDON, ENGLAND.

"WHAT CAN RESULT FROM THIS GRÉAT PARLIAMENT, BUT THE GENERAL CONVICTION THAT RELIGIONS ARE NOT BARRIERS OF IRON WHICH SEPARATE FOREVER THE MEMBERS OF THE HUMAN FAMILY, BUT ARE BARRIERS OF ICE, WHICH MELT AT THE FIRST GLANCE OF THE SUN OF LOVE."

ices than those who waste their time in inculcating Puritan simplicity on the brilliant imagination of an Eastern people.

The Armenian Church belongs to the Eastern Church, and its rites do not differ much from those of the Greek Church; but it is completely autonomous, and is ruled by its deacons, priests and bishops, whose ecclesiastical vestments recall those of the Greeks and Latins. It has a special hagiography which embraces the entire ecclesiastical year; a special ritual, a special missal, a special breviary, a special hymnary. It admits the seven sacraments, but administers extreme unction only to the ecclesiastics; does not recognize either expiations or indulgences; and celebrates the communion with unleavened bread and wine without water. It holds Easter at the date assigned by Christians before the Nicene Council, and the Nativity and Epiphany on the sixth of January. It prescribes fasting on Wednesday and Friday, and has a period of fasting and an order of saints which are peculiar to it. It believes that the Holy Spirit proceeds from the Father. It is not at all Eutychian, of which it has been falsely accused, for it explicitly professes the dogma of the two natures, of the two wills and of the two operations in Jesus Christ. It was not a question of dogma, but of jurisdiction, that caused it to reject the council of Chalcedon. Its conduct is only guided by a feeling of self-preservation, and is dictated to it by the necessities of its situation. As long as Armenia lacks political independence, the Armenians will not be able, without danger, to recognize the Council of Chalcedon. It is a rampart which separates them from the Greek or Russian Church; if they renounce it, almost half of the nation who live under Muscovite rule, would be easily absorbed in the Russian Church and nationality. The state of servitude, in which the Armenians live, will likewise prevent them from introducing reforms in their church, whose popular character permits it to accept, without opposition, the ameliorations desired by the faithful.

These, then, are almost all the differences which separate the Armenian from the venerable Greek Church, from the powerful Roman Church, or from the free Protestant Church. It has its reasons for maintaining them, and the liberal spirit with which all the churches are to-day penetrated gives ground for hope that tolerance will be shown to it, as it shows tolerance to its Orthodox, Catholic and Protestant sisters, for which it professes the most sincere affection and the most profound respect.

Toleration is one of the glories of the Armenian Church. Its adherents have given manifold proofs of it to the Christians of all denominations, and if you happen to visit Etchmiadzin, you will see the tomb of Sir John MacDonald, who was British envoy in Persia, quite close to the entrance of the cathedral, among the tombs of the greatest patriarchs of modern Armenia. The church founded by the Illuminator prays daily "for all holy and orthodox bishops," and "for the peace of the whole world and the stability of the holy church," and beseeches the mercy of God "by the prayers and interces-

sions of those who invoke the name of the Lord of Sanctity, in any country, from the rising to the setting sun." Some extracts from the confession of faith of Mgr. Nerses Varjabedian, who died in 1884, on the Armenian patriarchal throne at Constantinople, will suffice to give an idea of the spirit of this church. These are the words which the illustrious prelate wrote in the heat of a discussion relative to the Eastern and Western Churches :

"The Armenian Church, both before and after the Latins and Greeks condemned each other to hell, did not interfere in their controversies, nor did it attach any importance to them ; it did not alter any more for this reason the commentaries of its dogmas ; but before, as after, it treated all the bishops and all the churches with love and toleration.

"The Armenian Church rejects only heretics, and hitherto it has had nothing essential to reject in the tenets of the Latins and Greeks.

"The Apostles' Creed is sufficient for orthodoxy ; the rest contains dogmas, the differences between which do not impair orthodoxy.

"The Armenian Church, in speaking of an orthodox church, does not mean itself alone.

"The unique glory of the Armenian Church consists in its treating its heterogeneous brethren in the spirit of the Primitive Church, that is to say, with toleration, even if they speak against it out of ignorance and hardness of heart, or through the pride of their prelates.

"Whosoever does not profess this creed does not belong to the Armenian Church. The blessed fathers of the Armenians down to Lampronatzi and Shnorhali have held this same language. The two last named fathers wrote at a time when the Christians were wrangling with one another more violently than ever."

Another glory of the Armenian Church is its democratic spirit. No obstacle is put in the way of its adherents to read and study the Bible. In the mass it practises the ceremony of cordial salutation, which the faithful render to one another with the holy kiss. Its deacons and priests, who are married, live from the voluntary offerings of their flocks, and it is the high clergy only, who are bound to celibacy, who receive a very moderate stipend. No annual payment is required, as in certain civilized countries, to have a pew in the church ; every Christian is received gratuitously, and rich and poor alike bow the head side by side before the Eternal. The clergy, from the humblest deacon to the supreme patriarch, are elected by the free will of the ecclesiastics and the laity. In the very midst of the consecration of a candidate, the bishop stops to ask the congregation if he is worthy of receiving orders. If one single individual calls out that he is not worthy of them, the consecration is suspended, and if this individual proves his assertion to the bishop, the candidate is immediately discarded. It may well be said that the Armenian clergy are the servants and not the masters of the church.

Such is the Armenian Church, venerable by reason of its antiquity, proud of its orthodoxy, and glorious in the purple mantle of its martyrdom. Every

stone of this sanctuary is cemented with the tears and the blood of its persecuted children ; it is for this reason that the seat of the Illuminator is so firmly established, and with so much vigor raises aloft its five domes—symbols of the five Armenian patriarchates of Etchmiadzin, Sis, Aghtamar, Constantinople and Jerusalem. Sentinel of civilization and advance guard of Christianity, the Armenian Church has bravely done its duty on the confines of the Eastern world. It has survived the attacks of Zoroastrianism and of Islâm, as it has survived the attacks of Christians who did not understand liberty of conscience, and in the midst of the painful crisis which it is going through at the present time, it sends a fraternal salutation to all the pious souls who are gathered together at this truly ecumenical council, and it blesses the first steps of the Parliament of Religions in the path of universal tolerance and charity, and the noble efforts of the great American people to spread the marvelous rainbow of human brotherhood over the deluge of long-standing hatreds.

GREEK PHILOSOPHY AND THE CHRISTIAN RELIGION.

BY PROF. F. MAX MÜLLER, OXFORD UNIVERSITY.

To the Rev. JOHN HENRY BARROWS, D.D., Chairman.

DEAR SIR,—What I have aimed at in my Gifford Lectures on Natural Religion is to show that all religions are natural, and you will see from my last volume *On Theosophy or Psychological Religion*, that what I hope for is not simply a reform, but a complete revival of religion, more particularly of the Christian Religion. I have often asked myself how St. Clement and Origen came to embrace Christianity, and to elaborate the first system of Christian theology. There was nothing to induce them to accept Christianity. They were philosophers first, Christians afterwards. They had nothing to gain and much to lose by joining this new sect of Christians. We may safely conclude, therefore, that they found their own philosophical convictions, the final outcome of the long preceding development of philosophical thought in Greece, perfectly compatible with the religious and moral doctrines of Christianity as conceived by themselves.

Now, what was the highest result of Greek philosophy as it reached Alexandria, whether in its Stoic or Neo-Platonic garb? It was the ineradicable conviction that there is Reason or *Logos* in the world. When asked, Whence that Reason, as seen by the eye of science in the phenomenal world, they said: "From the Cause of all things which is beyond all names and comprehension, except so far as it is manifested or revealed in the phenomenal world. What we call the different types, or ideas, or *logoi*, in the world, are the *logoi*, or thoughts, or wills of that Being whom human language has called God. These thoughts, which embrace everything that is, existed at first as thoughts, as a thought-world, *κόσμος νοητός*, before by will and force they could become what we see them to be, the types or species realized in the visible world, *κόσμος ὁρατός*." So far all is clear and incontrovertible, and a sharp line is drawn between this philosophy and another, likewise powerfully represented in the previous history of Greek philosophy, which denied the existence of that eternal Reason, denied that the world was thought and willed, as even the Klamaths, a tribe of Red Indians, profess, and ascribed the world, as we see it as men of science, to purely mechanical causes, to what we now call uncreate protoplasm, assuming various casual forms by means of natural selection, influence and environment, survival of the fittest, and all the rest.

The critical step which some of the philosophers of Alexandria took, while others refused to take it, was to recognize the perfect realization of the

Divine Thought or *Logos* of manhood in Christ, as in the true sense the Son of God, not in the vulgar mythological sense, but in the deep metaphysical meaning which the *υιός μονογενής* had long possessed in Greek philosophy. Those who declined to take that step, such as Celsus and his friends, did so either because they denied the possibility of any divine thought ever becoming fully realized in the flesh, or in the phenomenal world, or because they could not bring themselves to recognize that realization in Jesus of Nazareth. Clement's conviction that the phenomenal world was a realization of the Divine Reason was based on purely philosophical grounds, while his conviction that the ideal or the divine conception of manhood had been fully realized in Christ and in Christ only, dying on the cross for the truth as revealed to him and by him, could have been based on historical grounds only.

Everything else followed. Christian morality was really in complete harmony with the morality of the Stoic school of philosophy, though it gave to it a new life and a higher purpose. But the whole world assumed a new aspect. It was seen to be supported and pervaded by reason or *Logos*, it was throughout teleological, thought and willed by a rational power. The same divine presence had now been perceived for the first time in all its fullness and perfection in the one Son of God, the pattern of the whole race of men, henceforth to be called "the sons of God."

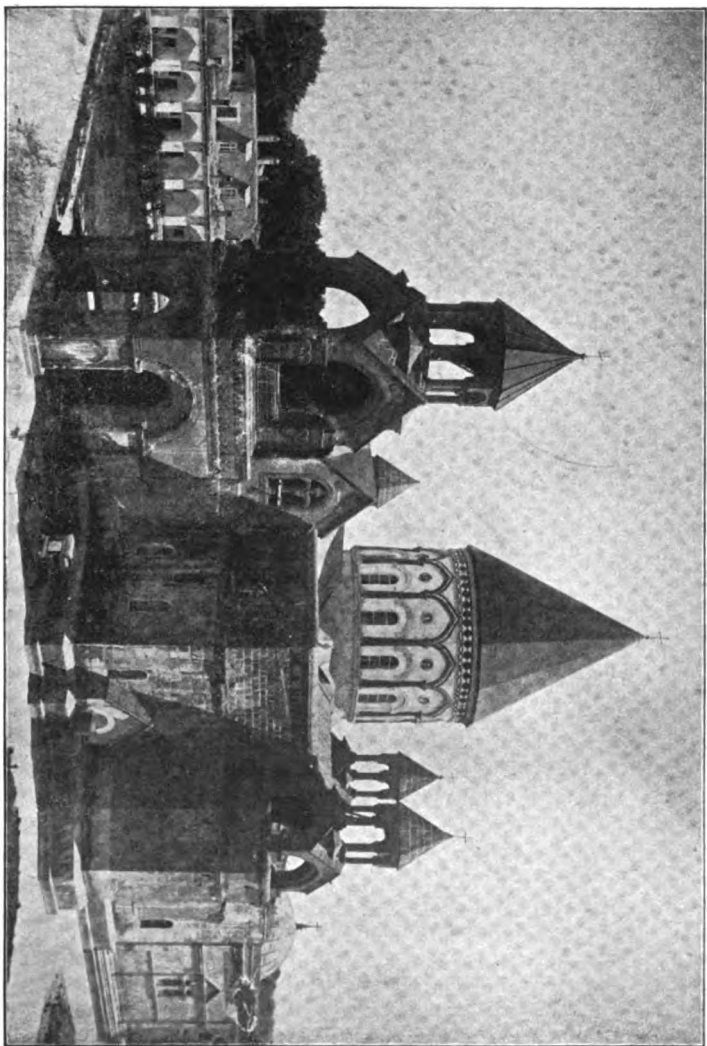
This was the groundwork of the earliest Christian theology, as presupposed by the author of the Fourth Gospel, and likewise by many passages in the Synoptical Gospels, though fully elaborated for the first time by such men as St. Clement and Origen. If we want to be true and honest Christians we must go back to those earliest ante-Nicene authorities, the true Fathers of the Church. Thus only can we use the words, "In the beginning was the Word and the Word became flesh," not as thoughtless repeaters, but as honest thinkers and believers. The first sentence, "In the beginning was the Word," requires thought and thought only; the second, "And the Logos became flesh," requires faith, faith such as those who knew Jesus had in Jesus, and which we may accept, unless we have any reason for doubting their testimony.

There is nothing new in all this, it is only the earliest Christian theology restated, restored and revived. It gives us at the same time a truer conception of the history of the whole world, showing that there was a purpose in the ancient religions and philosophies of the world, and that Christianity was really from the beginning a synthesis of the best thoughts of the past, as they had been slowly elaborated by the two principal representatives of the human race, the Aryan and the Semitic.

On this ancient foundation, which was strangely neglected, if not purposely rejected, at the time of the Reformation, a true revival of the Christian religion and a reunion of all its divisions may become possible, and I have no doubt that your Congress of Religions of the World might do excellent work for the resuscitation of pure and primitive ante-Nicene Christianity.

Yours very truly,

F. MAX MÜLLER.



MONASTERY OF ETCHMIADZIN, AT THE FOOT OF MT. ARARAT.
THE SEAT OF THE HEAD OF THE ARMENIAN CHURCH.

MAN'S PLACE IN THE UNIVERSE.

BY PROFESSOR A. B. BRUCE, D.D.

[Accepting without reserve, for the sake of argument, the evolutionist account of the origin of man, the question of his religious significance still remains to be considered.]

1. It looks as if nature herself were inviting us to regard man as, while no exception in origin, exceptional in significance. She has hidden the evidence of our parentage; she has thrown down the scaffolding after finishing the building. How much trouble it has given the scientists to find links of connection between man and the lower creation! So far as the body is concerned, the best evidence is that which is carefully concealed from observation, the transformation which a human being undergoes before he is born. Then of the evolution of mind how faint the traces! Grant the reality of the evolutionary process, and that here as elsewhere it has proceeded by insensible progression; nevertheless what we see is a great gulf separating man even at the lowest point of civilization from the most intelligent animal. Has this fact no meaning? The meaning of it is nothing less than this, that in man all that went before finds its *rationale*. Evolution of the inanimate and the lower animate world took place because it was to end in the evolution of man.

This is what we have all got to do, and what, I submit, the theory of evolution, rightly construed, helps us to do;—we have to learn that we do not suffer by comparison with the heavenly bodies. Rather they, by comparison, dwindle into insignificance. When I consider man, final product of the creative process, what are sun, moon and stars? Whether the astromonic bodies contain human beings I know not. If they do, then man there, as here, is supreme. If they do not, then vast in mass, in distance, and in the swings of their revolutions as these bodies are, they are insignificant compared with the chief tenant of this small terrestrial planet.

Similar is the view to be taken of the whole sub-human creation. It has its reason of existence in man and the moral interests he represents. If man had not been, it would not have been worth while for the lower world to be. If the Creator had not had man in view from the first, the lower world would not have come into existence. This is how the Theist must view the matter. He must regard the sub-human universe in the light of an instrument to be used in subservience to the ends of the moral and spiritual universe, and created by God for that purpose. The Agnostic can evade this conclusion by regarding the evolution of the universe as an absolutely nec-

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essary and aimless process. For us this theory is once for all impossible. We must believe in God, Maker of heaven and earth. And believing in him we look for a plan in his work. In creation, as in Providence, we find at first much mystery and darkness. To what end, that all-diffused fiery mist, those igneous rocks, those microscopic protozoa, those hideous "dragons of the prime"? But stay, here at the end of the æons, is man. It was worth God's while to make him, and in the light of this latest creation we can see at least a glimmering of meaning even in chaos, in the apparently useless, the irrational, the monstrous. All these were natural steps in the gradual process that was to have a worthy ending in which the whole creative movement should find its justification.

2. Through man as the head of creation we may know God. The end explains not only the process of creation but the Creator. It was man in view as the "far-off divine event" that gave God an interest in the process. Doth God care for fiery clouds, or for protozoa, or for "dragons of the prime"? He cares for spirit and its characteristic endowments, reason, freedom, love of the good, hatred of evil. That is, he is himself a spirit with essentially similar character. Our inference does not rest on the mere category of causality. God as cause stands in the same relation to all beings, and on that ground might be as like one being as another. Our inference is based on the category of purpose. Man is not only one of the infinite number of effects produced by Divine causality, but he is the effect which explains all the rest, the end in view of the Creator in all his creative work. If this conception be allowed, then it cannot be denied that man's relation to God is unique. It is a relation of affinity, because God *ex hypothesi* supremely cares for what man distinctively is.

The point that needs emphasizing to-day is not that man is like God, but that God is like man; for it is God, his being and nature, that we long to know, and we welcome any legitimate avenue to this high knowledge. And man by his place in nature is accredited to us as our surest, perhaps sole, source of knowledge. And it confirms us in the use of this source to find that ancient wisdom, as represented by the Hebrew sage to whom we owe the story of *Genesis*, indirectly endorses our method, by proclaiming that in man we may see God's image.

This doctrine has in its favor the *consensus gentium*. Men everywhere and always have conceived their gods as manlike. They have done so too often in most harmful ways, imputing to the Divine human passions and vices. The *desideratum* is to conceive God not as like what man is or has been at any stage in time, but as like what man will be when his moral development has reached its goal. It is safe to say that God is what man always has been in germ, a rational, free, moral personality. But it is not safe to fill in the picture of the Divine personality by indiscriminate imputation to God of the very mixed contents of the average human personality. Our very ideals are imperfect, how much more our realizations! Our theology

must be constructed, therefore, on a basis of careful, impartial self-criticism, casting aside as unfit material for building our system, not only all that can be traced to our baser nature, but even all in our highest thoughts, feelings and aspirations that is due to the influence of the time-spirit, or is merely an accident of the measure of civilization reached in our social environment. The safest guides in theology are always the men who are more or less disturbed because they are in advance of their time; the men of prophetic spirit, who see lights not yet above the horizon for average moral intelligence; who cherish ideals regarded by many as idle dreams; who, while affirming with emphasis the essential affinity of the Divine with the human, understand that even in that which is truly human, say, in pardoning grace, God's thoughts rise above man's as the heavens rise above the earth.

On this view it would seem to follow that each age needs its own prophets to lead it in the way of moral progress, and set before it ideals in advance of those which have been the guiding lights of the past. And yet it is possible that there may be prophets of bygone days whose significance as teachers has been by no means exhausted.

This may be claimed preëminently for him whom Christians call their Lord. The claim, I believe, will be allowed even by those who are not Christians. I can even imagine a more sincere, deeper homage to Christ's present value being paid by intelligent adherents of other faiths than by many who pay to him the conventional homage of Christendom. I do not expect a time will ever come when men may say, we do not need the teaching of Jesus any more. That time has certainly not come yet. We have not got to the bottom of Christ's doctrine of God and man as related to each other as Father and son. How beautifully he has therein set the great truth that God is manlike, and man Godlike, making man at his best the emblem of God, and at the worst the object of God's love! All fathers are not what they ought to be, but even the worst fathers have a shrewd idea what it becomes a father to be. And the better fathers and mothers grow, the better they will know God. Theology will become more Christian as family affection flourishes. And what a benefit it will be to mankind when Christ's doctrine of Fatherhood has been sincerely and universally accepted! Every man God's son; therefore every man under obligation to be Godlike, that is to be a true man, self-respecting and worthy of respect. Every man God's son; therefore every man entitled to be treated with respect by fellow men, despite of poverty, low birth, yea, even in spite of low character, out of regard to the possibilities in him. Carry out this program and away goes caste in India, England, America, everywhere, in every land where men are supposed to have forfeited the rights of a man by birth, by color, by poverty, by occupation; and where many have yet to learn the simple truth quaintly stated by Jesus when he said, "How much is a man better than a sheep?" What a long way we have to travel before it can be said: "Jesus of Nazareth is superseded!"



3. A long way to thoroughly Christian civilization. Yes, but the goal will be reached. Evolution points that way. Evolution does not foster a pessimistic spirit. It encourages hope for the distant future. It does so by the view it gives of the general trend of the universe upwards. It does so still more by placing man at the summit. If man himself was the *terminus ad quem*, then man must become all that it is in him to be. It was not man the savage, *Homo alalus*, for whom all creation in its earlier stages was in travail, but man the civilized, man the completely Christianized. And therefore we may confidently hope that he will make his appearance in due season, possibly not till the lapse of millenniums in this world. In this world, but what of the next? Does the view of man, as the crown of evolutionary process, throw any light on his eternal destiny? Does it contain any promise of immortality? Here one feels inclined to speak with bated breath. A hope so august, so inconceivably great, makes the grasping hand of faith tremble. We are tempted to exclaim, "Behold, we know not anything." Yet it is worthy of note that leading advocates of evolutionism are among the most pronounced upholders of immortality. Mr. Fiske says: "For my own part I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work." He cannot believe that God made the world, and especially its highest creature, simply to destroy it, like a child who builds houses out of blocks, just for the pleasure of knocking them down. Not less strongly Le Conte writes: "Without spirit-immortality this beautiful cosmos, which has been developing into increasing beauty for so many millions of years, when its evolution has run its course and all is over, would be precisely as if it had never been—an idle dream, an idiot tale signifying nothing." These utterances of course do not settle the question. But considering whence they emanate, they may be taken at least as an authoritative indication that the tenet of human immortality is congruous with, if it be not a necessary deduction from, the demonstrable truth that man is the consummation of the great world-process by which the universe has been brought into being.

THE RELIGION OF SCIENCE.

BY SIR WILLIAM DAWSON, LL.D., F.R.S.

Natural religion, if thereby we understand the beliefs fairly deducible from the facts of nature, is in truth closely allied to natural science, and, if reduced to a system, may even be considered as a part of it. Our principal inquiry, therefore, should be not so much, "How do scientific results agree with religious beliefs, or any special form of them?" but rather, "How much and what particular portion of that which is held as religious belief is inseparable from or fairly deducible from the results of natural science?"

All scientific men are probably prepared to admit that there must be a first cause for the phenomena of the universe.

We cannot, without violating all scientific probability, suppose these to be causeless, self-caused, or eternal. Some may, however, hold that the first cause, being an ultimate fact, must on that account be unknowable. Though this may be true of the first cause as to origin and essence, it cannot be true altogether as to qualities. The first cause must be antecedent to all phenomena. The first cause must be potent to produce all resulting effects, and must include potentially the whole fabric of the universe. The first cause must be immaterial, independent, and in some sense self-contained or individual. These properties, which reason requires us to assign to the first cause, are not very remote from the theological idea of a self-existent, all-powerful, and personal Creator.

Even if we fail to apprehend these properties of the first cause, we are not necessarily shut up to absolute agnosticism, for science is familiar with the idea that causes may be entirely unknown to us in themselves, yet well-known to us in their laws and their effects. Since then, the whole universe must in some sense be an illustration and development of its first cause, it must all reflect light on this primitive power, which must thus be known to us at least in the same manner in which such agencies as gravitation and the ethereal medium occupying space are known.

Nor can we interpret these analogies in a pantheistic sense. The all is itself a product of the First Cause, which must have existed previously, and of which we cannot affirm any extension in a material sense. The extension is rather like that of the human will, which, though individual and personal, may control and animate a vast number of persons and agencies—may, for example, pervade and regulate every portion of a great army or of a great empire. Here again we are brought near to the theological doctrine, and perceive that the First Cause may be the will of an Almighty Being, or at least

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something which, relatively to an eternal and infinite existence, may be compared with what will is in the lesser sphere of human consciousness. In this way we can at least form a conception of a power all-pervading, yet personal; free, yet determined by its own innate constitution.

Thus science seems to have no place for agnosticism, except in that sense in which the essence of all energies and even of matter is unknown; and it has no place for pantheism, except in that sense in which energies, like gravitation, apparently localized in a central body, are extended in their effects throughout the universe. In this way science merges into rational theism and its First Cause becomes the will of a divine Being inscrutable in essence, yet universal in influence, and manifested in his works. In this way science tends to be not only theistic, but monotheistic, and connects those ideas of unity which it derives from the uniformity and universality of natural laws with the will of one law-maker. Nor does law exclude volition. It becomes the expression of the unchanging will of infinite wisdom and foresight. Otherwise we should have to believe that the laws of nature are either necessary or fortuitous, and we know that neither of these alternatives is possible.

All animals are actuated by instincts adapted to their needs and place in nature, and we have a right to consider such instincts as in accordance with the will of their Creator. Should we not regard the intuitions of man in the same light, and also what may be called his religious and moral instincts? Of these, perhaps one of the most universal next to the belief in a god or gods, is that in a future life. It seems to have been implanted in those antediluvian men whose remains are found in caverns and alluvial deposits, and it has continued to actuate their descendants ever since. This instinct of immortality should surely be recognized by science as constituting one of the inherent and essential characters of humanity.

So far in the direction of religion the science of nature may logically carry us without revelation, and we may agree with the Apostle Paul, that even the heathen may learn God's power and divinity prove the things that he has made. In point of fact, without the aid of either formal science or theology, and in so far as is known without any direct revelation, the belief in God and immortality has actually been the common property of all men, in some form more or less crude and imperfect. But there are special points in revealed religion respecting which the study of nature may give some testimony.

When natural science leaves merely material things and animal instincts, and acquaints itself with the rational and ethical nature of man, it raises new questions with reference to the First Cause. This must include potentially all that is developed from it. Hence the rational and moral powers of man must be emanations from those inherent in the First Cause, which thus becomes a divinity, having a rational and moral nature comparable with that of man, but infinitely higher.

On this point a strange confusion, produced apparently by the philosophy of evolution, seems to have affected some scientific thinkers, who seek to read back moral ideas into the history of the world at a time when no mundane moral agent is known to have been in existence. They represent man as engaged in an almost hopeless and endless struggle against an inherited "cosmic nature," evil and immoral. This absurd and atheistic exaggeration of the theological idea of original sin, and the pessimism which springs from it, have absolutely no foundation in natural science.

Natural science does, however, perceive a discord between man, and especially his artificial contrivances, and nature; and a cruel tyranny of man over lower beings and interference with natural harmony and symmetry. In other words, the independent will, free agency, and inventive powers of man have set themselves to subvert the nice and delicate adjustments of natural things in a way to cause much evil and suffering to lower creatures, and ultimately to man himself. Science sees, moreover, a great moral need which it cannot supply, and for which it can appeal only to the religious idea of a divine redemption.

On this account, if no other, science should welcome the belief in a divine revelation to humanity. On other grounds also it can see no objection to the idea of divine inspiration. The First Cause manifests himself hourly before our eyes in the instincts of the lower animals, which are regulated by his laws. It is the inspiration of the Almighty which gives man his rational nature. Is it probable then that the mind of man is the only part of nature shut out from the agency and communication of the all-pervading mind? This is evidently altogether improbable. If so have we not the right to believe that divine inspiration is present in genius and inventive power, and that in a higher degree it may animate the prophet and the seer, or that God himself may have been directly manifested as a divine teacher? Science cannot assure us of this, but it makes no objection to it.

This, however, raises the question of miracle and the supernatural; but in opposition to these science cannot consistently place itself. It has by its own discoveries made us familiar with the fact that every new acquisition of knowledge of nature confers powers which, if exercised previously, would have been miraculous; that is, would have been evidence of, for the time, superhuman powers. We know no limit to this as to the agency of intelligences higher than man, or as to God himself. Nor does miracle in this aspect counteract natural law. The scope for the miraculous within the limits of natural law, and the properties of natural objects, is thus practically infinite. All the metaphysical arguments of the last generation against the possibility of miracles have in fact been destroyed by the progress of science, and no limit can be set to divine agency in this respect, provided the end is worthy of the means. On the other hand, science has rendered human imitations of divine miracles impostures, too transparent to be credited by intelligent persons.



SIR WILLIAM DAWSON, LL.D., F.R.S., Etc.

"ALL THE METAPHYSICAL ARGUMENTS OF THE LAST GENERATION AGAINST THE POSSIBILITY OF MIRACLES HAVE IN FACT BEEN DESTROYED BY THE PROGRESS OF SCIENCE, AND NO LIMIT CAN BE SET TO DIVINE AGENCY IN THIS RESPECT, PROVIDED THE END IS WORTHY OF THE MEANS. I STATE MY CONVICTIONS THAT THE OLD AND NEW TESTAMENTS OF THE CHRISTIAN FAITH, WHILE TRUE TO NATURE IN THEIR REFERENCE TO IT, INFINITELY TRANSCEND ITS TEACHING IN THEIR SUBLIME REVELATIONS RESPECTING GOD AND HIS PURPOSES TOWARDS MEN."

For these reasons the attitude of science to divine revelation is not one of antagonism, except in so far as any professed revelation is contrary to natural facts and laws. This is a question on which I do not propose to enter, but may state my conviction, which I have elsewhere endeavored to vindicate, that the Old and New Testaments of the Christian faith, while true to nature in their reference to it, infinitely transcend its teaching in their sublime revelations respecting God and his purposes toward man.

Finally, we have thus seen that natural science is hostile to the old materialistic worship of natural objects, as well as to the worship of ancestors and heroes, of humanity generally, and of the state, or indeed of anything short of the great First Cause of all. It is also hostile to that agnosticism which professes to be unable to recognize a First Cause, and to pantheism, which confounds the primary cause with the cosmos resulting from his action. On the contrary, it has nothing to say against the belief in a divine First Cause, against divine miracle or inspiration, against the idea of a future life, or against any moral or spiritual means for restoring man to harmony with God and nature. As a consequence it will be found that a large proportion of the more distinguished scientific men have been good and pious in their lives, and friends of religion.

MUSIC, EMOTION AND MORALS.

BY THE REV. DR. H. R. HAWEIS, OF LONDON.

My topic is "Music, Emotion and Morals." I find that the connection between music and morals has been very much left out in the cold here, and yet music is the golden art. You have heard many grave things debated in this room during the last three or four days. Let me remind you that the connection between the arts and morals is also a very grave subject. Yet, here we are, ladies and gentlemen, living in the middle of the golden age of music, perhaps without knowing it. What would you have given to have seen a day of Raphael or to have seen a day of Pericles, you who have been living in this great Christian age? And yet the age of Augustus was the golden age of Roman literature. The age of Pericles was that of sculpture, the Medicean age of painting; so the golden age of music is the Victorian or the Star-Spangled Banner age.

Music is the only living, growing art. All other arts have been discovered. An art is not a growing art when all its elements have been discovered. You paint now, and you combine the discoveries of the past; you discover nothing; you build now, and you combine the researches and the experiences of the past; but you cannot paint better than Raphael; you cannot build more beautiful cathedrals than the cathedrals of the middle ages; but music is still a growing art. Up to yesterday everything in music had not been explored. I say we are in the golden age of music, because we can almost within the memory of a man reach hands with Mozart, Beethoven and Wagner. We place their heads upon pedestals side by side with Raphael and with Michel Angelo, yet we have no clear idea of the connection between the art of music and morals, although we acknowledge that great men like Beethoven are worthy of a place along with the great sculptors, poets and painters. Now let me tell you that you have no business to spend much time or money or interest upon any subject unless you can make out a connection between the subject and morals and conduct and life; unless you can give an art or occupation a particular ethical and moral basis.

If anyone asks you what is the connection between music and morals, I will give it to you in a nutshell. This is the connection. Music is the language of emotion. Emotion is connected with thought. Therefore music is connected with thought. Thought is connected with action, action deals with conduct, and the sphere of conduct is connected with morals. Therefore, ladies and gentlemen, if music is connected with emotion, and emotion is connected with thought, and thought is connected with action, and action

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is connected with the sphere of conduct, or with morals, things which are connected by the same must be connected with one another, and therefore music must be connected with morals.

Now, the reason why we have coupled all these three worlds—music, emotion, morals—together, is because emotion is coupled with morals. The great disorders of our age come not from the possession of emotional feeling, but from its abuse, its misdirection and the bad use of it. Once discipline your emotions, and life becomes noble, fertile and harmonious.

Well, then, if there is this close connection between emotion or feeling, and the life, conduct, or morals, what the connection between emotion and morals is, that also must be the character of the connection between music, which is the art medium of emotion, and morals.

Nothing good and true was ever carried out in this world without emotion.

There has never been a great crisis in a nation's history without some appropriate air, some appropriate march, which has been the voiceless emotion of the people. I remember Garibaldi's hymn. It expresses the essence of the Italian movement. Look at all your patriotic songs. Look at

"John Brown's body is a-mouldering in the ground,
But his soul is marching on."

The feeling and action of a country passes into music. It is the power of emotion through music upon politics and patriotism. I remember when Wagner, as a very young man, came over to England and studied our national anthems. He said that the whole of the British character lay in the first two bars of "Rule Britannia."

And so your "Star-Spangled Banner" has kindled much unity and patriotism. The profoundly religious nature of the Germans comes forth in their patriotic hymn, "God Save the Emperor." Our "God Save the Queen" strikes the same note, in a different way, as "Rule Britannia." This shows the connection between emotion and music in politics and patriotism. It throws a great light upon the wisdom of that statesman who said: "Let who will make the laws of a people; let me make their national songs."

I see another gentleman is in charge of the topic "Religion and Music," but it is quite impossible for me to entirely exclude religion from my lecture to-day, or the power of emotion through music upon religion and through religion upon morals, for religion is that thing which kindles and makes operative and irresistible the sway of the moral nature. I read that our Lord and his disciples, at a time when all words failed them and when their hearts were heavy, when all had been said and all had been done at that last supper, after they had sung a hymn, went out into the Mount of Olives. After Paul and Silas had been beaten and thrust into a noisome dungeon, they forgot their pain and humiliation and sang songs, spiritual psalms, in the night, and the prisoners heard them. I read, in the history of the Christian Church, when the great creative and adaptive genius of Rome took

possession of that mighty spiritual movement and proceeded to evangelize the Roman Empire, that St. Ambrose, Bishop of Milan in the third century, collected the Greek modes and adapted certain of them for the Christian Church, and that these scales were afterward revived by the great Pope Gregory, who gave the Christian Church the Gregorian chants, the first elements of emotion interpreted by music which appeared in the Christian Church. It is difficult for us to overestimate the power of those crude scales, although they seem harsh to our ears. It is difficult to realize the effect produced by Augustine and his monks when they landed in Great Britain, chanting the ancient Gregorian chants. When the king gave his partial adherence to the mission of Augustine, the saint turned from the king and directed his course toward Canterbury, where he was to be the first Christian archbishop.

Still, as he went along with his monks, they chanted one of the Gregorian chants. That was his war cry.

"Turn away, O Lord, thy wrath from this city, and thine anger from its sin."

That is a true Gregorian ; those are the very words of Augustine. And later on I shall remind you of both the passive and active functions of the Christian Church—passive when the people sat still and heard sweet anthems ; active when they broke out into hymns of praise. Shall I tell you of the great comfort which the church owes to Luther who stood up in his carriage as he approached the City of Worms and sang his hymn, "Ein feste Burg ist unser Gott"? Shall I tell you of others who have solaced their hours of solitude by singing hymns and spiritual psalms, and how at times hymn singing in the church was almost all the religion that the people had? The poor Lollards, when afraid of preaching their doctrine, still sang, and throughout the country the poor and uneducated people, if they could not understand the subtleties of theological doctrine, still could sing praise and make melody in their hearts. I remember how much I was affected in passing through a little Welsh village some time ago at night, in the solitude of the Welsh hills, as I saw a little light in a cottage, and as I came near I heard the voices of the children singing :

"Jesus, lover of my soul,
Let me to thy bosom fly."

And I thought how those little ones had gone to school and had learned this hymn and had come home to evangelize their little remote cottage and lift up the hearts of their parents with the love of Jesus.

I now approach the last clause of my discourse. We have discovered the elements of music. Modern music has been three or four hundred years in existence, and that is about the time that every art has taken to be thoroughly explored. After that, all its elements have been discovered ; there is no more to be discovered, properly speaking, and all that remains is to apply it to the use, consolation and elevation of mankind.

Music is the most spiritual and latest born of the arts in this most material and skeptical age ; it is not only a consolation, but a kind of ministering angel in the heart ; it lifts us up and reminds us and restores in us the sublime consciousness of our own immortality. For it is in listening to sweet and noble strains of music that we feel lifted and raised above ourselves. We move about in worlds not realized ; it is as the footfalls on the threshold of another world. We breathe a higher air. We stretch forth the spiritual antennæ of our being and touch the invisible, and in still moments we have heard the songs of the angels, and at chosen seasons there comes a kind of open vision. We have "seen white presences among the hills."

"Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither."

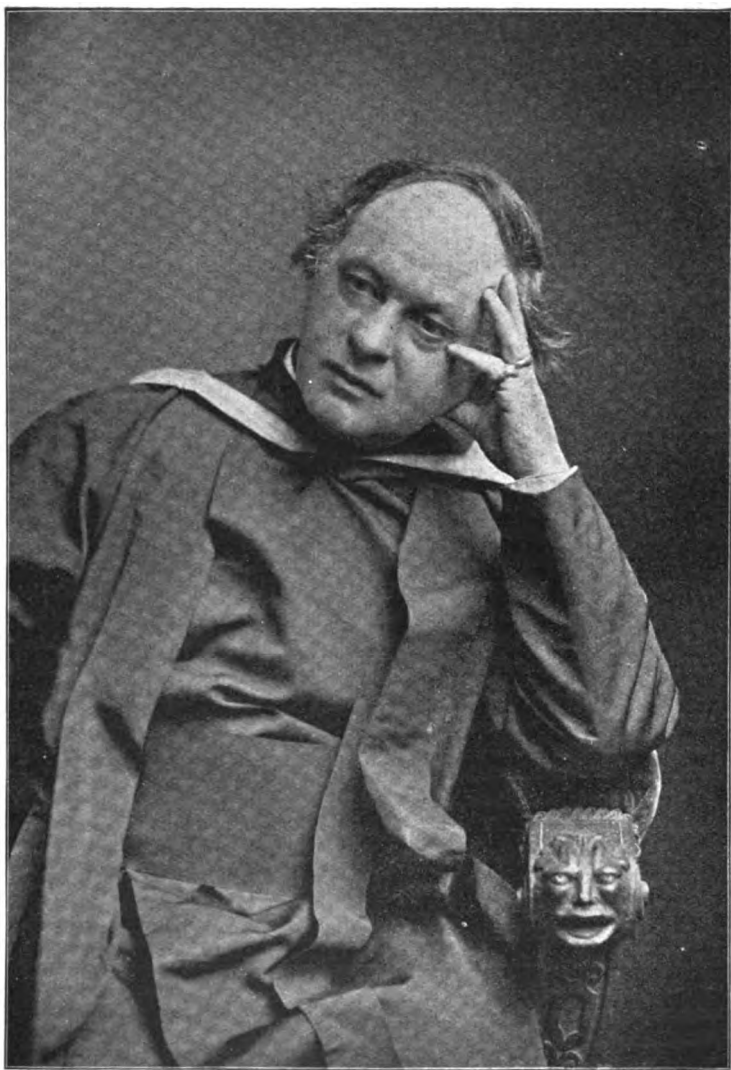
MAN IN THE LIGHT OF REVELATION AND SCIENCE.

BY THOMAS DWIGHT, M.D., LL.D., OF HARVARD UNIVERSITY.

Man, in the light of revelation, as made known through the Scriptures and by the definitions and traditions of the Catholic Church, is a compound of soul and body. He is the product of God's last creative act. His body is of the earth, but his immortal spiritual soul is the image of God. His end is God. But to reach that end he must pass through a period of probation on this earth. Everything in creation is subordinate to the issue of that great struggle. The first man, Adam, fell. Through his sin human nature, while remaining unchanged in essence, lost something of its super-added gifts. At first man's reason was supreme. Now it is obscured by passions and a tendency to evil.

It concerns us to know whether the accepted truths of biological science, more particularly those of anatomy, anthropology, and physiology, harmonize with those of revelation. Turning, then, from revelation to science, we have to examine man and to classify him—to determine, in short, according to Huxley's happy phrase, his place in nature. If we subject the tissues of his body to chemical analysis ; if, with the highest powers of the microscope, we examine the minutest elements of structure of bone, muscle, blood, brain, and all the rest, there is nothing implying essential difference between man and animals. We next dissect man's body and examine the various so-called systems, the bones, muscles, vessels, the brain and nerves, and the internal organs. Comparing system by system, we find differences in degree, and in degree only, between the bodies of man and ape. The difference is vast, but it is a difference only in degree after all.

The intimate relationship in bodily structure between man and ani-



REV. H. R. HAWEIS.

"IT IS IMPOSSIBLE, WITH THIS MOTTO, 'MUSIC, EMOTION AND RELIGION' FOR MY TEXT, TO EXCLUDE THE CONSIDERATION OF THE EFFECT OF MUSIC UPON RELIGION. I READ THAT OUR LORD AND HIS DISCIPLES, AT A TIME WHEN ALL WORDS FAILED THEM AND WHEN THEIR HEARTS WERE HEAVY, WHEN ALL HAD BEEN SAID AND ALL HAD BEEN DONE AT THAT LAST SUPPER — I READ THAT, AFTER THEY HAD SUNG A HYMN, OUR LORD AND THE DISCIPLES WENT OUT INTO THE MOUNT OF OLIVES."

mals is further shown by the science of embryology. While we are not called upon to accept very literally the claim that the development of the embryo presents an epitome of the history of the rise of the human race from the lowest forms, none the less its transitory structures and arrangements offer overwhelming evidence of the animal nature and affinities of the human body.

But, as we have undertaken a scientific study of man, we must not stop with his lifeless body. All must be seen and studied living to be properly placed. Studying man in this way, we find that he is a living organism. From this we infer that he has a vital principle. In common with plants, his vital principle presides over nutrition, reproduction, and growth. In common with other animals, he has in addition the power of motion and sensation of various kinds. He has instincts also. But beyond and above all these, he has understanding and a free will. He is a rational animal, and as such, as Mivart has said, more above the highest animal than the latter is above a stone. It follows directly that man has been the result of an act of creation. An immortal spiritual soul can by no possibility have been gradually evolved from the vital principle of a lower being, nor suddenly formed by any action of physical forces.

But the question must be studied from the physical side also. What do anatomy and anthropology say to the claims of revelation? Surely since it is the soul that makes the human composite what it is, the material side is of secondary consequence; but even on this lower plane any true conflict between revelation on one side and anatomy on the other, must be fatal to one or both. Should science ever show by analogy so strong as to compel conviction, that man's body has risen from lower animals till God made it human by informing it with a spiritual soul, revelation would have nothing to take back, nothing to fear.

But there is, undoubtedly, a system of evolution, which is in absolute opposition to religion. The scheme may be briefly stated as follows: In the beginning was matter and force. By some law of unknown origin, the nebulous matter formed worlds. On this one, somehow, organic life appeared. Cells developed into plants of successively greater complexity, plants into animals. Animals rose from the simple to the complex and finally to man, by gradual changes. Instinct is the result of the inheritance of accumulated ancestral experience. There is no essential difference between it and reason. Ethical and moral ideas are simply developments. Plan does not exist. Free will and accountability are, therefore, impossible. The original atoms can have had no choice but to obey the original forces. How or when can so essentially foreign a power as that of freedom to choose, have first appeared? It cannot have been in germ in the primeval atoms, neither can it of itself have come out of nothing. It therefore cannot exist. If there be no free will, there is no accountability, no right, no wrong, conscience is a delusion, law a tyranny. Any system of religion,

any probation, any future reward or punishment on these premises is self-evidently absurd.

Between any such system and revelation there can be no agreement. If one is right, the other is wrong. We deny these doctrines because they are false. Philosophy, indeed, shows their falsehood most clearly. Mine is the more humble task of showing how unsupported they are by evidence in the physical domain.

To return to the study of the body of man. As has been shown, man as a whole so far transcends all animals that the shape of his body is of little more importance than the cut of his coat, as the criterion of his position in the universe. None the less his body must be classified on precisely the same principles that guide us in the case of non-rational animals. Zoologically he is evidently a mammal, constituting the family of the Hominidæ of the sub-order Anthropoidæ of the order of Primates. The other families of that sub-order are various kinds of apes and monkeys, the one nearest to man being that of the simiidæ, which comprises the larger apes of Asia and Africa—the long-armed apes, the orang, gorilla and chimpanzee. All of these are tailless, and to the superficial observer evidently nearest to man. The scientific student reaches the same conclusion, but none the less he recognizes points of similarity with species of the families of smaller monkeys which the larger apes do not show. Further, and this point is of vital importance, the series of the great apes does not lead up to man by regular gradations. In some respects the chimpanzee most nearly resembles man, in others, the gorilla, and, although we may admit that on the whole these two approach the nearest to man's body, yet in other respects the orang and the long-armed apes surpass them. The skull and teeth of the chimpanzee approach nearest to those of man, but the siamang is the only ape with a forward projection of the lower jaw like the human chin. The orang has twelve ribs like a man, while the chimpanzee and gorilla have thirteen.

A very important and curious chapter in this connection is that of anomalies of structure. There are occasionally structures, or arrangements of structures, which are not normal in the species in which they occur, but in others. They are seen frequently in man. They have been made to bear evidence for his descent from lower animals, and have been called "reversions." There are reasons for debating these claims very seriously. To hold that a certain anomaly of, say a bone, in man is a reversion to the condition of a primitive type, is not to say that every other animal possessing it is an ancestor of man, for they may be side branches of the genealogical tree; but it is necessary that a common origin should be shown for both. When we come to put this into practice very great difficulties arise. Let us take some common instances in illustration. First, the supra-condyloid process of the humerus. This is a little spur of bone found in some three per cent. of our dissecting-room subjects. A band of fibrous tissue running to it makes a bridge over a hole called a supra-condyloid foramen. It is not found in any of the higher



apes, but in many American monkeys and in most of the lemurs. It is found in certain carnivora, notably those of the cat tribe, in most of the insectivora, but never in the ungulata, or hoofed animals; it is generally found in the edentata and marsupials. This, therefore, is so widely distributed a structure that it is a more plausible instance than most, and if it stood alone would be hard to refute. But it is the very diversity of these anomalies that is fatal to the theory that they are reversions. Another, probably more common one in man, though less widespread among mammals, is a projection known as the third trochanter of the thigh bone, which is normal in the odd-toed ungulates and in some rodents and edentates. A very uncommon one is the union of the pieces of the breast-bone after the fashion of the long-armed apes. Still another very rare peculiarity is the fossa prænasalis, a little hollow in the skull just below the opening of the nose. It is met with only in low class skulls. Among animals it has been seen poorly marked at times (not as a rule) in the gorilla; but its best representation is seen in the seal tribe.

Now, no one claims that man came from either the carnivora or the ungulata, certainly not from both. If then we see a feature in man appearing occasionally which is normal in hoofed animals, from which he did not descend, according to the theory of heredity, it must have existed in a common ancestor. As we go on from one feature of this kind to many the difficulty is increased, for we have to include the carnivora and, worse still, a higher specialized group, the seal tribe. This being obviously impossible, we have to go further back still and seek a still earlier common ancestor from whom we are to inherit the characteristics of both. This very soon reaches a *reductio ad absurdum*, for the primitive parent must have been an anatomical curiosity of the greatest complication. What are we then to do with such facts? It will not do to ignore them. They undoubtedly have a cause, seeming to point to a similarity of plan and tendencies. It allows us to formulate the proposition, that points of resemblance between two families of animals are no evidence of the descent of one from the other or of both from a common ancestor. It brings law and plan into the foreground. From being first used as an argument for chance, it on the contrary, is found to point to law, though to which one which we do not yet grasp.

Let us now study living man, considered merely as an animal. For roaming through forests, how inferior to the long-armed ape who swings in flying leaps from tree to tree with a grace and certainty which no trained acrobat can approach. For defence or attack how much below the gorilla. As a mere animal, how unfitted for anything. Not very swift of foot, far from strong of arm, with neither claw nor tusk, without great sharpness of sight or of hearing, with very limited powers of scent, without protective panoply or weapon of defense, man, as an animal and as nothing more, can be ranked only as a failure. But, if grown man be such, how much more is he trammelled by the necessary care of infant and child through the long

period of helplessness. Yet do not his powers of instinct place him far above other animals? Undoubtedly it might have been so, equally undoubtedly it is not. His instinct is far inferior to that of many lower animals. As well as we can decide by our own mental processes we know that it is by reason that man is guided. The body is inadequate and strong instinct is wanting. How then account for the existence and perpetuation of so badly dowered a race? It is clear that it is only because man has reason that he is what he is.

We pass to anthropology. We see many races of men; but with advancing knowledge old plans of classification have lost their value. We find again curious cross-relationships in different races. This much is certain, namely, that they are all men. The differences between them, indeed, are great, in capacity of skull, in stature, in proportion, but the very lowest are unmistakably men, considered merely from the anatomical standpoint. The missing link fails to appear. Low forms of structure are, indeed, presented by some very ancient skeletons, but it were idle to claim that they bear evidence of even a distinct species of man.

The gap between even the body of man and that of the ape is a great one, though the difference is in degree, not in kind. From the physical side there are insurmountable difficulties in the ordinary theory that man as a whole, body and soul, was evolved gradually from a monkey or an ape. It is beyond question that such a process must have taken a very long time. Scores, perhaps hundreds, of thousands of years must have witnessed its progress. It is well-nigh incredible that no race of the man-like beast and his follower the beast-like man should have come to light. The race cannot have been a small one, nor have done its work in a corner. To have survived during the long period necessary for its success it must have spread vastly. Yet of this great series of multitudes between man and apes we do not find a trace. More than this, if some of the lowest savage races which we now know are such pitiable objects, how much more so must have been this being who was gradually losing the physical advantages of apes, and had not as yet acquired reason, without which man as an animal is so worthless. It is in direct defiance of the laws of evolution, for every step is marked by the survival of the unfittest.

It is said that low races of men have been arrested in their upward course. That there is no shadow of proof that they have not fallen from a higher estate. On the contrary, there is very much in favor of the theory that they have done so. How many instances have we seen in history of the wiping out of great civilizations! What a contrast is the Egypt of to-day with that of the Pharaohs! The language of some very low tribes show a richness which is conclusive of passed prosperity. Herbert Spencer admits in his *Sociology* the probability of the degradation from something higher of most, if not all, the savage tribes of to-day.

Revelation teaches that man has fallen; that there is in him a tendency

to evil. What is the cause? It is foolish to pretend that it is in the persistence of animal passions. Let the student of Sociology consider the refinement of vice in the luxury, lust and cruelty of the decadence of the Roman Empire, or of Oriental despotisms; to look no nearer home, to see that there is a malice in it very different from mere savageness. There is in it a perverseness in evil that suggests a closer resemblance to devils than to beasts. It is not a return to a lower estate, but the corruption of a higher.

Thus revelation and science are in accord concerning man. Philosophy shows that as a living organism he must have a vital principle or soul, and that inasmuch as it is spiritual it differs radically from that of brutes. Anatomy and anthropology proclaim that there is no evidence in favor of the gradual evolution of man both soul and body, which philosophy pronounces impossible, and which cannot be reconciled with revelation. Variations themselves point to law in contradistinction to chance. Observation and common sense show but too clearly the evidence of corruption in human nature, which is neither an inheritance from lower animals, nor the natural endowment of man created in the image and likeness of God.

WHAT CONSTITUTES A RELIGIOUS AS DISTINGUISHED FROM A MORAL LIFE.

BY REV. SYLVESTER F. SCOVEL, D.D., PRESIDENT OF WOOSTER COLLEGE.

What we happily emphasize in this Congress of Religions is simply Religion. That we write out in large letters and trumpet the great fact of it in all the tongues of men. We believe there must be more of it in the world when men come to understand how much there is of it already. What the world wants is the best religion. It wants it with a deeper thirst than it wants silver or gold, or knowledge or science. And I believe this Congress will help the world to get just what it wants and needs more and more genuine religious life. From this point, then, is the place to go forward in the recital of the infinite positive blessings the religious life brings as distinguished from the moral life.

The religious life alone has creative power. The moral can never create the religious, while the religious will always create the moral life. The moral life is (roughly) as the mineral kingdom to the vegetable. The first can feed the life of the second, but cannot kindle it. The religious life develops more continuity, more fibre and more propagative power than a moral life.

In it there is the glory of the unseen. There is the hush and awe

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of the Omnipotent and Eternal. There is the unseen holy, there is an extension of the being upward and forward immeasurable in the feeling of it.

But contrast the merely moral life. All that concerns the future, its opening and attractions, its glories and gleams, has no power for him who aims only to do his duty to his fellow-men. How much the man must miss; what a calamity if all men should thus deny the uppermost realm of being. The whole world is one thing, if men are immortal, and another if they are not.

Guizot shows, you remember, that society is the means and man is the end in civilization, because man is immortal. Laws and language and literature and government and economics, are the things they are, and which they are coming to be felt to be in the newer political economy and sociology because man is immortal. Education is coming to have its own true sacredness because it is immortal material with which we have to deal. And I dare say it now and here, that no man is fit to be an educator, in the just sense of the term, who so fearfully and fatally mistakes the nature with which he is to deal, as to deny its immortality. Without the religious life as allied to the supernatural, I do not believe any severe morality can be maintained among men.

Who doubts the flexibility of religious motives? They are as elastic as the atmosphere, as divisible and equally constant in their pressure. And what might not be said, what is not every pious heart saying, of the religious life as containing a communion with God, which the merely moral life — alas! — either ignores or denies.

What is prayer? The outbreathing of innermost life into the closest contacts. "Speak to him," for spirit with spirit may meet. "He is closer than breathing." Prayer! It is the eloquence of the need, perceived rather by the Infinite Listener than by the soul which so imperfectly at best understands its own need. Prayer! It is the sob of a broken heart (whether by sin or by sorrow) heard by God and hymned by angels.

What is praise? What are the sacraments? Public worship; church-fellowships? Nothing can properly express the importance to us, of the upward extension of our being by communion with God. It is of the same range with outward extension of the religious life into duty, or its forward extensions into immortality.

And when man's whole nature is considered it is found that the moral life is most distinctly related to the intellectual and volitional activities and is deficient on the emotional side. But just here the religious life is full and powerful. Not that we propose to accept the half-humorously proposed distribution of the soul territory which would give the intellect to science and the will to ethics and surrender the emotions to religion. No, sirs. Religion will not forget other things, but she does accept the dominion of the heart.

There is no such apostasy in religion as the apostasy from love. Now what would the heart-life of the race become without religion? Whither

should we go without the mercy of God, the Father's pity; without the boundless compassion of a dying Christ? To what utter hardness are we left by law and morals considered only in themselves? In the emotions and affections are the springs of action. How shall the world do its work without the religious life to cultivate and enlarge them? In this great tract of the soul lies far the largest part of the common life of all men. How shall it be made the source of happiness it ought to become? Here are the materials of character. How is Heaven to be peopled and days of Heaven to come upon the earth unless the strong forces of religion control here? Men are stirred to their best deeds and wrought to their best permanent shapes through the affections. And all men concede to the religious life special power in the emotional tract.

All that is in us, then, all the fundamental departments of the microcosm we call man demand the religious life. The intellect reaches its highest principles when it thinks God's thoughts after him, and finds mind everywhere in the universe. The affections and emotions find their true objects in divine things, and from these run out exuberantly and beneficently to all human needs. The will finds its freedom steadied and the man back of the will certified by the infinite personality of God. The conscience whispers approval of them and rebukes us. The spiritual aspirations find their true direction only in the religious life. How much of man is denied or docked by moralism?

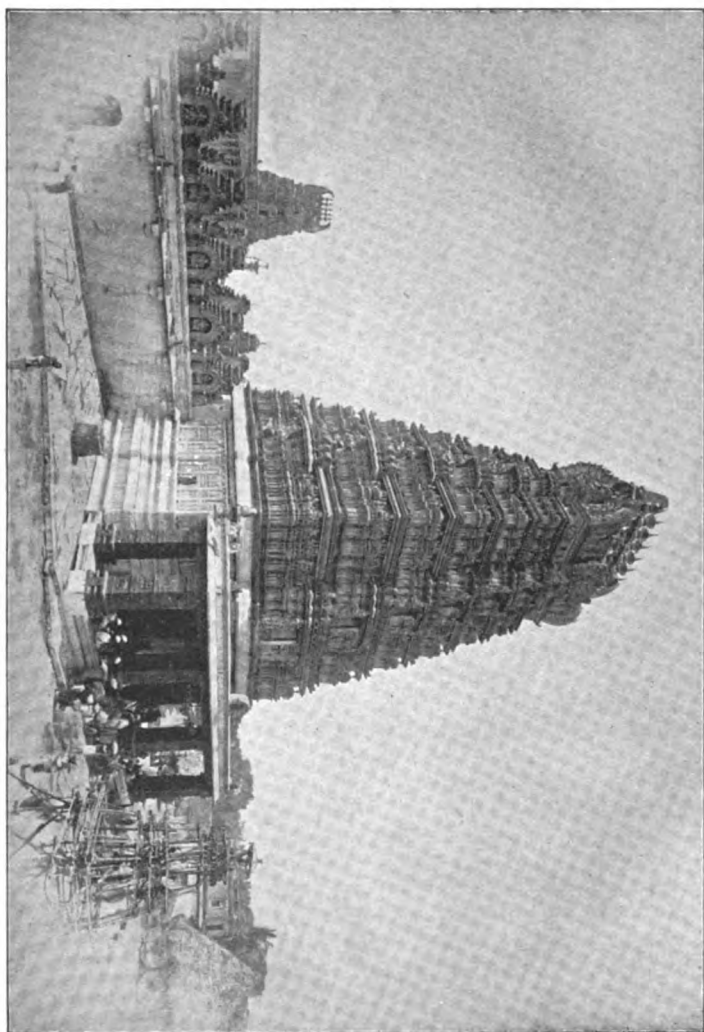
And now we come to the religious life as concerned with sin.

Here we find the distinguishing element of *Repentance*, which has no place whatever in the moral life. In the latter there may be regret or remorse (if the evil consequences of sin have become evident or have gone beyond our power to arrest). But the religious life can know repentance. It is made up of elements which do not appear in the moral life.

Can I be wrong in saying that the moral life misses the greatest possible joy of man when it fails of repentance? Did not all divine interpositions in the world, from the first voice to Cain, to the last pleading of the risen Christ seek to awaken it? Does not the tear of repentance (as in Tom Moore's exquisite fiction) move the crystal bars of Paradise? And does not every true act of repentance awaken the praises of intelligent spirits—sinless, themselves, in the presence of God?

This evangelical repentance refreshes the whole world of sin by its real sorrow. There is a "repentance unto life," and there are "fruits meet for repentance." In the nature and fruits of it is a greater thing than the merely moral man can ever know.

Hold it closely, then, this distinguished character of the religious life. The forgiven are forgiving; the elder son is implacable. For sinners the religious life can answer. Ethics, as a means to salvation, must be left to angels. Repentance is moral sanity. It is the truth of things. It sees God's frown and seeks his favor. It stops sinning. It puts the stoniest barriers in



VIEW OF THE LARGE GOPORAM AT THE ENTRANCE OF THE TEMPLE AT NUNJANGOD, INDIA.

the way of sinning again. It looks to what we must be as well as to what we have been. It bears the noblest fruitage in a hundred-fold of good deeds, and turns blasphemers into apostles. And the moralist cannot know it.

The religious life is sundered wholly from the moral life and elevated above it by the initial *fact of Regeneration*.

Here is a "new life" indeed. It is a "new man" with whom we have to deal. It is an implanted principle which goes on to consequences of greatest moment exactly in line with the initial impulse. At once it claims to be more than the moral life, introducing new reasons for obedience even to what was obeyed before from lower considerations. This is divine energy received into the almost passive soul of man, but lifting it into a permanent partaking of the divine life.

HOW CAN PHILOSOPHY AID THE SCIENCE OF RELIGION?

BY PROF. J. P. LANDIS, D.D., PH.D., OF DAYTON, O.

We shall have to begin by defining the terms "Science of Religion," and "Philosophy," and determining the scope of both. Schleiermacher defined religion as "a sense of absolute dependence." But it includes more than this feeling, namely, the apprehension of a supreme or at least superior being, *i. e.*, it includes knowledge,

Even in the feeling itself there is more than a mere sense of *dependence*, namely, reverence, fear, love. An eminent philosophical Christian writer says: "Religion is the union of man with God, of the finite with the Infinite, expressed in conscious love and reverence." James Freeman Clark, seeking for a simple and comprehensive expression, says: "Religion is the tendency in man to worship and serve invisible beings like himself, but above himself." This is purposely comprehensive, so that it may include "Animism," "Fetichism," and many forms of Pantheism, like that of Spinoza who declared that we must "love God as our supreme good." There have been and there are many religions, and however much they may differ in other respects in this they agree, "that man has a natural faith in supernatural powers with whom he can commune, to whom he is related, and that this life and this earth are not enough to satisfy his soul."

What is science? In its broadest definition, science is systematized knowledge. This, however, implies more than an orderly arrangement of facts. It includes the discovery of the principles and laws which underlie and pervade the facts. Science seeks to reach the highest principles, those which have given shape and character to the facts, and among these principles even aspires to grasp the central one, so as to give rational unity to the

subject. Now, is there, or may there be a Science of Religion? It is a gratuitous assumption to claim that there is no science but natural science. This assumption would exclude grammar, rhetoric, logic, political economy, ethics, psychology, and even mathematics. The truth is there are various kinds of science, according to the nature of the truth to be investigated. "Each science," says Aristotle, "takes cognizance of its peculiar truths." "Any facts," says John Stuart Mill, "are fitted, in themselves, to be the subject of a science, which follow one another according to constant laws; although those laws may not have been discovered, nor even be discoverable by our existing resources." The religious phenomena of the world and human experience are just as real as any with which physical science has to deal. In the sense in which he means it, James Freeman Clark is right when he says. "The facts of consciousness constitute the basis of religious science. These *facts* are as real and as constant as those which are perceived through the senses. Faith, Hope, and Love are as real as form, sound and color. The moral *laws* also, which may be deduced from such experience are real and permanent, and these laws can be verified in the daily course of human life. The whole realm of spiritual exercises may and *ought* to be carefully examined, analyzed and verified."

To construct a science of religion requires the collocation of vast historical data, an exhaustive and true analysis of the facts of consciousness; the discovery of the relations of these facts to one another, of the principles which underlie and pervade them, and the laws by which they are governed; and the logical arrangement or systemization of these elements or data.

The science of religion as above defined, is broader than systematic theology, in the sense in which it is used by Christians; but if the term theology be used in a somewhat Aristotelian sense, it may stand to designate our science of religion. Pherecydes and Plato, who wrote philosophically on the gods and their relations to the material universe and to man, were called theologians. Aristotle divided all speculative science into mathematical, physical, and theological. He says, "There is another science which treats of that which is immutable and transcendental, if indeed there exists such a substance, as we shall endeavor to show that there does. This transcendental and permanent substance, if it exist at all, must surely be the sphere of the Divine—it must be the first and highest principle." This he calls theology. But it is still better to take the phase in the broad sense as *ἁλόγος τῶν θεῶν καὶ περὶ τῶν θείων*.

What is the scope of this science? Whatever else theology or the science of religion must consider, the three most prominent subjects must be, first, God, his being and attributes, the sources of our idea of God, proofs of his existence, his rulership over the world, etc. Second. Nature, or the works of God. Third. Man in his relation to the Deity. The fact of sin, its nature, and consequences, the question as to the possibility of man's

recovery from sin, and man's destiny or the question of immortality are also prominent subjects for consideration.

Having taken a glance at the definition and scope of the science of religion, let us do the same for philosophy. Definitions have been very various from the days of Plato and Aristotle to the present time. With Aristotle philosophy is the systematic and critical knowledge of the first or ultimate principles of being, essentially what now is usually called metaphysics or ontology. Herbert Spencer calls it "knowledge of the highest degree of generality," and adds, "Science is partially unified knowledge; philosophy is completely unified knowledge."

Philosophy strives to comprehend in unity and to understand the ground and causes of all reality. This necessarily includes life in all its aspects and relations. I should give the scope of philosophical inquiry, or the Philosophical Encyclopedia, as follows: Metaphysics or ontology, psychology, logic, ethics, religion, aesthetics, politics. These divisions partly overlap one another. On comparing the scope of both the science of religion and philosophy, it is seen that in part they cover the same ground. The two disciplines may be represented by two intersecting circles, the space included within each of the circles being in part the same. The ultimate objects about which they both treat are God, nature, and man. The relations of philosophy therefore, to the science of religion are of necessity very intimate. We can not separate them entirely, try we never so hard. While the ultimate aim of religion is practical, and that of philosophy speculative, no serious or thoughtful mind can rest in the contemplation of the practical or utilitarian elements of religion. Moreover, when the speculative or rational elements in religion everywhere underlie the practical, religion must meet the demands of the intellect as well as of the heart, that is, religion must be rational. But the consideration of these rational elements brings her within the domain of philosophy. Rational theology is indeed a part of philosophy.

What is the material and formal aid of philosophy to the science of religion? Man finds himself to be a religious being. He has a sense of dependence on a superior being. There are, we may say, deposits in his feelings themselves which are peculiar and may turn out to be very significant and lead to the discovery of very important truths. There are in all men certain spontaneous religious beliefs. But as man advances in intellectual growth and in intelligence he begins to reflect on these phenomena. He will ask into the meaning and ground of these feelings, and the significance of his beliefs. He will necessarily inquire how far these feelings and beliefs are justifiable, whether they are mere fancies of the imagination, or grounded in realities and supported by reason, and how far they involve real knowledge. He believes in God. Have we any true or real knowledge of such a being, if he exists? What are the sources of this knowledge? How far may we know him, and of what character is our knowledge of him? These are all questions which must be answered, if there is to be any such thing as

scientific theology or a science of religion at all. But all these are also questions of philosophy. The attempt to answer these questions, if we are not willing to be content with a very partial and unscientific inquiry, will necessarily conduct to others which will land us in the very profoundest depths of human thought, in the very realm of inquiry in which philosophy as such lives and has its being.

As in the case of other subjects, religion must come to philosophy to settle for it all the problems which are purely rational. Many of the objects of religion, of all the great religions at least, are usually historical, given in sacred books or traditions, yet every religion which ignores philosophy is extremely liable to superstition and fanaticism. The sources of materials for the science of religion, as of the Christian religion, are partly historical and partly philosophical. Of the historical, the primary source is the sacred books; the materials yielded by philosophy may, on the other hand, be called fundamental.

Philosophy must furnish the ultimate data, the basal truths, though not the historical facts, upon which a great part of religious doctrine rests. Natural Theology is constantly assuming a more metaphysical or philosophical character.

1. The Existence of God. The sacred books, as the Bible of the Jews and Christians, proceed upon the assumption of the existence of a Divine Being. If there is no such being, there is no religion. The question, then, which at once confronts us in inquiring into the reality of religion itself relates to the existence of God. This is the fundamental question, but it is philosophical in its nature and its solution belongs to the realm of philosophy. Whence is our conviction of the existence of God? It is not my purpose to enter further into this question than to show its relation to philosophy, that the answer must come from philosophy. Some say the knowledge or the conviction of the existence of God is innate, and that it cannot be proved, as Dr. Calderwood; others as Prof. Flint in his *Theism*, and Dr. Caird in his *Philosophy of Religion*, and Dr. Knapp, hold that it is not at all innate, but is a matter of proof; others still hold that it is a matter of revelation; while still others maintain that it is both innate and the subject of proof. Kant held that metaphysics can neither prove nor disprove the existence of God. Dr. McCosh does not admit that we have an intuitive knowledge of God, but that "our intuitions, like the works of nature, carry us up to God, their author." Yet he says: "The idea of God, the belief in God, may be justly represented as native to man." Many writers go so far as to speak of a God-consciousness. Prof. Fisher says: "We are conscious of God in a more intimate sense than we are conscious of finite things." Prof. Luthardt of Leipzig says: "Consciousness of God is as essential an element of our mind as consciousness of the world or self-consciousness." The names of many other writers, philosophical and theological, who teach that the idea of God is innate, might be added, such as Descartes, Dr.

Julius Müller, Prof. Dr. Dörner, Prof. Bowen of Harvard University, Prof. Harris of Yale University. Dr. McCosh says: "Among metaphysicians of the present day it is a very common opinion that our belief in God is innate." Their doctrine may be expressed thus: We have an intuitive, necessary belief in the Divine existence. But belief implies knowledge more or less clear; "necessary belief involves necessary cognition." Hence, God as the object of our intuitive belief, becomes, in some sense, the object of intuitive knowledge. This knowledge may be exceedingly dim, requiring to be brought up into clearer consciousness and developed by observation and reflection, upon the psychological principle so well stated by Sir William Hamilton: "The notions or cognitions which are primitive facts are given us; they are not indeed obtrusive, they are not even cognizable of themselves. They lie hid in the profundities of the mind until drawn from their obscurity by the mental activity itself employed upon the materials of experience." They belong to the natural furniture of the mind, and when called into consciousness by the appropriate occasions, they have all the force and authority of self-evident truths. For instance: (a) If one ask for an explanation of finite existence, "the belief in the One Infinite Being" at once and intuitively presents itself. (b) Especially let the conscience be fully roused, and the idea of a Divine Being instantly appears, it may be with fearful force and authority. Says Luthardt: "There is nothing of which man has so intuitive a conception as he has of the existence of God." "We can by no means free ourselves from the notion of God." The eminent Max Müller puts the statement thus: "As soon as man becomes conscious of himself as distinct from all other things and persons, he at the same time becomes conscious of a higher self; a power without which he feels that neither he nor anything else would have any life or reality. This is the first sense of the godhead, *sensus numinis* as it has been called; for it is a *sensus*, an immediate perception, not the result of reasoning or of generalizing, but an intuition as irreversible as the impression of our senses. This *sensus numinis* is the source of all religion. It is that without which no religion, true or false, is possible."

When objections are raised to this doctrine the examination of its validity can be determined only within the field of philosophy. This is done by appealing to the criteria of intuition. (1) It is said to be necessary. It is necessary to our nature, so that, when the problem is put before the mind, the opposite can not be believed. Its denial does violence to our whole nature, and is forced. As soon as the laws of nature act unrestrained, the belief in Deity asserts itself. It is necessary somewhat in the same sense as our conviction of the moral law, or of right, is necessary,—we can not rid ourselves of it. This is not disproved by the fact that some men have doubted the existence of God. Men may do violence to their mental constitution, either by wrong metaphysics or by sin. A man may so cauterize his hand that he loses the sense of touch. Men may have been born blind



REV. JAMES BRAND.
MAHOMMED R. A. WEBB.
PROF. WALDO S. PRATT.

PROF. C. H. TOY.
REV. IDA C. HULTIN.
REV. B. FAY MILLS.

or deaf, but this does not prove that sight and hearing are not native to man. Some have doubted whether there is an external world at all, as Bishop Berkeley; others, whether there is any such a thing as spirit, as Auguste Comte. Some have denied the reality of the moral law, but all the world believes in the existence of spiritual natures and the reality of the material world, in spite of metaphysical subtleties and learned arguments. (2) This belief in a divine being is universal; *i. e.*, (a) It is held in some forms by all nations, tribes and tongues. The claim has in a few instances been set up that some small tribes have been discovered who had no idea whatever of God, but when the case was narrowly inquired into, the statement was found to be incorrect. Even Prof. De Quatrefages, professor of anthropology in unbelieving Paris, writes: "Obliged in the course of my investigation to review all races, I have sought atheism in the lowest as well as the highest. I have nowhere met it except in individuals, or in more or less limited schools, such as those which existed in Europe in the last century or which may still be seen at the present day."

The statement of the doctrine above, namely, that this is in the first instance an intuitive belief, which however involves knowledge, also leads to the question as to the relation of faith and knowledge, a question which has been much discussed ever since the days of Origen. He uttered the dictum, *fides præcepit intellectum*. This was also held by Augustine, Anselm Calvin, Pascal, Anselm's motto was, *Credo ut intelligam*. The doctrine thus expressed by these eminent thinkers has been much discussed by philosophers and theologians, but its solution belongs to the domain of philosophy. I need only mention Calderwood, Sir William Hamilton, Victor Cousin, Schleiermacher, Jacobi, Christlieb.

3. But, in the next place, can the existence of God be proved? Or do we rest solely on this innate conviction? This were really sufficient; but in addition there is a vast amount of cumulative proof which is as a large reserve to support the inner conviction. Some writers, as Jacobi, Kant, Hartmann, Dr. Calderwood, Lotze, disparage these so-called proofs; but the mass of theists, from Socrates to the present time, both philosophers and theologians, have acknowledged them to be valid and of great service.

The well-known classification of these proofs is into the ontological, the cosmological, teleological, and the anthropological. Without discussing these, the mere statement of them itself will determine their character as philosophical. The determination of their validity and force belongs to philosophy.

1. The ontological argument is purely metaphysical. Anselm was the first to put into form, Descartes constructed another, and after him Dr. Samuel Clarke, and still later, Victor Cousin. Anselm's argument is in substance this: That which exists in reality is greater than that which exists only in the mind. There exists in the human intellect the conception of an infinitely perfect being. In infinite perfection, necessary existence is

included; necessary existence implies actual existence, for if it must be it is. If the perfect Being of whom we have conception does not exist we can conceive of one still more perfect, *i. e.*, of one who does of necessity exist. Therefore, necessity of being belongs to perfection of being. Hence an absolutely perfect being exists, which is God. Gaunilo, a contemporary of Anselm, sought to show that there is a paralogism in this argument. We have, for instance, an idea of a centaur, but this does not prove that a centaur ever existed. Indeed this argument, it is sometimes said, is now not much in repute. On the other hand, we find the essence of it, in Plato; hints of it in Aristotle, Athanasius, Augustine, and Boethius. Anselm first developed it. Descartes adopted it with some changes. Leibnitz followed. The great theologians, Cudworth, Stillingfleet, Howe and Henry More adopted it in their debates with the infidelity of their time. Cousin developed still another form of it. Validity is allowed to it by Luthardt, Dr. Dörner, Henry B. Smith, Dr. Caird, Prof. Shedd, Ulrich, Thompson, Tulloch and others. John Stuart Mill advised theologians to adhere to it. Yet it has been vehemently attacked in our times. Kant, although he professed respect for it, regarded it as inadequate, and so does Herman Lotze, both in his *Microcosmus* and *Religions-Philosophie*. John Stuart Mill, on the other hand, says, "I think it must be allowed that in our present state of knowledge, the adaptations of nature afford a large balance of probability in favor of creation by intelligence." Janet's *Final Causes* is an admirable exposition of the subject. It is to be remembered that moral proof is not mathematical demonstration; that no one line of argument is to be taken by itself alone; that taken together, the ontological, the cosmological, the teleological and the anthropological arguments are like so many converging lines all pointing toward, even if they do not in strict demonstration reach, the common centre—God. Dr. Carpenter speaks of some departments of science "in which our conclusions rest, not on any one set of experiences, but upon our unconscious coördination of the whole aggregate of our experience; not on conclusions of any one train of reasoning, but on the convergence of all our lines of thought toward one center."

4. In connection with these arguments philosophy must explain the meaning and vindicate the reality of *Cause*.

5. Religion says God is infinite and absolute. But can the infinite and absolute be known by the finite? Can there be any relation between the absolute and the finite? This is an important question for religion, but philosophy must give us the solution, if a solution is possible. Says Herbert Spencer in his *First Principles*: "The axiomatic truths of physical science unavowedly postulate absolute being as their common basis. The persistence of the universe is the persistence of that unknown cause, power, or force which is manifested to us through all phenomena. Such is the foundation of any system of positive knowledge. Thus the belief which this datum constitutes has a higher warrant than any other whatever." He is here substantially on Aristotelian ground.

6. Again: Can personality be postulated of the infinite or absolute? Philosophy must both explain personality and how this can be consistent with the infinite and absolute.

The deepest revelation of consciousness, is the ego and the non-ego. In consciousness we become aware at once of self, a modification of self, which is a mental state or act, and the not-self. We find here sensations, perceptions, memories, imaginations, beliefs, volitions, etc., but in connection with each and all of these is also invariably given the self, and its antithesis, the not-self.

This conscious self thus experiencing or exercising sensations, judgments, volitions, is what we call a person. If we should here adopt the theory of James Mill and his son John Stuart, that self is only a "permanent possibility of feeling," all proper notion of self-hood or personality vanishes. The self, with these powers of thought, feeling and self-determination, we call a spirit. From consciousness then we have the idea of spirit, and are prepared to understand the doctrine, "God is Spirit;" and a knowledge of our own personality prepares us for the idea of the personality of God. As Dr. Fisher truly says: "Belief in the personality of man, and belief in the personality of God, stand or fall together."

HINDUISM.

BY SWAMI VIVEKANANDA.

Three religions stand now in the world which have come down to us from time pre-historic — Hinduism, Zoroastrianism, and Judaism.

They all have received tremendous shocks and all of them prove by their survival their internal strength; but while Judaism failed to absorb Christianity, and was driven out of its place of birth by its all-conquering daughter, and a handful of Parsees, are all that remains to tell the tale of his grand religion, sect after sect have arisen in India and seemed to shake the religion of the Vedas to its very foundation, but like the waters of the seashore in a tremendous earthquake, it receded only for a while, only to return in an all-absorbing flood, a thousand times more vigorous, and when the tumult of the rush was over, they have been all sucked in, absorbed and assimilated in the immense body of another faith.

From the high spiritual flights of Vedantic philosophy, of which the latest discoveries of science seem like the echoes, the agnosticism of the Buddhas, the atheism of the Jains, and the low ideas of idolatry with the multifarious mythology, each and all have a place in the Hindu's religion.

Where then, the question arises, where is the common center to which all these widely diverging radii converge; where is the common basis upon

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which all these seemingly hopeless contradictions rest? And this is the question I shall attempt to answer.

The Hindus have received their religion through their revelation, the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience, how a book can be without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual law discovered by different persons in different times. Just as the law of gravitation existed before its discovery, and would exist if all humanity forgot it, so with the laws that govern the spiritual world. The moral, ethical and spiritual relation between soul and souls and between individual spirits and the Father of all spirits were there before their discovery and would remain even if we forgot them.

The discoverers of these laws are called Rishis, and we honor them as perfected beings, and I am glad to tell this audience that some of the very best of them were women.

Here it may be said that the laws as laws may be without end, but they must have had a beginning. The Vedas teach us that creation is without beginning or end. Science has proved to us that the sum total of the cosmic energy is the same throughout all. Then if there was a time when nothing existed, where was all this manifested energy? Some say it was in a potential form in God. But then God is sometimes potential and sometimes kinetic, which would make him mutable, and everything mutable is a compound, and everything compound must undergo that change which is called destruction. Therefore God would die. Therefore there never was a time when there was no creation. If I may be allowed to apply a simile, creation and creator are two lives, without beginning and without end, running parallel to each other, and God is power, an ever-active providence, under whose power systems after systems are being evolved out of chaos, -- made to run for a time and again destroyed. This is what the Hindu boy repeats every day with his *guru*: "The sun and the moon, the Lord created after other suns and moons." And this agrees with science.

Here I stand, and if I shut my eyes and try to conceive my existence, I, I, I—what is the idea before me? The idea of a body. Am I, then, nothing but a combination of matter and material substances? The Vedas declare "No," I am a spirit living in a body. I am not the body. The body will die, but I will not die. Here am I in this body, and when it will fail, still I will go on living, and also I had a past. The soul was not created from nothing, for creation means a combination, and that means a certain future dissolution. If, then, the soul was created, it must die. Therefore it was not created. Some are born happy, enjoying perfect health, beautiful body, mental vigor, and with all wants supplied. Others are born miserable; some are without hands or feet, some idiots, and only drag on a miserable existence. Why, if they are all created, does a just and

merciful God create one happy and the other unhappy -- why is he so partial? Nor would it mend matters in the least by holding that those that are miserable in this life will be perfect in a future. Why should a man be miserable here in the reign of a just and merciful God? In the second place, it does not give us any cause, but simply a cruel act of an all-powerful being, and therefore unscientific. There must have been causes, then, to make a man miserable or happy before his birth, and those were his past actions. Are not all the tendencies of the mind and those of the body answered for by inherited aptitude from parents? Here are the two parallel lines of existence—one that of the mind, the other that of matter. (If matter and its transformation answer for all that we have, there is no necessity of supposing the existence of a soul.) But it cannot be proved that thought has been evolved out of matter, and if a philosophical monism is inevitable, a spiritual monism is certainly logical and no less desirable, but neither of these is necessary here.

We cannot deny that bodies inherit certain tendencies from heredity, but these tendencies only mean the secular configuration, through which a peculiar mind alone can act in a peculiar way. The cause of those peculiar tendencies in that soul have been caused by his past actions, and a soul with a certain tendency would go and take birth in a body which is the fittest instrument of the display of that tendency by the laws of affinity. And this is in perfect accord with science, for science wants to explain everything by habit, and habit is got through repetitions. So these repetitions are also necessary to explain the natural habits of a new-born soul—and they were not got in this present life; therefore they must have come down from past lives.

But there is another suggestion; taking all these for granted, how is it that I do not remember anything of my past life? This can be easily explained. I am now speaking English. It is not my mother tongue, in fact no words of my mother tongue are present in my consciousness, but let me try to bring them up, they rush into my consciousness. That shows that consciousness is the name only of the surface of the mental ocean, and within its depths is stored up all our experiences. Try and struggle and they will come up and you would be conscious.

This is the direct and demonstrative evidence. Verification is the perfect proof of a theory and here is the challenge, thrown to the world by the Rishis. We have discovered precepts by which the very depths of the ocean of memory can be stirred up—try it and you would get a complete reminiscence of your past life.

So then the Hindu believes that he is a spirit.

Him the sword cannot pierce—him the fire cannot burn—him the water cannot melt—him the air cannot dry. And that every soul is a circle whose circumference is nowhere, but whose center is located in a body, and death means the change of this center from body to body. Nor is the soul

bound by the conditions of matter. In its very essence, it is free, unbounded, holy and pure and perfect. But some how or other it has got itself bound down by matter, and thinks itself as matter? Why should the free, perfect and pure being be under the thralldom of matter, is the next question. How can the perfect be deluded into the belief that he is imperfect, is the question. We have been told that the Hindus shirk the question and say that no such question can be there, and some thinkers want to answer it by the posing of one or more quasi perfect beings, and big scientific names to fill up the gap. But naming is not explaining. The question remains the same. How the perfect becomes the quasi perfect; how can the pure, the absolute, change even a microscopic particle of its nature? But the Hindu is more sincere. He does not want to take shelter under sophistry. He is brave enough to face the question in a manly fashion. And his answer is, I do not know. I do not know how the perfect being, the soul came to think itself as imperfect, as joined to and conditioned by matter. But the fact is a fact for all that. It is a fact in everybody's consciousness that he thinks himself as the body. We do not attempt to explain why I am in this body. The answer that it is the will of God, is no explanation. It is nothing more than what they say themselves. "We do not know."

Well, then, the human soul is eternal and immortal, perfect and infinite, and death means only a change of center from one body to another. The present is determined by our past actions, and the future will be by the present; that it will go on evolving up or reverting back from birth to birth and death to death. But here is another question; is man a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever-raging, ever-rushing, uncompromising current of cause and effect—a little moth placed under the wheel of causation, which rolls on crushing everything in its way, and waits not for the widows' tears or the orphans' cry? The heart sinks at the idea, yet this is the law of nature. Is there no hope? Is there no escape? was the cry that went up from the bottom of the heart of despair. It reached the throne of mercy, and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world and in trumpet voice proclaimed the glad tidings to the world. "Hear ye children of immortal bliss, even ye that reside in higher spheres. I have found the Ancient One, who is beyond all darkness, all delusion, and knowing him alone you shall be saved from death over again. Children of immortal bliss, what a sweet, what a hopeful name." Allow me to call you, brethren, by that sweet name, heirs of immortal bliss—yea, the Hindu refuses to call you sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings, ye are divinities on earth. Sinners? It is a sin to call a man so; it is a standing libel on human nature. Come up, Oh, live and shake off the delusion that you are sheep; you are souls immortal, spirits free and blest and eternal; ye

are not matter, ye are not bodies; matter is your servant, not you the servant of matter.

Thus it is that the Vedas proclaim not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that at the head of all these laws, in and through every particle of matter and force, stands one through whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth. And what is his nature?

He is everywhere the pure and formless one. The Almighty and the All-merciful. "Thou art our father, thou art our mother; thou art our beloved friend; thou art the source of all strength; give us strength. Thou art he that bearest the burdens of the universe: help me bear the little burden of this life." Thus sang the Rishis of the Veda; and how to worship him—through love. "He is to be worshiped as the one beloved," "dearer than everything in this and the next life."

This is the doctrine of love preached in the Vedas, and let us see how it is fully developed and preached by Krishna, whom the Hindus believe to to have been God incarnate on earth.

He taught that a man ought to live in this world like a lotus leaf, which grows in water but is never moistened by water—so a man ought to live in this world—his heart to God and his hands to work. It is good to love God for hope of reward in this or the next world, but it is better to love God for love's sake, and the prayer goes: "Lord, I do not want wealth, nor children, nor learning. If it be thy will I will go to a hundred hells, but grant me this, that I may love thee without the hope of reward—unselfishly love for love's sake." One of the disciples of Krishna, the then Emperor of India, was driven from his throne by his enemies, and had to take shelter in a forest in the Himalayas with his queen, and there one day the queen was asking him how it was that he, the most virtuous of men, should suffer so much misery; and Yuohistera answered: "Behold, my queen, the Himalayas, how beautiful they are; I love them. They do not give me anything, but my nature is to love the grand, the beautiful, therefore I love them. Similarly, I love the Lord. He is the source of all beauty, of all sublimity. He is the only object to be loved; my nature is to love him, and therefore I love. I do not pray for anything; I do not ask for anything. Let him place me wherever he likes. I must love him for love's sake. I cannot trade in love."

The Vedas teach that the soul is divine, only held under bondage of matter, and perfection will be reached when the bond shall burst, and the word they use is therefore Mukto—freedom, freedom from the bonds of imperfection, freedom from death and misery.

And this bondage can only fall off through the mercy of God, and this mercy comes on the pure, so purity is the condition of his mercy. How that mercy acts. He reveals himself to the pure heart, and the pure and stainless man sees God, yea even in this life, and then, and then only,



SWAMI VIVEKANANDA, INDIA.

"THE PARLIAMENT OF RELIGIONS HAS PROVED TO THE WORLD THAT HOLINESS, PURITY AND CHARITY ARE NOT THE EXCLUSIVE POSSESSIONS OF ANY CHURCH IN THE WORLD, AND THAT EVERY SYSTEM HAS PRODUCED MEN AND WOMEN OF THE MOST EXALTED CHARACTER. MY THANKS TO THOSE NOBLE SOULS WHOSE LARGE HEARTS AND LOVE OF TRUTH FIRST DREAMED THIS WONDERFUL DREAM, AND THEN REALIZED IT."

all the crookedness of the heart is made straight. Then all doubt ceases. He is no more the freak of a terrible law of causation. So this is the very center, the very vital conception of Hinduism. The Hindu does not want to live upon words and theories—if there are existences beyond the ordinary sensual existence, he wants to come face to face with them. If there is a soul in him which is not matter, if there is an all-merciful universal soul, he will go to him direct. He must see him, and that alone can destroy all doubts. So the best proof a Hindu sage gives about the soul, about God, is "I have seen the soul; I have seen God." And that is the only condition of perfection. The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realizing; not in believing, but in being and becoming.

So the whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God and see God, and this reaching God, seeing God, becoming perfect, even as the Father in Heaven is perfect, constitutes the religion of the Hindus.

And what becomes of man when he becomes perfect? He lives a life of bliss, infinite. He enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure, God, and enjoys the bliss with God. So far all the Hindus are agreed. This is the common religion of all the sects of India; but then the question comes, perfection is absolute, and the absolute cannot be two or three. It cannot have any qualities. It cannot be an individual. And so when a soul becomes perfect and absolute, it must become one with Brahma, and he would only realize the Lord as the perfection, the reality, of his own nature and existence, the existence absolute, knowledge absolute, and life absolute. We have often and often read about this being called the losing of individuality as becoming a stock or a stone. "He jests at scars that never felt a wound."

I tell you it is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of two bodies, so three, four, five; and the aim, the ultimate of happiness would be reached when it would become a universal consciousness. Therefore, to gain this infinite universal individuality, this miserable little prison individuality must go. Then alone can death cease when I am one with life, then alone can misery cease when I am one with happiness itself; then alone can all errors cease when I am one with knowledge itself; and it is the necessary scientific conclusion, science has proved to me that physical individuality is a delusion, that really my body is one little continuously changing body, in an unbroken ocean of matter, and the Adwaitam is the necessary conclusion with my other counterpart, mind.

Science is nothing but the finding of unity, and as any science can reach the perfect unity, it would stop from further progress, because it would reach the goal, thus chemistry cannot progress farther, when it would discover one element out of which all others could be made. Physics would stop when it

would be able to fulfill its services in discovering one energy of which all the others are but the manifestations, and the science of religion become perfect when it discovered Him who is the one life in a universe of death ; Him who is the constant basis of an ever-changing world ; One who is the only soul of which all souls are but exclusive manifestations. Thus was it, through multiplicity and duality, the ultimate unity was reached, and religion can go no farther, and this is the goal of all, again and again, science after science, again and again.

And all science is bound to come to this conclusion in the long run. Manifestation, and not creation, is the word of science of to-day, and he is only glad that what he had cherished in his bosom for ages is going to be taught in some forcible language, and with further light by the latest conclusions of science.

Descend we now from the aspirations of philosophy to the religion of the ignorant ? On the very outset, I may tell you that there is no polytheism in India. In every temple, if one stands by and listens, he will find the worshipers applying all the attributes of God, including omnipresence, to these images. It is not polytheism, neither would the name henotheism answer our question. "The rose called by any other name would smell as sweet." Names are not explanations.

I remember, when a boy, a Christian man was preaching to a crowd in India. Among other sweet things he was telling the people that if he gave a blow to their idol with his stick, what could it do ? One of his hearers sharply answered, "If I abuse your God what can he do ?" "You would be punished," said the preacher, "when you die." "So my idol will punish you when you die," said the villager.

The tree is known by its fruits ; and when I have seen amongst them that are called idolatrous men, the like of whom in morality and spirituality and love, I have never seen anywhere, I stop and ask myself, Can sin beget holiness ?

Superstition is the enemy of man, bigotry worse. Why does a Christian go to church, why is the cross holy, why is the face turned toward the sky in prayer ? Why are there so many images in the Catholic Church, why are there so many images in the minds of Protestants, when they pray ? My brethren, we can no more think about anything without a material image than it is profitable for us to live without breathing. And by the law of association the material image calls the mental idea up and *vice versa*. Omnipotent to almost the whole world means nothing. Has God superficial area ? if not, when we repeat the word we think of the extended earth ; that is all.

As we find that somehow or other, by the laws of our constitution, we have got to associate our ideas of infinity with the ideal of a blue sky, or a sea ; the omnipresence covering the idea of holiness with an idol of a church or a mosque, or a cross ; so the Hindus have associated the ideas of holiness,

purity, truth, omnipresence, and all other ideas with different images and forms. But with this difference: upon certain actions some are drawn their whole lives to their idol of a church and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows. The whole religion of the Hindu is centered in realization. Man is to become divine, realizing the divine, and, therefore, idol or temple or church or books, are only the supports, the helps of his spiritual childhood, but on and on he must progress.

He must not stop anywhere; "external worship, material worship," says the Vedas "is the lowest stage; struggling to rise high, mental prayer is the next stage, but the highest stage is when the Lord has been realized." Mark the same earnest man who was kneeling before the idol tell you hereafter of struggles, "Him the sun cannot express, nor the moon nor the stars, the lightning cannot express him, nor what we speak of fire; through him they all shine." But with this difference, he does not abuse the images or call it sin. He recognizes in it a necessary stage of his life. "The child is father of the man." Would it be right for the old man to say that childhood is a sin or youth a sin? Nor is it compulsory in Hinduism.

But if a man can realize his divine nature with the help of an image, would it be right to call it a sin? Nor even when he has passed that stage that he should call it an error. To the Hindu man is not traveling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions from the lowest fetichism to the highest absolutism mean so many attempts of the human soul to grasp and realize the Infinite, determined by the conditions of its birth and association, and each of these mark a stage of progress, and every soul is a child eagle soaring higher and higher; gathering more and more strength till it reaches the glorious sun.

Unity in variety is the plan of nature, and the Hindu has recognized it. Every other religion lays down a certain amount of fixed dogma, and tries to force the whole society through it. They lay down before society one coat which must fit Jack and Job, and Henry, all alike. If it does not fit John or Henry, they must go without coat to cover body. (They have discovered that the absolute can only be realized or thought of or stated through the relative,) and the image, cross or crescent are simply so many centers,—so many pegs to help the spiritual idea on. It is not that this help is necessary for every one, but for many, and those that do not need it, have no right to say that it is wrong.

One thing I must tell you. Idolatry in India does not mean a horror. It is not the mother of harlots. On the other hand, it is the attempt of undeveloped minds to grasp high spiritual truths. The Hindus have their own faults, they sometimes have their exceptions; but mark this, it is always towards punishing their own bodies, and never to cut the throats of their neighbors. If the Hindu fanatic burns himself on the pyre, he never lights the fire of inquisition; and even this cannot be laid at the door of

religion any more than the burning of witches can be laid at the door of Christianity.

To the Hindu, then, the whole world of religions is only a traveling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an evolving a God out of the material man; and the same God is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the different circumstances of different natures.

(It is the same light coming through different colors.) And these little variations are necessary for that adaptation. But in the heart of everything the same truth reigns; the Lord has declared to the Hindu in his incarnation as Krishna, "I am in every religion as the thread through a string of pearls. And wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know ye that I am there." And what was the result! Through the whole order of Sanscrit philosophy, I challenge anybody to find any such expression as that the Hindu only would be saved and not others. Says Vyas, "We find perfect men even beyond the pale of our caste and creed." One thing more. How can, then, the Hindu whose whole idea centers in God believe in the Buddhist who is agnostic, or the Jain who is atheist?

The Buddhists do not depend upon God; but the whole force of their religion is directed to the great central truth in every religion, to evolve a God out of man. They have not seen the Father, but they have seen the Son. And he that hath seen the Son hath seen the Father. This, brethren, is a short sketch of the ideas of the Hindus. The Hindu might have failed to carry out all his plans, but if there is to be ever a universal religion, it must be one which would hold no location in place or time, which would be infinite like the God it would preach, whose sun shines upon the followers of Krishna or Christ; saints or sinners alike; which would not be the Brahman or Buddhist, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity would embrace in its infinite arms and formulate a place for every human being, from the lowest groveling man who is scarcely removed in intellectuality from the brute, to the highest mind, towering almost above humanity, and who makes society stand in awe and doubt his human nature.

It would be a religion which would have no place for persecution or intolerance in its polity, and would recognize a divinity in every man or woman, and whose whole scope, whose whole force would be centered in aiding humanity to realize its divine nature. Offer religions in your hand, and all the nations must follow thee. Asoka's council was a council of the Buddhist faith. Akbar's, though more to the purpose, was only a parlor-meeting. It was reserved for America to call, to proclaim to all quarters of the globe that the Lord is in every religion.

May He who is the Brahma of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians, give strength to you to carry out your noble idea. The star arose in the East; it traveled steadily toward the West, sometimes dimmed and sometimes effulgent, till it made a circuit of the world, and now it is again rising on the very horizon of the East, the borders of the Tasifu, a thousand-fold more effulgent than it ever was before. Hail Columbia, mother-land of liberty! It has been given to thee, who never dipped her hand in her neighbor's blood, who never found out that shortest way of becoming rich by robbing one's neighbors, it has been given to thee to march on at the vanguard of civilization with the flag of harmony.

SCIENCE A RELIGIOUS REVELATION.

BY DR. PAUL CARUS.

A French author of great repute has written a book entitled *L'irreligion de l'avenir*, "The Irreligion of the Future," in which he declares that religion will eventually disappear; and he whose opinion is swayed by the diligent researches of such historians as Buckle and Lecky will very likely endorse this prediction.

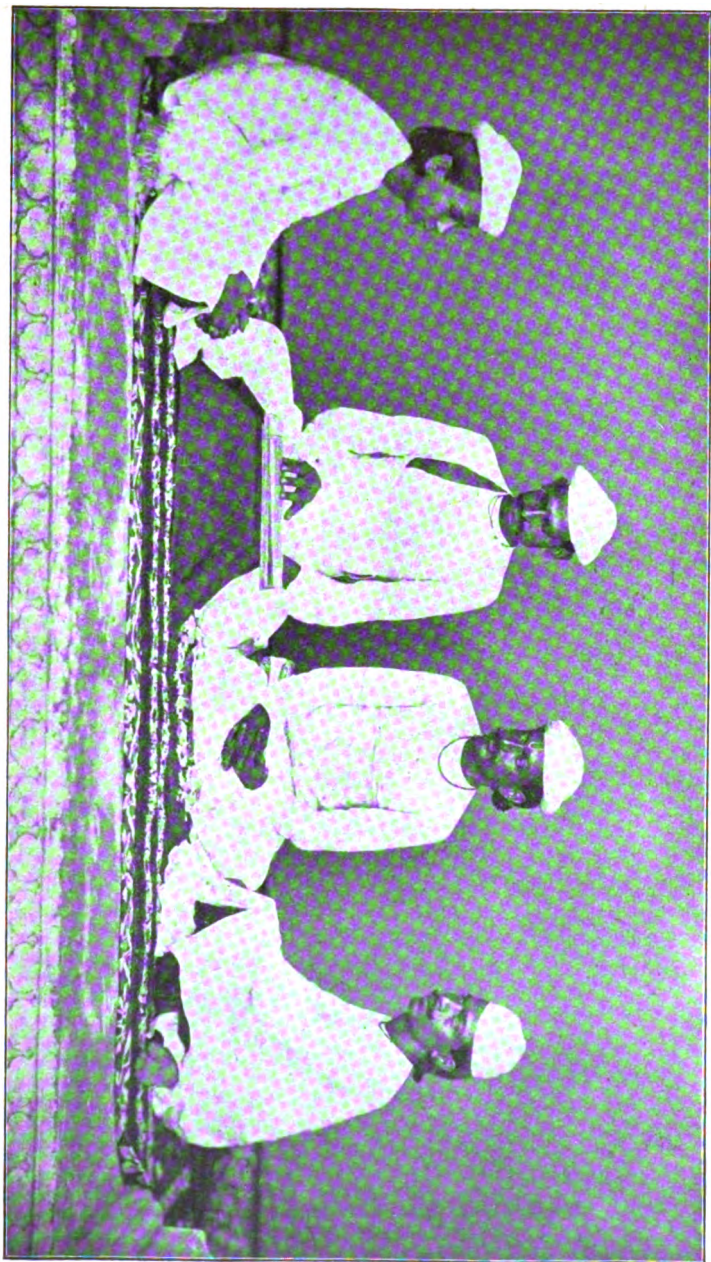
It is quite true, as these authors assert, that the theological questions of past ages have disappeared, but it is not true that religion has ceased to be a factor in the evolution of mankind. On the contrary, religion has so penetrated our life that we have ceased to notice it as an independent power.

That which appears to men like Buckle, Lecky, and Guyau as a progress to an irreligious age is an advance to a purer conception of religion.

Religion is indestructible, because it is that innermost conviction of man which regulates his conduct. As long as men cannot live without morality, so long religion will be needful to mankind.

Some people regard this view of religion as too broad; they say religion is the belief in God; and I have no objection to their definition provided we agree concerning the words *belief* and *God*. God is to me, as he always has been to the mass of mankind, an idea of moral import. God is the authority of the moral *ought*. To conceive God as a person is a simile, and to think of him as a father is an allegory. God is not a person like ourselves; he is not a father nor a mother like our progenitors; he is only comparable to a father; but in truth he is much more than that; he is not personal, but superpersonal.

Belief must mean the same as its original Greek *πίστις* which would be better translated by trust or faithfulness. It must mean the same as its corresponding Hebrew word *ammunah*, which means firmness of character. Belief in God must be an unswerving obedience to the moral law.



BRAHMAN PUNDITS.

Science is a revelation of God. Science gives us information concerning the truth, and the truth reveals his will.

It is true that the hieroglyphics of science are not easy to decipher, and they sometimes seem to overthrow the very foundations of morality. But such mistakes should not agitate us nor shake our confidence in the reliability of science. By surrendering science you degrade man; you cut him off from the only reliable communication with God, and thus change religion into superstition.

Some of the schoolmen made a distinction between religious truth and scientific truth, declaring that a proposition might be true in religion which is utterly false in philosophy, and *vice versa*. This view is not only logically untenable, but it is also morally frivolous; it is irreligious.

The nature of religious truth is the same as that of scientific truth. There is but one truth. There cannot be two truths in conflict with one another. Contradiction is always, in religion not less than in science, a sign that there is somewhere an error.

Religion has often, in former ages, by instinct, as it were, found truths, and boldly stated their practical applications, while the science of the time was not sufficiently advanced to prove them. The religious instinct anticipated the most important moral truths, before a rational argumentation could lead to their recognition. This instinctive or intuitive apprehension of truth has always distinguished our great religious prophets.

Almost all religions have drawn upon that wondrous resource of human insight, inspiration, which reveals a truth, not in a systematic and scientific way, but at a glance, as it were, and by divination. The religious instinct of man taught our forefathers some of the most important moral truths, which, with the limited wisdom of their age, they never could have known by other means.

In almost all practical fields men have made important inventions which they were unable to understand. Their achievements were frequently in advance of their knowledge.

Centuries before Christ, when ethics as a science was yet unknown, the sages of Asia taught men to love their enemies.¹ The preachings of Christ appeared to his contemporaries as impractical and visionary, while only recently we have learned to understand that the fundamental commands of religious morality are the only correct applications to be derived from the psychical and social laws of human life.

As the instinctive inventions of prehistoric ages show "by the side of highly ingenious appliances the crudest and roughest expedients," so our religions, too, often exhibit by the side of the loftiest morality a most lamentable lack of insight into the nature of ethical truth.

¹ We quote one instance only selected from the Dhammapada, one of the most ancient books of the Buddhist canon: "Hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule."—Sac. bks. of the East, vol. x. p. 5.

The science of mechanics does not come to destroy the mechanical inventions of the past, but on the contrary, it will make them more available. In the same way a scientific insight into religious truth does not come to destroy religion; it will purify and broaden it.

The dislike of religious men to accept lessons from science is natural and excusable. Whenever a great religious teacher has risen, leaving a deep impression upon the minds of his surroundings, we find his disciples anxious to preserve inviolate not only his spirit, but even the very words of his doctrines. Such reverence is good, but it must not be carried to the extreme of placing tradition above the authority of truth.

Reverence for our master makes us easily forgetful of our highest duty, reverence for an impartial recognition of the truth. The antipathy of a certain class of religious men toward science, although natural and excusable, should nevertheless be recognized as a grievous fault; it is a moral error and an irreligious attitude.

Our religious mythology is so thoroughly identified with religion itself that when the former is recognized as erroneous, the latter also will unavoidably collapse.

And what a downfall of our noblest hopes must ensue! The highest ideals have become illusions; the purpose of life is gone, and desolation rules supreme.

The destruction of dogmatism appears as a wreck of religion itself, but, in fact, it is a religious advance. We must pass through all the despair of infidelity and of a religious emptiness before we can learn to appreciate the glory and grandeur of a higher stage of religious evolution.

Is there any doubt that all our dogmas are truths figuratively expressed? Why should we not take the consequences of this truth?

Religious parables, if taken in their literal meaning, will somehow always be found irrational. Says an old Roman proverb, *Omne simile claudicat*, every comparison limps; it is somewhere faulty. Why should religious similes be exceptions?

Man's reason and scientific acumen are comparable to the eyes of his body, while his religious sentiments are like the sense of touch. The simplicity and immediateness of our feelings of touch does not make it advisable to dispense with sight.

That conception of religion which rejects science is inevitably doomed. It cannot survive and is destined to disappear with the progress of civilization. Nevertheless, religion will not go. Religion will abide. Humanity will never be without religion; for religion is the basis of morals, and man could not exist without morals.

Religion is as indestructible as science; for science is the method of searching for the truth, and religion is the enthusiasm and good will to live a life of truth.

THE HISTORY AND PROSPECT OF EXPLORATION IN BIBLE LANDS.

BY THE REV. DR. GEORGE E. POST, BEIRUT.

[Speaking first of the *Prospects* of Exploration, we ask, "What remains to be done?"]

1. The complete survey and mapping of Eastern Palestine, Sinai and the Wilderness of the wanderings, and of the Lebanons, and the Damascus Plateau, and the mountains of Northern Syria.

2. The excavation of known and unknown sites. This work is only begun. It is fair to hope that the most essential of the disputed points of the typography of Jerusalem can be settled if suitable excavations are conducted by capable men. Many well-known sites will be far better known when the testimony concealed under heaps of rubbish is brought to light. Then there are *tel's*, never yet opened by the pick, which may contain records not less important than the Moabite stone. It is not too much to hope that we will yet unearth libraries, the important revelations of which are hinted to us by the Lachish tablet discovered by Mr. F. I. Bliss. It is noteworthy that every such discovery strengthens conviction as to the accuracy of the Bible story, and the genuineness of the sacred text.

3. A complete study of the existing races, sects, traditions, folk-lore, and customs, and an exhaustive comparison of the same with the text of Scripture.

4. A thorough search for manuscript of Scripture and ecclesiastical history.

5. A thorough study of the natural history and meteorology of the land, such as will finally solve all problems of this class in the Bible which are capable of solution.

6. A study of the history of the land from Arabic and other Oriental sources.

It is difficult to exaggerate the importance of the *work already accomplished* in fortifying our faith in the Bible. We have in our hands a book consisting of a collection of works, historical, poetical, legal, doctrinal, philosophical, ethical and prophetical, composed during a period of fifteen hundred years. These books contain allusions to sites and physical features of the lands in which they were written, or the history of which they treat. Some of these are minute descriptions of boundaries, and lists of towns. Some are allusions to rocks or caves, or mountain peaks, or oases, or marshes, often local features, never heard of in any other region, or

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spoken of in any other work. They are introduced into the text as things well known, and requiring no gloss or explanation, or a gloss is furnished in a manner which could only be possible to one familiar with every local detail from personal residence. In many places, as in Ezekiel xlvii (the Vision of the Holy Waters), the local knowledge of the reader is taken for granted in a manner that removes the possibility of supposing that the passage could have been written by any but an author on the ground and for those quite at home there. Names of persons, allusions to customs, the dependence of one event on another, are introduced in a way that tests to the most crucial point the question of the genuineness and authenticity of the writing.

Now we find by Biblical exploration the long-forgotten names of obscure towns embalmed in the often unaltered names of still more obscure modern towns or shapeless ruins. Sometimes these names are somewhat altered, but none the less easily recognizable to one familiar with Semitic philology, or the laws of Semitic transliteration and substitution. We find the very rock or cleft in a rock where some trivial event of Hebrew history took place, corresponding exactly in terms of neighborhood and distance, and often of name, to the necessities of the ancient narrative. We find on excavation a complete confirmation of the representations of the sacred writers on points which ignorant critics, who have only studied the surface, have disputed, while they scoffed at the statements of eye-witnesses whose accuracy in these local details give a strong presumption in favor of all else they say. We find in a local tradition, often of other than Christian parentage, the exact reproduction of an obscure passage in the sacred history. We find in a local custom, preserved through long troubled ages, and revolutions such as no other land has undergone, the graphic presentment of scenes as old as Abraham and Moses, as Caleb and Jephthah, as David and Hezekiah.

And we find all these lines of evidence converging on the sacred text, shedding light on what was obscure, making more vivid that which was known, and gradually establishing the certainty of the volume, on the utterances of which we build the structure of our civilization in this world, and our hopes of eternal life in the next.

THE TENTH DAY.

CHRISTIAN EVANGELISM AS ONE OF THE WORK- ING FORCES IN AMERICAN CHRISTIANITY.

BY REV. JAMES BRAND, D.D., OBERLIN, OHIO.

My purpose is to examine the place and influence in the development of American Christianity of special evangelistic movements which have appeared from time to time in our history. The theme will thus cover what we are accustomed to call general revivals or special Pentecostal seasons in the progress of Christ's kingdom.

The first great movement which really molded American Christianity was in 1740-1760, called "The Great Awakening," under the leadership of Jonathan Edwards, Whitefield, Wesley, and the Tennants, of New Jersey. This movement was probably the most influential force which has ever acted upon the development of the Christian religion since the Protestant reformation. In 1740 the population of New England was not more than 250,000, and in all the colonies about 2,000,000. Yet it is estimated that more than 50,000 persons were converted to Christ in that revival - a far greater proportion than at any other period of our history. The movement awakened the public mind more fully to the claims of home missions, especially among the Indians. It likewise gave a great impulse to Christian education. The founding of Princeton College was one of the direct fruits. Dartmouth College, founded in 1769, also sprang from the same impulse. The great doctrines made especially prominent in this religious movement were those required to meet the peculiar circumstances of the times, viz., the sinfulness of sin, the necessity of conversion, and justification by faith in Christ alone.

The second general evangelistic movement, 1787-1810, generally called the revival of 1800, was hardly less important as a factor in our Christian life than its predecessor. It followed a period of formalism and religious barrenness. From this movement sprang, as by magic, nearly all the great national religious institutions of to-day.

All religious bodies were equally enriched and enlarged by the stupendous impulse given to religious thought and activity by this revival. The leading characteristic of this movement, so far as doctrines were concerned, was the sovereignty of God. The success of the colonies in the Revolutionary war; the establishment of national independence; the awakening forces of material and industrial development, together with the

prevailing rationalistic and atheistic influence of France, had produced a spirit of pride and self-sufficiency which was hostile to the authority of God, and, of course, antagonistic to the Gospel. To meet this state of the public mind, evangelistic leaders were naturally led to lay special emphasis upon the absolute and eternal dominion of God, as the infinitely wise and benevolent ruler of the universe and man as his subject, fallen, dependent, guilty, to whom pardon was offered.

The third great movement was in 1830-1840. The tendency of the human mind is to grasp certain truths which have proved specially effective in one set of circumstances, and to press them into service, under different circumstances, to the neglect of other truths. Thus the sovereignty of God, which had needed such peculiar emphasis in 1800, came to be urged to the exclusion of those truths which touch the freedom and responsibility of man. When, therefore, this third revival period began the truths most needed were the freedom of the will, the nature of the moral law, the ability and therefore the absolute obligation of man to obey God and make himself a new heart. Accordingly these were the mighty weapons which were wielded by the great leaders.

The fourth Pentecostal season, which may be called national in its scope, was in 1857-9. At that time inordinate worldliness, the passion for gain and luxury, had been taking possession of the people. The Divine Spirit seized this state of things to convict men of their sins. The result was a great turning to God all over the land. In this wakening no great leaders seem to stand out preëminent. But the plain lessons of the revival are God's rebuke of worldliness, the fact that it is better to be righteous than to be rich, and that nations like individuals are in his hands.

The latest evangelistic movements which are meeting this new era, and are destined to be as helpful to American Christianity as any preceding ones, are those under the present leadership of men like Messrs. Moody, Mills, and their conferees. These revivals, though perhaps lacking the tremendous seriousness and profundity of conviction which came from the Calvinistic preachers dwelling on the nature and attributes of God, nevertheless exhibit a more truly balanced gospel than any preceding ones. They announce preëminently a gospel of hope. They emphasize the love of God, the sufficiency of Christ, the guilt and unreason of sin, the privilege of serving Christ, and the duty of immediate surrender.

There can be no doubt that this form of evangelism we are considering has had a very helpful influence upon the development of our American Christian life. Yet it must be said, in conclusion, that these powers of evangelism are liable to be attended by one serious peril. Some churches have been led by them to depend almost altogether upon outside evangelists and general movements for the winning and gathering of souls, rather than upon the regular work of the settled pastor, and the ordinary services of consecrated church members. In such cases church work becomes spas-

modic, and the preaching of the pastor has often become educational instead of being also distinctively evangelistic. To guard against the evil two things are essential:

First. A higher conception of the mission of the local church. The fact should never be lost sight of that the local church itself is, after all, the responsible body for the evangelization of its own vicinity.

Second. A more evangelistic ministry. That means men in the pulpits impressed with the infinitely practical reach of their work, the awful responsibility of their position and their utter dependence upon the Holy Spirit.

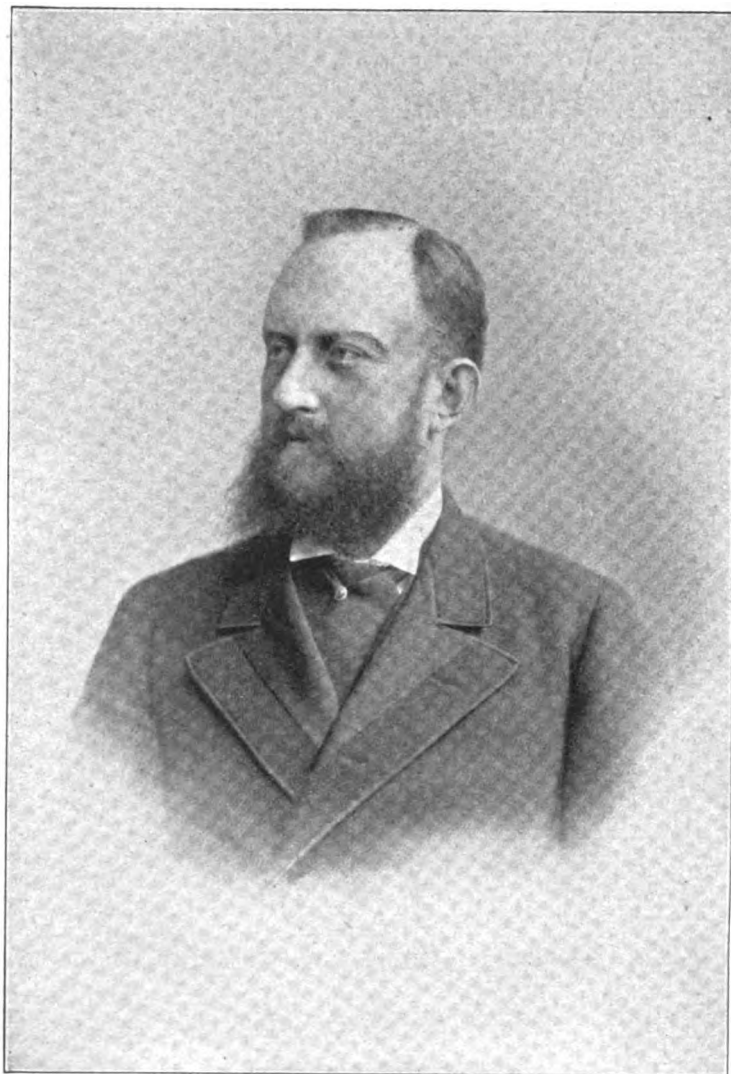
Perhaps the supreme suggestion of the whole subject for this rushing, conceited, self-asserting, money-grasping, law-defying, Sabbath-desecrating, contract breaking, rationalistic age is that we are to return to the profound teaching of the sovereignty of God.

THE RELIGIOUS STATE OF GERMANY.

BY COUNT A. BERNSTORFF.

The division of Germany in a Catholic and a Protestant population exists in all its force. With her strong discipline and the power she wields over the people, with the existence of a numerous political party that represents her interests in Parliament, the Catholic Church undoubtedly has a large influence. But this has also helped much to arouse the Protestant feeling of the nation—a large Protestant association for the protection of the Protestant interests is gaining new adherents every day. The commemoration of the Luther Jubilee in 1883 has deeply stirred the heart of the nation, and the day will not easily be forgotten, when on the 31st of October, 1892, the Empress, with most of the German princes and the representatives of the Queen of Great Britain, and of the Kings of Sweden and Denmark, and the Queen of the Netherlands, publicly declared their adherence to the doctrines of the Reformation. Within Protestantism the old feud between Lutheran and Calvinist has made way to problems of greater importance. The free churches, Methodists, Baptists, Mennonites, even the highly honored body of the Moravian Brethren and the Directing Lutherans in Prussia, do a good work for the saving of individual souls, and weighed in the balance of heaven their work will not be accounted lightly; but their numbers are small and their influence on the national life of Germany is smaller still. The great struggles and problems of the day are fought out within the national churches, and this is not only true in voluntary associations, in the press and by similar means, but also on the official battle-

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COUNT A. BERNSTORFF.

"THIS PARLIAMENT IS A TESTIMONY WHOSE VOICE WILL, I TRUST, BE HEARD ALL OVER THE EARTH, THAT MEN LIVE NOT BY BREAD ALONE, BUT THAT THE CARE FOR THE IMMORTAL SOUL IS THE PARAMOUNT QUESTION FOR EVERY MAN, THE QUESTION WHICH OUGHT TO BE TREATED BEFORE ALL OTHERS WHEN MEN OF ALL NATIONS MEET."

ground provided in the Synods. A large party in our church is striving at a greater independence from the state.

The socialist movement spreads utter atheism among the working classes. Perhaps it has never before been uttered with such decided conviction that there is no God. But after all this is only the case among the neglected masses of our large cities. In the country even the leaders of social democracy abstain from saying anything against religion because they know that it would compromise their cause.

The so-called ethical movement found but few adherents. The greatest danger we are under is perhaps a new critical school of theology. The lately deceased Professor Ritschl has introduced a new system, superior to the old rationalism, eminently clever, yet undoubtedly dangerous. Biblical terms are used, but another meaning given to them. To this theology, Christ is not preëxistent from all eternity, but only a man in whom divine life came to the highest development; the great facts of redemption only symbols, prayer in some way only a gymnastic exercise of the soul, helpful as such to him who prays, but not heard in heaven. Numerous students are under the charm of this school and many people think that it will soon have possession of our pulpits. I do not share this fear. The university alone does not train our future ministers. There are too many forces of divine life in our congregations now to render this possible. We have faithful preaching in many of our churches, and where the Gospel is preached in power and in truth the churches are not empty. We have the great organizations of home mission work, in deaconesses institutions, reformatories, workingmen's libraries, city missions, and so forth. These are only examples. We have a large religious press. The sermons published by the Berlin city mission are spread in 112,000 copies every week. A great number of so-called Sunday papers, that is, not political papers, which appear on Sunday, but small religious periodicals, which intend to give good religious reading to the people, are circulated besides the sermons, to a great extent by voluntary helpers. Our Bible Societies spread the Bible in large numbers. We are making way toward a better observation of the Lord's day. At the wish of our emperor, races no more take place on Sunday. The new law on the social question has closed our shops on Sundays, and the complaints raised against this measure at first have soon made way to a sense of gratitude for the freedom thus procured to the many people who have hard work during the week.

Our emperor and empress have given a powerful impulse toward the building of new churches, and their regular attendance at the opening services is a valuable testimony to the cause of religion. The empress tries to stimulate the ladies to more of what you call women's work, and a large assembly of 3,000 ladies, held at Berlin last winter, shows that her call is not in vain. Our Sunday schools have nearly doubled in the last three years. The impulse given by the late Professor Christlieb at Bonn to have evangelistic

services, has been followed up. Some flourishing Young Men's Christian Associations lead young men to a decided religious life. Lay work, unknown in previous generations, quickly but steadily gains ground. Believing, evangelical Christianity in Germany is more a power now than it ever was before.

THE SPIRIT OF ISLÂM.

BY MOHAMMED WEBB.

I wish I could express to you the gratification I feel at being able to appear before you to-day, and that I could impress upon your minds the feelings of millions of Mussulmans in India, Turkey and Egypt, who are looking to this Parliament of Religions with the deepest, the fondest hope. There is not a Mussulman on earth who does not believe that ultimately Islâm will be the universal faith. It may surprise you to know that five times a day, regularly, year in and year out, from every Mussulman's heart goes forth the sentiment we have just sung—"Nearer my God to Thee." To-morrow I expect to speak upon "The Influence of Islâm on Social conditions," and I want to say at that time, something about polygamy.

But to-day I have been requested to make a statement, very briefly, in regard to something that is considered universally as part and parcel of the Islâmîc system. There are thousands and thousands of people who seem to be in mortal terror that the curse of polygamy is to be inflicted upon them at once. Now, I want to say to you, honestly and fairly, that polygamy never was and is not a part of the Islâmîc system. To engraft polygamy upon our social system in the condition in which it is to-day, would be a curse. There are parts of the East where it is practised. . . . But we must first understand what it really means to the Mussulman, not what it means to the American. . . . ¹Now, I don't intend to go into this subject. With the gentlemen who first spoke, I am an American of the Americans. I carried with me for years the same errors that thousands of Americans carry with them to-day. Those errors have grown into history, false history has influenced your opinion of Islâm. It influenced my opinion of Islâm and when I began, ten years ago, to study the Oriental religions, I threw Islâm aside as altogether too corrupt for consideration.

But when I came to go beneath the surface, to know what Islâm really is, to know who and what the prophet of Arabia was, I changed my belief very materially, and I am proud to say that I am now a Mussulman.

I have not returned to the United States to make you all Mussulmans in

¹NOTE.—The few words omitted here opened a subject requiring more than a bald statement in five lines to be at all rightly understood.

spite of yourselves ; I never intended to do it in the world. I do not propose to take a sword in one hand and the Koran in the other and go through the world killing every man who does not say, *La illaha illala Mohammud resoul Allah*—"There is no God but one and Mohammed is the prophet of God." But I have faith in the American intellect, in the American intelligence, and in the American love of fair play, and will defy any intelligent man to understand Islâm and not love it.

It was at first suggested that I should speak on the theology of Islâm. There are some systems which have in them more theology than religion. Fortunately Islâm has more religion than theology.

There are various explanations of the meaning of the word religion. One has but to read Max Müller's gifted lectures to understand what a variety of meanings there are to the word. We may simply consider that it means a system by which man hopes to inherit happiness beyond the grave. What the conditions may be beyond the grave may be questioned and speculated upon, but in its broader sense religion is that system which leads us to or gives to us the hope of a future life. In order to understand Islâm and its effects, to understand the spirit of Islâm, it is necessary to take into consideration human nature in all its aspects.

Do you suppose that any active religionist who has studied only his own system of religion, who knows nothing about any other system, can write fairly of any other system ? It is absolutely impossible. I have read every history of Mohammed and Islâm published in English, and I say to you, there is not a single one of them, except the work of Ameer Ali, of Calcutta, which reflects at all in any sense the spirit of Islâm. We will take the work of Washington Irving for example. Washington Irving evidently intended to be fair and honest ; it is apparent in every line that he meant to tell the truth, but his information came through channels that were muddy, and while he is appalled at what he considers the vicious character of the prophet, he is completely surprised at times to find out what a pure and holy man he was. Now, the first book I ever read in English upon Islâm was *The Life of Mohammed*, by Washington Irving, and the strongest feature of that work to me was its uncertainty.

In one page he would say Mohammed was a very good, a very pure and holy man, and it was a shame that he was not a Christian, but his impious rejection of the Trinity shut him out from salvation and made him an impostor. These were not the exact words that Irving used, but they convey practically his meaning. After saying these things, he goes on to say what a sensuous, grasping, avaricious tyrant the prophet was, and he closed his work by saying that the character of the prophet is so enigmatical that he cannot fathom it. He is uncertain, finally, whether Mohammed was a good man or a bad man.

Now, to understand the character of Mohammed and his teachings, we must learn to read between the lines ; we must learn to study human nature ;

we must carefully analyze the condition of the Arabians at the time Mohammed lived; we must carefully analyze the existing social conditions; we must understand what woman's position was in the social system; the various conditions that had possession of the whole Arabian nation. They were not, however, a nation at that time, but divided into predatory tribes, with all the vices and weaknesses that man possesses, almost as bad as men in some of the slums of Chicago and New York. Mohammed came among his people intending to purify and elevate them, to make them a better people, and he did so. The history of Mohammedanism we have in English, as I have shown, is inaccurate, untruthful, and full of prejudice.

In order to understand the spirit of Islâm, let us take the prophet as a child. He was born in Mecca. All historians—and I shall simply now state what Christian historians have written of him—are agreed that he was remarkable as a boy for the purity of his character. He was utterly free from the vices which afflicted the youth of Mecca. As he grew to manhood his character became unimpeachable, so much so that he was known all over the city as "the trusty." Those characteristics with which he is accredited by Christian writers were manifested in no degree whatever.

He began life as a merchant, following his uncle's caravans to southern Europe and Syria, and he demonstrated the fact that he was an excellent business man. He was successful, so much so that the wealthy widow Kadijah, whose husband had died, selected him to take charge of her business interests. He had never displayed any disposition to associate with the fair sex; sensuality was no part of his character at all. He married this widow, and with her accumulated a large fortune, with which he engaged in the same trade as his uncle, Abu Taleb.

This marriage, by the way, was not brought about by Mohammed. He did not go to Kadijah and ask her to be his wife, but she, taking perhaps a mercenary view of the situation, engaged him for life to be her business manager. Mohammed rejected the proposal at first and would have refused it altogether, but his uncle, Abu Taleb, said it was the best thing he could do and that he should marry her. Notwithstanding the fact that the laws of his country allow him to take as many wives as he pleased, Christian historians agree that he was true to Kadijah for twenty-five years and never availed himself of the opportunity to take another wife. He was true to her until the day of her death.

Now, let us see what the word Islâm means. It is the most expressive word in existence for a religion. It means simply and literally resignation to the will of God. It means aspiration to God. The Moslem system is designed to cultivate all that is purest and noblest and grandest in the human character. Some people say Islâm is impossible in a high state of civilization. Now, that is the result of ignorance. Look at Spain in the eighth century, when it was the center of all the arts and sciences, when

Christian Europe went to Moslem Spain to learn all that there was worth knowing—languages, arts, all the new discoveries were to be found in Moslem Spain and in Moslem Spain alone. There was no civilization in the world as high as that of Moslem Spain.

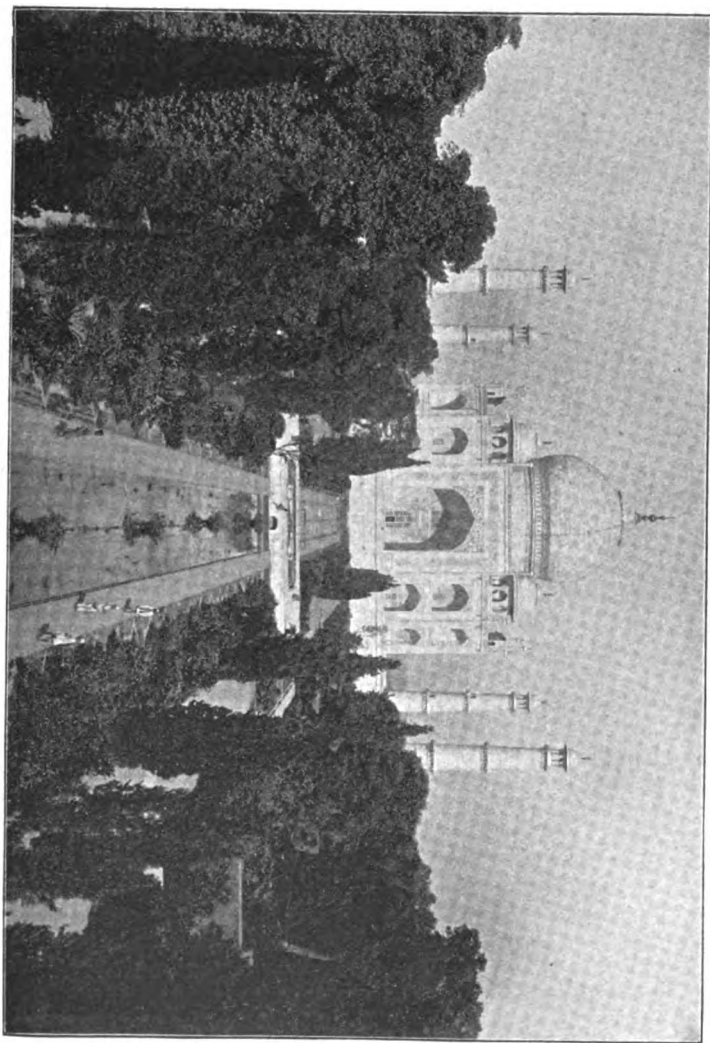
With this spirit of resignation to the will of God is inculcated the idea of individual responsibility, that every man is responsible not to this man or that man, or the other man, but responsible to God for every thought and act of his life. He must pay for every act that he commits; he is rewarded for every thought he thinks. There is no mediator, there is no priesthood, there is no ministry.

The Moslem brotherhood stands upon a perfect equality, recognizing only the fatherhood of God and the brotherhood of man. The Emir, who leads in prayer, preaches no sermon. He goes to the mosque every day at noon and reads two chapters from the holy Koran. He descends to the floor upon a perfect level with the hundreds, or thousands, of worshipers, and the prayer goes on, he simply leading it. The whole system is calculated to inculcate that idea of perfect brotherhood.

The subject is so broad that I can only touch upon it. There is so much unfamiliar to Americans and Englishmen in Islâm that I regret exceedingly I have not more time to speak of it. A man said to me in New York the other day: "Must I give up Jesus and the Bible if I become a Mohammedan?" No, no? There is no Mussulman on earth who does not recognize the inspiration of Jesus. The system is one that has been taught by Moses, by Abraham, by Jesus, by Mohammed, by every inspired man the world has ever known. You need not give up Jesus, but assert your manhood. Go to God.

Now let us work at the practical side of Islâm in reference to the application of the spirit of Islâm to daily life. A Mussulman is told that he must pray. So is everyone else; so are the followers of every other religion. But the Mussulman is not told to pray when he feels like it, if it does not interfere with business, with his inclinations or some particular engagement. Some people do not pray at such times; they say it does not make very much difference, we can make it up some other time. A little study of human nature will show that there are people who pray from a conscientious idea of doing a duty, but there are a great many others who shirk a duty at every chance if it interferes with pleasure or business.

The wisdom of Mohammed was apparent in the single item of prayer. He did not say, "Pray when you feel like it," but "Pray five times a day at a certain time." The Mussulman rises in the morning before daylight, because his first prayer must be said before the first streaks of light appear in the east. At just the first trace of dawn he sinks upon his knees and offers his prayer to God. The prayer can be said at no other time. That is the time to say it. The result is he must get up in the morning to do it. It encourages early rising. Now, you may say that is a slavish system. Very



TAJ AND GARDEN FROM THE ENTRANCE GATE, AGRA, INDIA.

true. Humanity differs very materially. There are men who need a slavish system. We have evidences of it all around us, in every religious system known. They want to be slaves to a system, and let us take that system which will accomplish the best results. His next prayer is said between twelve and one o'clock, or just as the sun is passing the meridian. At no other time. The third prayer is between four and five o'clock. The fourth prayer is just as the sun has sunk in the west. The light of the day is dying out. The last prayer of the day is repeated just before he steps into bed.

There is a difference of opinion among those who want to argue over doctrinal matters, as to the exact time of this evening prayer, but there is no doubt about the other ones. Some Mussulmans will insist upon it that you can pray any time after the sunset prayer. Others say no, you must pray when you go to bed. I am inclined to believe from what I know of the prophet's character that he intended that that was to be the last prayer of the day, and that a man should go to sleep presenting his soul purified to God.

Now, before that man says a prayer he must wash himself—he performs his ablutions. The result is that the intelligent Mussulman is physically clean. It is not optional with him to take his bath and perform his ablutions when he sees fit, but he must do it just before he prays. That system, as applied to the masses intelligently, must secure beneficial results. There are Mohammedans who say they do not need to pray. The other Mohammedans say, "That is between you and God, I believe I must pray." The system is so thoroughly elastic, so thoroughly applicable to all the needs of humanity that it seems to me that it is exactly the system that we need in our country, and that is why I am here, that is why I am in the United States.

A gentleman asked me if we had organized a mission in New York. I told him yes, but not in the ordinary sense; that we simply wanted people to study Islâm and know what it was. The day of blind belief has passed away. Intelligent humanity wants a reason for every belief, and I say that that spirit is commendable and should be encouraged wherever it goes, and that is one of the prominent features of the spirit of Islâm.

We speak of using force, that Mohammed went with a sword in one hand and the Koran in the other. I want to show to you to-morrow that he did not do anything of the sort. No man is expected to believe anything that is not in perfect harmony with his reason and common sense.

There is one particular spirit which is a part of the Islâmistic idea that prevails among the Moslems—and now I am speaking not of the lower classes, not of the masses of the Moslems the missionaries see when they go to the East, but I am speaking of the educated, intelligent Moslems, and they are the safest guides. No one would expect me to go into the slums of Chicago to find a reflection of the Christian religion. You cannot expect to find it in the character and the acts and the thoughts of a poor, ignorant

coolie, who can neither read nor write, and who has associated with the most degraded characters all his life.

But the spirit that prevails among the Moslems of the higher class is indifference to this world. This world is a secondary consideration, and the world beyond is the world to strive for, the life beyond is the life that has some value to it. It is worth devoting all our lives to secure in that life happiness and perfect bliss. The idea of paradise naturally follows. It is popularly believed that Mohammed talked of a paradise where beautiful hours were given to men, that they led a life of sensual joy and luxury, and all that sort of thing. That idea is no more absurd than the golden streets and pearly gates idea of the Christian. Mohammed taught us a spiritual truth, he taught a truth which every man who knows anything of the spiritual side of religion ought to know. And he taught it in a manner which would most readily reach the minds and hearts of his hearers.

The poor Arabs who lived in the dry, sandy deserts looked upon broad fields of green grass and flowing rivers and beautiful trees as a paradise. We who are accustomed, perhaps, to that sort of thing, some of us run away with the idea, perhaps, that a golden street and pearly gates are better than that. His idea was to show them that they were to secure a perfect bliss, and to an Arab, if he could reach an open field where the grass grew green under his feet, and the birds sang and the trees bore pearls and rubies, and all that sort of thing, it would be bliss. Mind you, Mohammed never taught that, but he is credited with teaching it, and I believe he taught something to illustrate this great spiritual truth that he was trying to force upon their minds, and it has been corrupted into the idea of a garden full of hours.

The next feature of the spirit of Islâm is its fraternity. One of the first things that Mohammed did after being driven out of Mecca and located in Medina was to encourage the formation of a Moslem brotherhood, with a perfect community of property, a socialistic idea impracticable in this civilization but perfectly practical at that time. His followers assembled around him and contributed all they had. The idea was, "Do anything to help your brother, what belongs to your brother belongs to you, and what belongs to you belongs to your brother. If he needs help, help him."

Caste lines are broken down entirely. We find on one occasion Omar, one of the most energetic and vigorous of his Caliphs, exchanged with his slave in riding on the camel. The daughters of Mohammed in the household would divide the time grinding corn with the slaves. The idea was taught "your slave is your brother." Social conditions make him your slave, but he is none the less your brother. This idea of close fraternity, this extreme devotion to fraternity, was the cause of the Moslem triumph at arms. In the later years, after the death of Mohammed, that idea was paramount in every instance, and it was only when that bond of fraternity was broken that we find the decadence of the Islâmistic power in Spain.

Readers of history can very readily trace where the first serpent made

its entry into the Islâmistic social system, that serpent of disunion in division. We find the Christians coming up on the other side, closely knit in the same bond of brotherhood. Does that bond of brotherhood exist to-day? It exists among the Mussulmans of India. It exists among the better class of Mussulmans of Egypt and Turkey in a degree that would surprise you. I know an old man in Bombay who had lost everything and was being helped along by his Mohammedan brethren. A wealthy man, reputed to be worth something like half a million or a million and a half dollars, owned a very beautiful yacht, and this man went to him and said: "I want to borrow your yacht to go fishing." "Certainly, take it whenever you want it; it is yours."

During my stay in the East, every time I visited Bombay, almost, that old fellow would go out fishing. I dined in the house of a wealthy Mussulman, and that same old man came in. As he entered the door he said, "Peace be with you." A chair was set for him at the table. We were eating at the table at that time, in deference to me, possibly. Usually they eat upon the floor, in the most primitive fashion, and with their fingers, but the better class of Mohammedans, or rather those who have acquired European ideas, eat with the fork and knife, with glass furniture on the table, etc. On that occasion we were at the table, and this old man was invited to sit down and take dinner with us. That fraternal idea impressed me more deeply, possibly, than anything else. I felt that I was among my brethren, and that Mussulmans were brothers the world over, and I know that is one of the basic principles of the system, and that belongs strictly to the spirit of Islâm.

In closing, I want to say this: that there is no system that has been so wilfully and persistently misrepresented as Islâm, both by writers of so-called history and by the newspaper press. There is no character in the whole range of history so little, so imperfectly, understood as Mohammed. I feel that Americans, as a rule, are disposed to go to the bottom facts, and to ascertain really what Mohammed was and what he did, and when they have done so I feel that we shall have a universal system which will elevate our social system at least to the position where it belongs. I thank you.

CHRIST, THE SAVIOUR OF THE WORLD.

BY REV. B. FAY MILLS.

Christ is the revelation of what God is and of what man must become. He revealed the character of God as love suffering for the sins of man. His whole conception of himself was summed up in these words, "Christ, the Saviour of the World," and we get the full thought of his revelation by emphasizing the latter part of this supreme title, and realizing that he came not to save selected individuals nor any chosen race, but to save the whole world. There is a very real sense in which it was not necessary for Christ to come into the world in order that individuals might become acquainted with God.¹

But the mission of Jesus was to save the world itself. As a recent writer has well said, it is a deadly mistake to suppose that "Christ simply came to rescue as many as possible out of a wrecked and sinking world." He came to give the church a "commission that includes the saving of the wreck itself, the quieting of its confusion and struggle, the relief of its wretchedness, a deliverance from its destruction."

This certainly was his own conception of his mission upon earth. This also seems to have been the understanding of his earliest followers. This certainly was the conception that Paul had of the mission of Jesus Christ. This was also the conception of the disciples of Jesus of the earlier centuries.

The mission of Jesus Christ as the Saviour of the world may be expressed, as has already been suggested, in four conceptions.

First. He was a new and complete revelation of God's eternal suffering for the redemption of humanity. He showed that God was pure, and unselfish, and meek, and forgiving, and that he had always been suffering for the sins of men. He revealed the meaning of forgiveness and of deliverance from sin. It had been costing God to forgive sin all that it had cost man to bear it, and more. This had to be in God's thought before he made the world. In the words of a modern prophet, "The cross of Christ indicates the cost, and is the pledge of God's eternal friendship for man." Jesus Christ was in no sense a shield for us from the wrath of God, but "was the effulgence of God's glory and the very image of his substance." He said to one of his disciples "He that hath seen me hath seen the Father." The heart of his teaching was, "that God so loved the world that he gave his only begotten Son." He came to show us that the world had never belonged to the powers of evil, but that in his original thought, God had

¹ Gospel of John, ch. f, vs. 1.

decided that a moral world should be created; and that in this decision, which gave to humanity the choice of good and evil, he had to take upon himself infinite suffering until the world should be brought back to him. The redemption of the world by Christ is a part of the creation of the world for Christ.

Our second thought concerning the mission of Jesus is, that his life was the expression of the origin and destiny of man. We are told that Adam was created in the image of God, and if he had been an obedient child it may have been that he would have grown up to be a full-grown son of the Eternal; but he sold his birthright for a mess of pottage. The second Adam was the Son of Man, revealing to us that the perfect man differs in no respect from the perfect God. He was God. He became man; not *a* man, but *man*. He was God and man, not two persons in one existence, but revealing the identity of man and God, when man should have attained unto the place that he had always occupied in the eternal thought. The marvelous counterpart of this revelation is that when God shall have perfected his thought concerning us, that man shall have to become in all things like unto Jesus Christ. Mamée says that all depends on whether we decide the first or second Adam the head of the human race. "I would have you know," says the great apostle of the Gentiles, that "the head of every man is Christ."

The blood of the world was poisoned, and needed an infusion of purity for the correction of its standards and bestowal of desire and power to attain unto its high possibility. This was a partial object and result of the mission of Christ. He showed that the destiny of man was to be one with God, and that infinite misery would be the result of the avoidance of this great opportunity, and that God would count nothing "dear to himself," or to man, that this might be accomplished.

The third great thought in connection with the salvation of Jesus Christ is, that through the completeness of his redemption there is no necessity nor reason for any form of sin in the individual.

A great preacher has told us that Christ is able to save "unto the uttermost ends of the earth, to the uttermost limits of time, to the uttermost periods of life, to the uttermost length of depravity, to the uttermost depth of misery, and to the uttermost measure of perfection." The way of salvation for the individual through Christ is the knowledge of the love of God making atonement for the sins of the world; the discerning the only real principles of power, in losing the life, in order to save it, and the glad forsaking of all things to become his disciple and to "fill up that which is behind of the afflictions of Christ, for his body's sake." It is here that the teaching and the life of Jesus are in glorious unity. The cross is not one thing and the Sermon on the Mount another. The kingdom which the Prince of Peace came to establish on earth had for its constitution those vital words which may be expressed by the one word love; and he, him-

self was the exhibition of what it meant to do as he had said, and even to joyfully suffer death for righteousness' sake.

Faith in Christ is not so much the condition as it is the evidence of a man's salvation. "Jesus Christ is the touchstone of character." And faith in Christ is that quality of righteousness by which a man sees in Jesus that which he himself wishes to be, realizes that he may be and determines that he will be. God has no way of saving men, save by conforming them to the image of his Son. For a man who sees this, believes in the love of God, in the forgiveness of sins and the redemption of the world; and surrenders himself to the mastership of Jesus; this is not only a possibility but a certainty.

The last thought concerning the salvation of the world through Jesus Christ is, that the loving righteousness of God must be finally triumphant.

One cannot conceive of a heaven in which man should not be a moral being and free to choose good or evil, as he is upon this earth; and the joy of heaven will consist largely in that glad fixity of will that shall eternally lose itself in God.

But what a terrible conception comes to us of the lost world, when we conceive ourselves in spite of all the loving-kindness and sacrifice of the eternal God, as still choosing to go on in sin, determining to resist his love, conscious of it and yet without the power to escape it. No hell can extinguish the righteousness of God, and no flames consume his love, which is the manifestation of his righteousness, and must pursue all unrighteousness in every sinner with a "worm that dieth not and a fire that is not quenched."

And as for our conception of heaven; when the world shall obey Jesus Christ, and when all those who have surrendered unto his heart of love and have been working with him throughout the æons, in the establishment of righteousness, shall be with him in the new earth, no other heaven can be imagined.

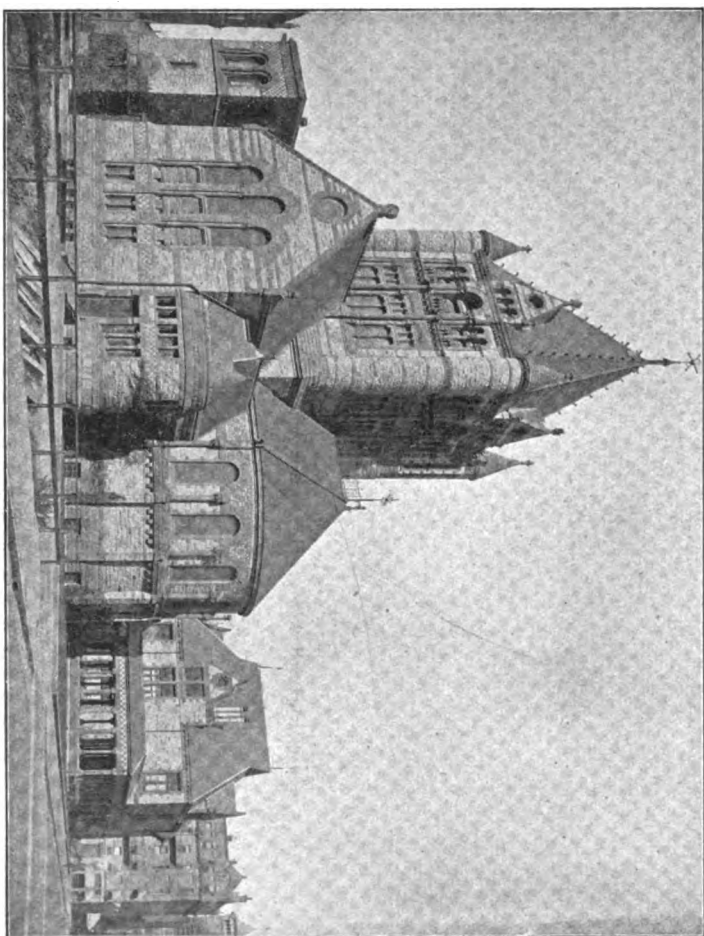
This must be the end of the atonement of the life and the death of Jesus Christ, and the keeping of his commandments, which are all summed up in the great name of God, which is love.

With shame I confess, that all the disciples naming the name of Jesus Christ have not fully done his will in his spirit of self-sacrifice, and indeed have sometimes scarcely seemed to apprehend it. We have already in this Parliament been rebuked by India and Japan with the charge that Christians do not practice the teachings of Jesus.

I might reply by pointing to our hospital walls and college towers and myriad ministries of mercy; -but I forbear. We have done something; but with shame and tears I say it, that as kingdoms and empires and republic, as states and municipalities and in our commercial and industrial organizations, and even in a large measure as an organized church, we have not been practising the teachings of Jesus as he said them and meant them, as the earliest disciples understood and practised them; and as we must again sub-

mit to them, if we are to be the winners of the world for Jesus Christ. It is no excuse to say that with Christians, the nation is not the Church. That is a still further confession of comparative failure. We have lacked the power of conquest, because organized Christianity has been saying "Lord, Lord," to her Master; and as regards politics and society and property and industry has not been doing the things that he said. Benjamin Franklin said that a generation of followers of Jesus who practised his teachings would change the face of the earth. And it is true. When evil shall go forth with its deadly poison ready for dissemination, and find Christians who are meek and merciful and poor in spirit and pure in heart, and who count it all joy to be persecuted for righteousness' sake; when it shall dart its venomous tongue at men and women who "resist not evil," who "give to him that asketh," and from the borrower do not turn away; who "being struck upon one cheek turn the other also," who "love their enemies, bless those that curse them, do good to them that hate them, and pray for them that despitefully use them and persecute them," who forgive their debtors because God has forgiven them; then shall the old serpent find no blood that shall be responsive to his poisonous touch, and shall sting *himself* unto the death, even as he did under that other cross; which he looked upon as the token of the impotence of righteousness, but which was the wisdom and the power of God unto salvation and the prophecy of the triumph of eternal love.

Our brethren from across the sea have said all we need ask them to say, when instead of attacking the life and teachings of Jesus, they show that we fail, only because we may have said "Lord, Lord," and not done the things that he said. The only hope of Asia as of America, and of Africa as of Europe, is in the love of God, and the establishment of his universal kingdom of peace, which must be set up on earth, and which shall have no end. It is of universal application. Jesus was born in the East, and has gained his greatest present triumphs in the West. When men shall have begun again to practice the teachings of Jesus in every walk and relationship of life, then there will be no social enigmas unsolved and no political questions unanswered, but men shall be in union with God and at peace with one another; and heaven and earth shall be one, in the creation of "the new earth wherein dwelleth righteousness." And there are indications of such a triumph now. Every language may be translated into every other tongue of man. The last religion of the world has been investigated and its teachings are open to the eyes of all. The time is near when we shall clearly know what now we dimly see in Jesus Christ that "Love is righteousness in action," that God is love, and law is gospel, and sin has been transformed into righteousness; then shall we see "that unto each one of us was this grace given *according to the measure of the gift of Christ*, and we shall all "attain unto the unity of the faith and of the knowledge of the Son of God; unto a full-grown man; unto the measure of the stature of the fullness of Christ."



TRINITY CHURCH, BOSTON. THE SCENE OF BISHOP PHILLIPS BROOKS' LABORS.

RECONCILIATION VITAL, NOT VICARIOUS.

BY THE REV. THEODORE F. WRIGHT.

There are certain dicta of Scripture which are universal because fundamental, and fundamental because universal. One of these is that saying of the Apostle John, "God is love, and he that dwelleth in love dwelleth in God, and God in him."

It is in the light of this fact of the universal Divine Love that the fallen condition of man finds its remedy disclosed. Fallen man was succored by the same Love that created him. The father of the prodigal does not sulk in his tent while some elder brother is left to search out the wanderer and bring him in, pointing to the wounds he got in rescuing him as a means of softening the heart of the father; nay, the father watches the pathway with longing, and sends his love after the boy, and when the wayward one is yet a great way off, he sees, he hath compassion, he runs, he falls on his neck, he kisses him, he bids them bring the robe, the ring, the shoes, the fatted calf, he reproves the cold vindictiveness of the elder brother, he is all shepherd-like.

Intellectually, man has not fallen. He is as bright as he ever was. He is growing brighter. The evolution of intellect is indisputable. But as to the will, what is man? We are making men shrewd, but we are not making them good. The human mind wants reaching in its depths. The motives behind our thinking want renewal. How should the Divine Love accomplish the recovery of the lost state? The remedy was within the keeping of the Infinite Love and Wisdom, which had so far made and conducted man.

If God would come with any mercy, he must descend to the place of the fallen. To take upon himself the nature born of woman would be his means of redemption.

This was no merely vicarious act of a subordinate person. It was the act of God himself to restore the vital union between man and himself, that union which man had severed by increasing self-assertion, waywardness and wickedness, and which could only be renewed by contrition and return and reconciliation.

Thus the will and the power to rescue and reconcile wayward souls sprang from the Infinite Love; the method was, and is, that of the Divine order, and the result in the individual redeemed through repentance and regeneration is just what man's fallen state required and requires. As Paul said: "God was in the Christ reconciling the world unto himself."

THE ESSENTIAL ONENESS OF ETHICAL IDEAS AMONG ALL MEN.

BY REV. IDA C. HULTIN.

Of ethical ideas, not of ethical systems or doctrines, am I bidden to speak to-day.

Let me say ethical sense. It will mean the same and be more simple. The universality of the ethical sense.

Gravitation is not more surely a fact, it seems to us, than is the unity of all life. If life is a whole, then that which is an essential quality of *one part* must be common to the whole. Through all life not only an eternal purpose runs, but an eternal moral purpose. Human history has been a struggle of man to understand himself and the other selves, and beyond that the Infinite Self.

Right and wrong can never be found in outer conditions, forces or results. These may furnish data by which decisions may be made in regard to the usefulness or uselessness of certain ways of doing, but there is no element here of rightness or wrongness. Not the flotsam and jetsam of exterior conduct, but the conscious purpose, the imperative I ought, I will, changing by virtue of divine necessity to I must—this is the ethical intent of all religions. For out of the heart are the issues of life. The results of reasoning will inform conscience and man will discover higher incentive for action, newer interpretations of expediency and finer variations of choice, as he passes through God's judgment days by the way of intellectual development. Evil, yea, sin, will be found to be a necessary condition of advancement, the growing pain of the soul; the unquenchable spirit will have its way with all these, yea, they shall serve. Thus man grows, humanity rises.

This is not a question necessarily of theologies or churches. Humanity does not reach its best life through any scheme of redemption, but through an age of long struggle with God to help. It is not "What shall I do to be saved?" but "What shall I do to inherit eternal life?" The moral man is obeying the God-voice; whether he knows to call it that or not. Is he denied theological classification it will not be surprising if he enters heaven without a label. He who cannot hear God, see God, feel God, in the living, potent things of the every day, must buy a book and find God and his law there. But if the church disband or his book is burned, where shall he turn for authority? May he lie and steal now with impunity? Pity the man whose moral nature is not a law unto itself.

Strive from it though we may, the truth appears when we are honest with ourselves, that churches and creeds have never done the world's best

work. The church has never freed the slave of any land. Even while the armies were gathering which eventually freed the slaves in this country, ministers were preaching that slavery was divinely ordained and right according to the Word of God. But the spirit of eternal justice, revealing itself in the ethical sense of thousands of men and women, ignoring the dogma and its expounders, moved against the wrong and overcame it. There were those who could read but one page of God's word, but in the "terrible swift lightning" of that judgment day, men read the law written on human hearts.

Try to evade the truth if you will, you must face it at last. No credal church and no form of ecclesiasticism has ever lent itself to the emancipation of the woman-half of humanity. She has suffered, and still suffers, because of the results of dogmatic beliefs and theological traditions. But the ethical sense of the humanity of which she is a part is lifting her out into the fullness of religious liberty. She does not come into the fellowship to write creeds nor to impose dogmas, but to coöperation in such high living as shall make possible religiousness. She comes to help do away with false standards of conduct. By demanding morality for morality, purity for purity, self-respecting manhood for self-respecting womanhood, she will help remove odious distinctions on account of sex, and make one code of morals do for both men and women. This not alone in the western world, where circumstances have been more propitious for woman's advancement, but in all parts of the world. Churches as a whole do not feed the hungry, clothe the naked, minister to the sick, turn prisons into reformatories, and unite to stay the atrocities of legalized cruelty. If churches were doing the humane work of the world there would not be needed so many clubs and associations and institutions for philanthropic work, and as outlets for the ethical sense. Men and women in the churches and out of them do this work, while theologians are busy with each other and the creeds; these men and women belonging to all countries and all races, who perhaps have not had time to formulate their beliefs about humanity, are busy working for it; who have never known how to define God, are finding him in their daily lives. Faith? Yes, but "faith without works is dead." When the ethical intent has been removed from a theological system it is dead faith. Interesting as the history of a religious evolution, and not to be lightly estimated, but as a working force in spiritual advancement it is useless. It was well said from this platform by the preacher from Brooklyn a few days ago, "Not Christianity but Christ I plead." Many of us are not particular about the Christian name, but we do care about the Christ spirit, that same spirit that has been the animating force in every prophet-life. The religious aspiration which gave birth to the ethical sense that made to be alive old forms, has passed on to vivify new forms and systems that yet shall have their day and give place to others. "It is the spirit that giveth life, the letter killeth." When you remember some of the things that have been taught and have been done in

the name of Christ do you wonder that our brother from Japan said, "If such be the Christian ethics, well, we are perfectly satisfied to be heathen." Do you wonder that the calm-souled prophet from India pleads with us for a manifestation of the spirit that was in Jesus? Do we need assurance that boasting of our religion will not prove us to be religious? We talk too glibly, yes, sometimes irreverently in our boastfulness about these high things. We need to learn humility. We are only beginners after all, all of us. When asked for definitions that define, man stands dumb, even before a grass blade, and he is growing more reverent in contemplation of the all-wise, the all-true, the all-good and all-loving. Even as a little child is he learning to enter the kingdom. Spelling out the best name he knows for his highest ideal, and hoping, loving, trusting more than he can word or think.

RELIGION AND MUSIC.

BY PROF. WALDO S. PRATT, OF HARTFORD.

Music naturally belongs with the social side of religion rather than with its private side. The secret intercourse between the soul and God has no absolute need of music or any other sensuous formulation. Only so far as this inmost intercourse expands into a social institution, where outward expression is a necessity, is there a special demand for such a voice as that of music. The solitary worshiper may set his prayer and praise in forms of song as a fuller mode of utterance than cold words; but he is not likely to do this unless he has first learned the value of song as an implement of social intercourse.

It is important for us to observe two features of the visible working of religion in the world. The first of these is that, although religion is essentially a spiritual affair, all we can know of it, outside of our own souls, is through various sensuous embodiments; it is made manifest in word and deed and character. The second feature is that, although religion is essentially a personal affair between every individual and God, its necessity of outward manifestation makes it also a social affair. These two practical necessities in religion, the necessity of concrete manifestation and the twin necessity of social value in such manifestation, have their fullest expression in the institution, historic everywhere, of public worship. In public worship may always be seen some concrete manifestation of currents of intercourse both from man to God and from God to man, and in this manifestation there is a decided social reaction of man upon man as they stand together in God's presence.

These thoughts enable us to see why music plays so large a part in the social manifestations of religion in public worship. Music may have other

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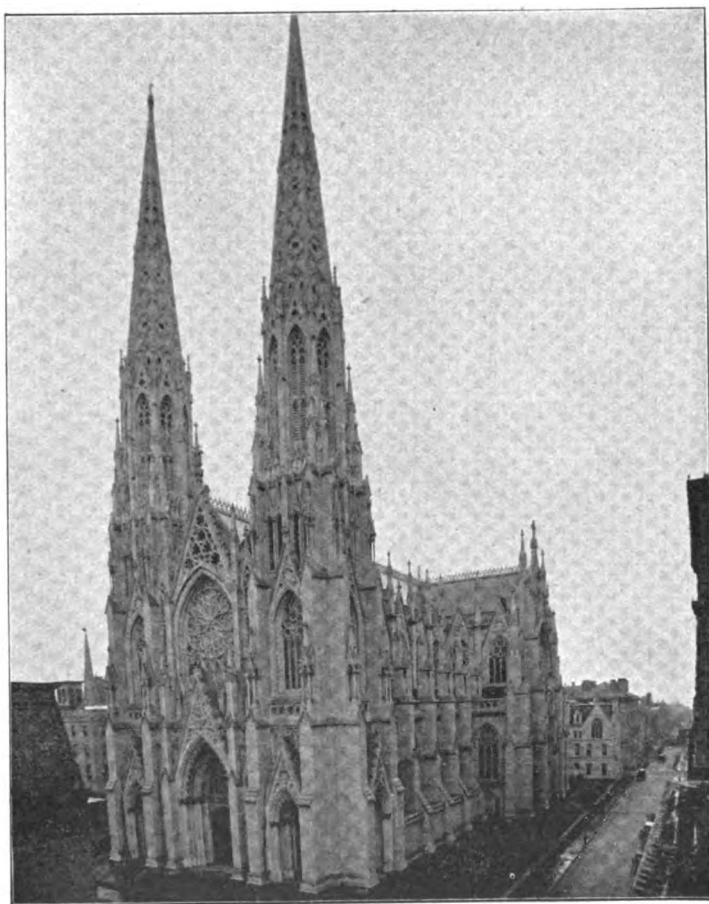
reasonable applications ; but there should be no question about its religious application.

Let us turn to the corollaries that issue from these thoughts. Religious music is a language, not a mere festal robe, not a spectacular display, not a lifeless apparition, but a language expressive of one personality and impressive upon other personalities. Assume that this is true, what follows?

It follows, first, that as a language its message or content should be consonant with its occasion. *Spiritual truth* is the first of the qualities to be demanded in the thorough criticism of religious music. The message conveyed by such music must be a genuine one, a heartfelt one, and one germane to the ideal inter-relations between God and men and between men in his presence.

Now regarding sacred music as capable of containing a message evidently and powerfully pertinent to the social manifestations of religion, particularly in public worship, we have three ways of controlling the nature of this content or message, three directions in which harmful misapplications may be excluded, three paths always open for earnest and enterprising progress. These three directions are, briefly, the personality of religious musicians, the style of religious music, and the words chosen for musical setting for religious use, including the artistic consonance of the setting with the text. But the application of these principles is manifest. Not every musician is fitted to be a religious musician simply because he is an artist. Not all kinds of music are suited to be used as sacred music simply because artistically they are interesting or even beautiful. Setting words to music, however good, does not make the compound fit for religious use unless apart from the music they are thus fit, and unless the setting makes their fitness more apparent. These are cardinal principles, applicable to every phase of Christianity and to every sincere religious system whatsoever. They are axiomatic principles, needing only to be stated to be accepted. So long as they are unobserved, religious music will be meaningless and neutral, if not false and positively injurious.

But there is another equally important side to the matter. We have noted that if music be a language, its contents should be consonant with its occasion. We must now add that if it be a language, its actual effectiveness should be diligently cultivated and perfected. *Spiritual truth* is the first of the qualities demanded ; *spiritual power* is the second. The first quality is mainly to be secured by magnifying sincerity on the part of the one using such music. The second is mainly to be secured by developing skill and by providing favorable circumstances. It is unfortunately true that technical expertness without serious purpose often seems to be far more effective and valuable than even great earnestness of purpose without adequate skill. So it has come to pass too often that religious music has been entrusted to those to whom art is first and piety and edification second or worse. There will be unrest and difficulty wherever religious music is handled without due regard to both truth and effectiveness in conjunction and in due coördination.



ST. PATRICK'S CATHEDRAL, NEW YORK.

This brings me to two practical remarks. The first of these is, that in many communities there is altogether too much so-called religious music. It has been mechanically turned out by the yard and duplicated by the thousand, until it is no longer a message from one heart to another, and until it has actually turned some hearts to stone. Christianity has borne consummate flowers of song, hymns that palpitate with precious heart-throbs, melodies that mount up on eagle's wings, anthems and oratorios that seem to be foretastes of the angelic praises; and yet these very blossoms have been so imitated and reproduced in clumsy wax and flimsy paper that thousands of would-be worshipers know nothing of the fragrant and fruitful originals, and are even disgusted with the sham and paltriness of everything called sacred music. This prevalent vulgarity of music in religious uses is a grievous evil. Music is too precious to be wasted or misused, least of all when on its golden petals is stamped the very image of God's love as revealed in the Christian heart.

This suggests the other practical thought. Merely negative restraints upon religious music will never make it good. They may cut off foolish and fraudulent simulations of it. But currency is not coined by suppressing counterfeits. Side by side with restriction must be positive education. What provision is being made by our chief religious agencies that of real religious music there shall be more and better? This question is a pressing one. It is one to which little satisfactory answer is being given by our various religious bodies.

One of the surest signs of neglect of the subject is the rarity and poverty of literary work upon it. The luminous treatises upon religious music in its larger aspects may be counted on the fingers of one hand. Popular thought about religious music, hymns, tunes, anthems, cantatas, oratorios, especially as related to public worship, is notoriously defective, weak, fanciful, and unfruitful. Speaking in a large way, it is safe to say that the churches have only barely begun to master the skill to use music with thorough effectiveness, and have not yet begun to supply that atmosphere of diffused popular appreciation of religious music, which is prerequisite to general and hopeful progress.

I firmly believe that religious music as applied to Christian purposes is as yet only in its infancy. How it is with non-Christian religions I do not know; but with us the actual and the typical are very far apart. Nothing but well considered and prolonged processes of education will bring them together.

I do not share the belief of some musical enthusiasts that the coming century will see such a degree of musical progress as to set music as the exclusive language of higher sentiments of every sort. But I do believe that in music, both instrumental and vocal, there are hidden vast treasures of poetic truth and magazines of emotional power, which are now known only to the few and expended only for minor ends.

THE RELATION BETWEEN RELIGION AND CONDUCT.

BY PROF. CRAWFORD HOWELL TOY, OF HARVARD UNIVERSITY.

Our thesis may be expressed as follows: Morality is complementary to religion, or it is the independent establishment of the laws of conduct which help to furnish the content of the undefined religious ideal. Let us look at certain facts in man's moral-religious history which appear to illustrate one part of this thesis.

First, it may be noted that, in the ancient world, about the same grade of morality, theoretical and practical, was attained by all the great nations. From this ethical uniformity we must infer that the moral development was independent of the particular form of religion. Another fact of the ancient world is that the ethical life stands in no direct ratio to the religiousness of a people or circle. Several great moral movements were characterized by an almost complete ignoring of the divine element in human thought. These are Confucianism, Buddhism, Stoicism, and Epicureanism. Turning to modern Europe, it is evident that progress in morality has been in proportion to the growth rather of general culture than of religious fervor. If religion alone could have produced morality, the crusades ought to have converted Europe into an ethically pure community; instead of which they oftener fostered barbarity and vice. The English Puritans of the seventeenth century were among the most religious and the most barbarous and unscrupulous of men. In a word, religion has, as a rule, not been able to maintain a high moral standard against adverse circumstances, and has not exerted its proper influence.

In order to understand the relation between religion and morality we must note their origins. Morality, in the first place, is simply a product of our social relations. The idea of honesty assumes the existence of property, and of property belonging to another. In an unorganized communism, or in the case where I alone am owner, there can be no such thing as dishonesty. Further, the idea of property is at first physical, non-moral, involving the mere notion of possession.

With the growing estimate of the worth of the individual and the increasing dependence of members of the community on one another, the rights of property are more clearly defined, and there is a greater disposition to punish the slightest invasion of these rights. Recognition of the property-right becomes a duty, but always under the condition that gave it birth, namely, the well-being of the community.

In the same way the duties of truthfulness and of respect for human life have arisen, and these are limited by the same condition.

The same law of growth governs the history of the more general ethical conceptions. Love in its earliest form is non-moral—it is mere desire or instinct. Two conditions must be fulfilled before love can rise to the ethical plane. First, it must be transformed from selfish desire into a single-minded wish to secure the well-being of its object, and then it must know what is well-being. Both these conditions are attained through social intercourse.

It is no less true that it is from social intercourse that we gain the final and fundamental standard of conduct, the idea of justice. The individual comes to self-consciousness, to individuality, and therefore to rights and perfection only in society. At the same time, the content of justice is determined by social relations. It is only by experience that we can say that we owe just so much to each person. Love can do no more than recognize the rights of every being, for to do more would be wrong.

A great motive for right living is supplied by experience; namely, the hope of worldly well-being, or salvation. Enlightened observation more and more shows that happiness attends virtue. What is more, from it the mind passes naturally to the broader ideal of the well-being of the world as the aim of life and the basis of happiness.

Religion, the sense of relation to the extra-human power of the universe, introduces us to a new social complex. In morality the parties are man and man, in religion, man and God. In our moral relations with a person or government there are two classes of influence to be considered—the moral power of the personality and the restraining or impelling power of his or its physical power over us. The second of these is what we call sanctions, rewards and punishments.

When religious sanctions are spoken of it is commonly the supernatural sort that is meant. It is an interesting question how far the belief in these is now morally effective. It is becoming more and more the conviction of the religious world that the future life must be morally the continuation and consequence of the present. This must be esteemed a great gain—it tends to banish the mechanical and emphasize the ethical element in life and to raise religion to the plane of rationality. Rational religious morality is obedience to the laws of nature as laws of God.

We are thus led to the other side of religion, communion with God, as the effective source of religious influence on conduct. It is this, in the first place, that gives eternal validity to the laws of right. Resting on conscience and the constitution of society, these laws may be in themselves obligatory on the world of men, but they acquire a universal character only when we remember that human nature itself is an effluence of the divine, and that human experience is the divine self-revelation.

Further, the consciousness of the divine presence should be the most

potent factor in man's moral life. The thought of the ultimate basis of life, incomprehensible in his essence, yet known through his self-outputting in the world as the ideal of right, as the comrade of man in moral life, should be, if received into the soul as a living, everyday fact, such a purifying and uplifting influence as no merely human relationship has ever engendered.

Religion, then, in itself furnishes us with no rules of conduct ; it accepts the rules worked out by human experience. The deepest, the ultimate source of our ethical codes, as actual phenomena, is social unity. The building up of this unity is the highest moral duty of us all, and offense against it is the blackest sin of which man is capable. Here we see the moral function of love. It has no code, but it is an impulse which tends to foster unity.

Religion, accepting the ethical code established by man, identifies it with the will and nature of Deity. The impetus which thus comes to the moral life is obvious. There is the enthusiasm which springs from the consciousness of being a part of a vast scheme, buoyancy given by hopefulness or certainty of final victory, and the exaltation of loyalty to a great aim and a transcendent person. The true power of religion lies in the contact between the divine soul and the soul of man. It must be admitted that to attain this is no easy thing. Most men look to God as their helper in physical things or as an outside lawgiver rather than as their comrade in moral struggle.

Thus religion has not come to its rights in the world ; it still occupies, as a rule, the low plane of early, non-moral thought ; but is there any reason why it should continue in this nascent shape ? Inadequate conceptions of God and of the moral life must be swept away, the free activity of the human soul must be recognized and relied on, the habit of contemplation of the ideal must be cultivated ; we must feel ourselves to be literally and truly co-workers with God. In the presence of such a communion would not moral evil be powerless over man ?

Finally, we here have a conception of religion in which almost all, perhaps all, the systems of the world may agree. It is our hope of unity.

CHRISTIANITY IN JAPAN; ITS PRESENT CONDITION AND FUTURE PROSPECTS.

BY PRESIDENT KOZAKI, OF THE DOSHISHA UNIVERSITY, JAPAN.

There are now many peculiar features in Japanese Christianity, which are seldom seen in other countries.

I. One distinctive feature of the Japanese churches lies in the peculiarity of the constituency of their membership. (1) The proportion of female members to male is about three to four. (2) Another fact is the abundance of young people in our churches. (3) One more point is the predominance of "Shizoku" or the military class. They have been, and still are, the very brain of the Japanese people. Though they are not usually wealthy, they are far superior, both intellectually and morally, to other classes.

II. The next peculiar feature is lack of sectarian or denominational spirit. Japanese Christians are essentially undenominational. You may see that the church which adopts Presbyterian forms of government refuses to be called "Presbyterian" or "Reformed," and adopts the broad name "Itschi," the "United;" but not content even with this broad name it has recently changed it to a still broader name, "The Church of Christ in Japan." The church which has adopted an Episcopal form of government lately dropped the name of Episcopal and adopted instead the name of "The Holy Church of Japan." The church now called Kumiai, for a long time had no name except the simple one, a church of Christ. When it was found necessary to adopt some name to distinguish themselves from other churches, its Christians reluctantly adopted the name of "Kumiai," which means "associated;" for at that time they happened to form an association of churches which were until then independent of each other. They have always refused to be called "Congregational Churches," although they have adopted almost entirely the Congregational form of church government.

III. The third distinctive feature is the prevalence of a liberal spirit in doctrinal matters. While missionaries are both preaching and teaching the so-called orthodox doctrines, Japanese Christians are eagerly studying the most liberal theology. Not only are they studying, but they are diffusing these liberal thoughts with zeal and diligence, and so I believe that with a small exception most of the Japanese pastors and evangelists are quite liberal in their theology.

Though Japanese Christians are largely on the side of liberal theology, they are not in any way in favor of Unitarianism or even Universalism.

Some years ago there was a rumor that Japanese people were, in general, inclined to Unitarian Christianity. This is true in one sense. Where there are bigoted, narrow Christians, these so-called Liberalists may have soil to thrive on; but in a place like Japan they will find it hard work even to gain a foot-hold.

There was a time when Christianity was making such progress that in one year it gained forty or fifty per cent. This was between 1882 and 1888. Since then the progress in our churches has not been as rapid as was expected. Not only have members not increased in such proportion as in years before, but in some cases there can be seen a decline of religious zeal and self-sacrificing spirit. Why there was such a decline it is not hard to see. Among various causes I may mention three principal ones.

1. Public sentiment in Japan is constantly changing. It is like a pendulum, now going to one extreme and then to another. This movement of public sentiment within the last fifteen or twenty years can easily be traced. The years from 1877 to 1882 I may regard as a period of reaction and of revival of the anti-foreign spirit.

Then the pendulum went to the other side. It was a period of western ideas, and covers the years between 1882 and 1888. It was no wonder that people poured into Christian churches and that the latter made unprecedented strides in their progress within that short period.

But the pendulum swung to its extreme, and now another movement came in. The signs of reactionary and anti-foreign spirit might be seen in everything—in customs, in sentiments, in public opinion. Then the cry, "Japan for the Japanese," was heard in all the corners of the empire. Buddhism which has been regarded for years as a religion of the ignorant and inferior classes is now praised as a superior religion, far above Christianity, and many who once favored the adoption of Christianity as the national religion are seen publicly in Buddhist ceremonies. A strong sense of national feeling has been aroused among all classes, and it is not strange that Christians also feel its influence.

And thus doors to Christianity seem for a while to be closed, and we have a great decline in its growth. But now again the pendulum has reached the other extreme, and there are signs that a new era is about to begin.

2. The failure to unite the two most important churches of Japan, the Itachi and Kumiai, may be regarded as another cause of the decline.

3. The last cause may be attributed to the unsettled state of theological opinions. Christians in Japan received the Gospel, at first much as young people do, without much deliberation. But when they come to see the things more deeply and begin to ask questions, they find that some of their positions are hard to reconcile with the light of modern science and philosophy, and that on many points there is large room for improvement and progress. And thus we have already done away with some Christian doc-

trines which are regarded as essential in the western countries. This sifting of theological beliefs may be regarded as natural in the course of the evolution of our theological thoughts, and also as needful for Japanese Christianity. But this sifting was unsettling to our faith, and thus greatly hindered for a time the progress of evangelistic as well as other Christian works in general.

One word as to the future prospect. That Japan will not become a Christian nation in a few years is a plain fact. But that it will become one in the course of time is almost beyond doubt, and it is only a question of time. But there are many difficult problems pressing hard upon us for solution.

1. The first problem that comes under our notice is that of the relation between Christianity and our nationality, that is our national habit and spirit. And this cry against Christianity has become so popular among Buddhists, Shintoists and Reactionalists that they make it the one weapon of their attack against Christianity.

2. The relation between missionaries and native Christians is another problem. Japanese Christians will never be contented to work under missionary auspices. To be useful to our country the missionaries must either coöperate with us or join native churches, and take their place side by side with native workers.

3. The problem of denominations and church governments is another difficulty. Of course we shall not entirely dispense with denominations and sects. We think we can reduce by a good deal the number of denominations. But just how to start and proceed with this movement is quite a hard problem. So also with the form of church government. To devise a form of government that will adapt itself to our country and its need, is quite a difficult task.

4. Whether we need any written creed, and if so, what kind of creed it is best to have, is also a question.

Japanese Christians must solve all these problems by themselves. I believe there is a grand mission for Japanese Christians. I believe that it is our mission to solve all these problems which have been, and still are, stumbling blocks in all lands, and also it is our mission to give to all the Oriental nations and the rest of the world a guide in true progress towards the realization of the glorious Gospel which is in Jesus Christ.



REV. HIROMICHI KOZAKI, JAPAN.

"I BELIEVE THERE IS A GRAND MISSION FOR JAPANESE CHRISTIANS. I BELIEVE THAT IT IS OUR MISSION TO SOLVE ALL THESE PROBLEMS WHICH HAVE BEEN AND ARE STILL STUMBLING BLOCKS IN ALL LANDS; AND IT IS ALSO OUR MISSION TO GIVE TO ALL THE ORIENTAL NATIONS AND THE REST OF THE WORLD A GUIDE TO TRUE PROGRESS AND A REALIZATION OF THE GLORIOUS GOSPEL WHICH IS IN JESUS CHRIST."

THE REDEMPTION OF SINFUL MAN THROUGH JESUS CHRIST.

BY REV. DR. D. J. KENNEDY, OF SOMERSET, OHIO.

It is our intention in this paper to give a plain but necessarily brief and imperfect exposition of the divine economy for the redemption and salvation of man through Christ according to the teaching of the Catholic Church.

In order to understand the doctrine of redemption and salvation through Christ, it will be necessary to consider, first, the condition of man before the fall of Adam; secondly, the condition of man after the fall and before the death of Christ; thirdly, the condition of man after the price of redemption had been paid by Christ.

In Adam there were three perfections. There was the perfection of nature, the body and the soul; there was the supernatural perfection, or the indwelling of the Holy Ghost and of sanctifying grace; there was the preternatural perfection of immortality in the body and of harmony in the soul in and with itself. According to Catholic doctrine, these perfections were not personal gifts granted to Adam as an individual; they were given to him, by the bounty of God, as to the father and representative of the human race. He was to be their custodian, not only for himself, but also for his posterity. If he remained faithful, all these gifts, natural, preternatural and supernatural, were to have been transmitted to his descendants. Had Adam not sinned, his children would have been born perfect in nature, adorned with grace and supernatural virtues by the power of the Holy Ghost; they would not have been subject to death, and there would have been perfect harmony between all the parts of their nature; the lower nature would have been obedient to the higher, because the higher and nobler faculties of man would have been subject to the commands of God by the direction of the Holy Ghost.

By an act of free will all was lost. Adam chose to listen to the suggestions of the tempter rather than to obey the command of God. The Council of Trent (Sess. V. de Prec. Orig. Can. 1) implicitly declares and defines that by the transgression of God's command the first man lost the justice and sanctity in which he had been constituted, incurred the anger of God, together with the penalty of death, because a captive under the power of Satan; and the whole man, both in body and soul, was injured and changed for the worse. His intellect was darkened, his will for good was weakened; passion and an inclination to evil was the rule, not the exception; the imagination and thought of man's heart were prone to

evil from their youth, and he became the slave of Satan, for, writes St. Peter, "by whom a man is overcome of the same also is he the slave."

Adam of his own free will upset the first order of God's providence and he now came under another order. He was powerless to repair the injury done, because the gifts and graces he had lost were gratuitous favors, not due to his nature, but granted through pure love and goodness by God; hence their restoration was subject to his good pleasure.

Unfortunately for us this fall of the father of the human race affected his posterity. In consequence of his sin we too were deprived of the supernatural perfections that he possessed. This is what is meant by original sin; it is the habitual state displeasing to God in which the souls of men are left since the father of the human race offended God by an act of proud disobedience. With the supernatural grace the preternatural gifts were also lost. We became subject to death. We also experience the stings of conscience, the war of the flesh against the spirit, which would, in the benevolent designs of Providence, have been prevented by the subjection of the mind to grace. Our nature, also, was wounded, like the nature of Adam, with the three wounds of ignorance, weakness and passion.

Immediately after the fall God promised a Redeemer—the seed of the woman that was to crush the serpent's head, but he did not send him immediately; for 4,000 years man was left to experience the sad consequences of the fall. St. Thomas Aquinas (*De Incarn. Qu. I, art. 5 and 6*), and other theologians remark that the Redeemer did not come immediately after the fall, because man, who had sinned by pride, should be humbled so that he might acknowledge his own poverty and the need of a Saviour. Neither was the coming of the Redeemer to be deferred until the end of the world, because then man might have fallen into despair, forgetting God and his promises and the rules of morals. Moreover, had he come at the end of the world men would never have enjoyed the advantages of the sublime example given to all ages by the Saviour. This Redeemer was the Babe of Bethlehem, the Son of the Virgin Mary, and his name was called Jesus, because he came to save his people from their sins.

And now we come to consider the work of that Saviour. In the first place, it must be borne in mind, that God could, if he willed, have chosen another method of redemption. Being Lord of all things he might have condoned Adam's offense and restored to man his lost prerogatives without demanding any atonement. He might, if he willed, have accepted in satisfaction for sin the salutary penance of Adam or some of his descendants (see *S. Thom. de Incarn. Qu. 1, Art. 2 ad 2*). But, says St. Athanasius (*Serm. iii Contra Anianus*), "in this we must consider not what God could have done, but what was best for man, for that was chosen." Away then with all thoughts of excessive rigor on the part of God. He willed to redeem and save us through the suffering and merits of Christ, because it was better for us; and at the same time he gave to the world the greatest manifestation ever known of his own goodness, power, wisdom and justice.

The doctrine of Christ was sublime, pure, holy and salutary. But it is not sufficient to teach. Whoever wishes to change men and convert them from their evil ways cannot be contented with mere words. To his words must be added the influence of his example, especially if his doctrine be disagreeable to those whom he wishes to convert. Thus it was with our Saviour. He required of men nothing that he did not practice.

But the saving influence of Christ is to be found principally in his death; because by his death he reconciled us with God, freed us from sin and satisfied God's justice, restored us to grace and justification, freed us from the power of Satan, and made us once more the children of God.

After his ascension into Heaven he sent the Holy Ghost, the Spirit of truth and love, to abide forever with his church, which is to continue on earth the work of saving souls. Under the guidance of the Holy Spirit she is to teach men the way of truth; she is the depository and dispensation of the graces merited for all men by Christ, she is the guardian of the sacraments, the ordinary channels through which grace is conveyed to the souls of men whether they be infants or adults. Not that grace is conferred only by the sacraments: "The Spirit breatheth where he wills," and if we ask anything in Christ's name the Father will give it. Nay, more, the Spirit of grace is represented as continually standing at the gate and knocking, that the door of the sinner's heart may be opened to admit the grace of God which will excite within him horror for sin and a desire to return to God.

After receiving these benefits, men must work out their salvation in fear and trembling because man is weak and can fall again. Grace and the friendship of God and the right to heaven are restored; but our nature is still a wounded nature; the soul is not in perfect harmony; the unhappy inclination to evil remains in us even after baptism and justification, for a trial and as an occasion to practice virtue, say the fathers of the Council of Trent. The struggle will last as long as we are in this world, and those who persevere unto the end shall be saved. Only those who have been saved and are now with God can see the full intent of the benefits conferred upon mankind in the life, teaching and death of the Redeemer.

RELIGION IN PEKING.

BY ISAAC T. HEADLAND, PROFESSOR IN PEKING UNIVERSITY.

The Chinese are often supposed to be so poor that, even if they wished they would not be able to support Christianity, were it established in their midst.

Such a supposition is a great mistake, not to mention the fact that they are at present supporting four religions, viz.: Confucianism, Buddhism, Taoism and Mohammedanism; a glance at the condition of any city or village is enough to convince one of the fact, that *whatever the Chinese wish to do, and undertake to do, they are abundantly able to do.*

The country swarms with people—poor people—people who are so very poor that there are, no doubt, thousands who starve every year. It is said that just outside of the (Ch'ien men) gate, which stands immediately in front of the emperor's palace, more than four hundred people froze to death in a single cold night during the past winter. In front of this gate is a bridge, called Beggars' Bridge, where half naked men and boys may be seen at any time—except when the emperor himself passes—eating food which would not be eaten by a respectable American dog.

But while this is all true it does not alter the fact that there are more temples in Peking than there are churches in Chicago. There are temples of all sorts and of all sizes, from the little altar built outside the door of the watchman's house on the top of the city wall to the great Lama temple, which covers many acres of ground, having an idol of Buddha one hundred feet tall, and one thousand five hundred priests to conduct the worship.

Similar to this great Buddhist temple is the great Confucian temple, not so large, and without priests, but equally well built and well kept. The large Taoist temple, immediately outside of the west side-gate, is expensive and well supported, and contains many priests, while the large grounds of the Mohammedans, with their twenty-one mosques, are worthy to be ranked with those above mentioned. Besides these, the Temple of the Sun, the Temple of the Moon, the Temple of Earth, the Temple of Heaven, and the Temple of Agriculture, are all immense structures of the most costly type. These are all state temples where the emperor performs worship for all the people, and the annual sacrifices of cattle and sheep are by no means inexpensive. There are few churches in the United States which cost more than \$500,000, but some of those I have just mentioned would far exceed if not more than double that amount. The Roman Catholics have shown their wisdom in erecting cathedrals, which, though not so expensive, far surpass

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the others in beauty, design and workmanship. They have three very fine cathedrals—the East, the South, and the North,—the least of which would be an ornament to any city in the United States.

There are temples in the enclosures of the gates; temples beside almost every large well; temples near many of the large, old trees; while every grave (and the whole of China may be said to be a great cemetery) is an altar where incense and paper are burned every year. Add to this the fact that every home has its tablets and is in a certain sense a temple, and one can get some idea of the number of temples, and the amount of worship performed in and about this great capital. There are more than two thousand temples in Peking, and more than ten thousand domestic shrines (I have heard Chinese say that there are more than thirty thousand shrines) and yet the Chinese are often supposed to be lacking in the religious instinct.

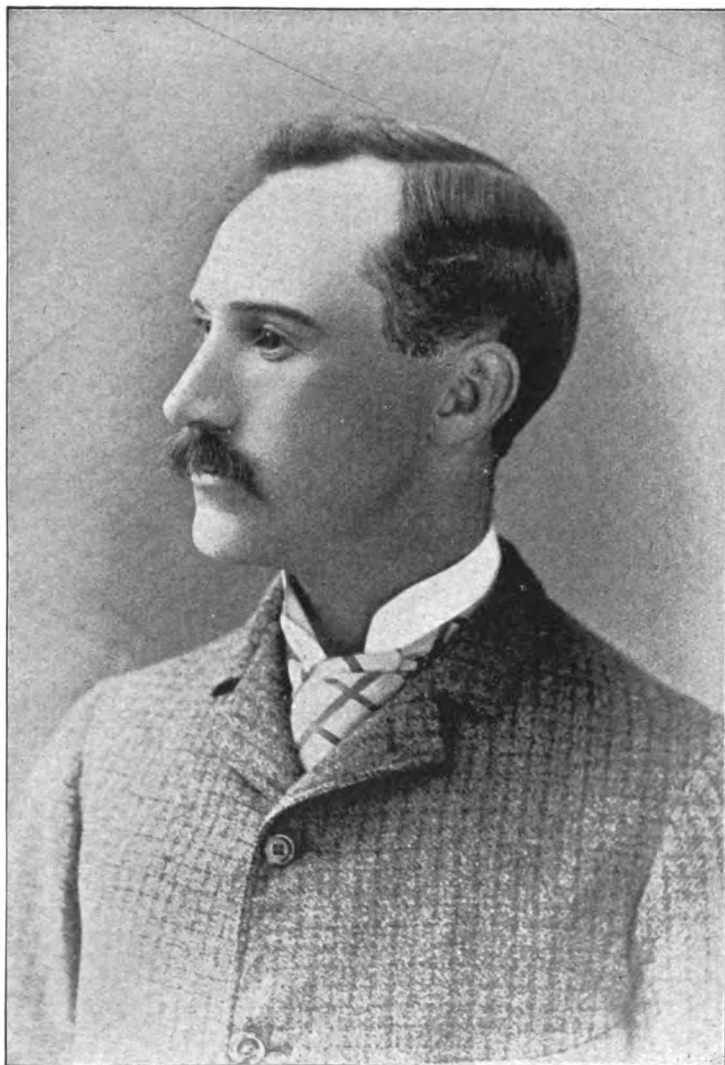
The Hills, fifteen miles west of Peking have likewise very many temples.

These are not merely small temples. Some of them are surrounded by high walls, from the sides of which grow trees a foot or more in diameter, and seventy-five feet tall, while on top of a monument a Pi Yün Ssu, built several hundred years ago, during the Ming Dynasty, is a cedar more than six inches in diameter.

The number of temples in the city that are entirely out of repair is not small. In the purchase of our mission premises we have become the possessors of no less than three temples, while one stands at our southwest, and another at our northwest corner, another at the southwest of our W. F. M. S. property, another in front of our hospital gate, and still another near a large well back of our houses. The first one purchased has been turned into a dining-room for the Preparatory School of the Peking University. When the workmen came to take the gods out of this temple, they first invited them to go out, and then carried them out.

Whether or not it may be considered a misfortune that the Buddhists priests are a company of beggars, is perhaps largely a matter of opinion. Buddhism was established by a prince who became a beggar that he might teach his people the way to enlightenment, and they are but following his illustrious example. But while they follow in the matter of begging, at least a large part of them, there is room for much doubt as to whether most of them make a very strenuous effort to enlighten the people. Indeed, if all the facts brought to light in our foreign hospitals, and especially those situated near the Lama temples and visited by the priests, were set forth they would reveal a condition of things, among a class of priests, not very different, perhaps, from that which called forth Paul's Epistle to the Corinthians. But these facts are of such a character as to be fit only for a medical report.

It need not be considered a matter of wonder then that the morals of the people are not better than they are. "Like priest, like people."



PROF. ISAAC T. HEADLAND, PEKING UNIVERSITY, CHINA.

"THERE ARE MORE TEMPLES IN PEKING THAN THERE ARE CHURCHES IN CHICAGO. THERE ARE TEMPLES OF ALL SORTS AND OF ALL SIZES, FROM THE LITTLE ALTAR BUILT OUTSIDE THE DOOR OF THE WATCHMAN'S HOUSE ON THE TOP OF THE CITY WALL TO THE GREAT LAMA TEMPLE, WHICH COVERS MANY ACRES OF GROUND, AND HAS ONE THOUSAND FIVE HUNDRED PRIESTS TO CONDUCT THE WORSHIP."

"For if a priest be foul, on whom we trust,
No wonder is it a lewird man to ruste!"

says Chaucer; and it is by no means a matter of doubt that a large number of the Buddhist priests are "foul." They are not all so. We have seen among them faces which carry their own tale; we have heard voices which carry their own recommendations, and we have seen conduct which could only proceed from a devoted heart. But of those with whom we have come in contact, this class has been the exception, not the rule.

At Miao Feng Shan, a large temple, situated above the clouds, the priests themselves, I have been told by a Chinese teacher, support a company of prostitutes. Certain it is that at the most prosperous of the temples are found some of the worst priests, as though when the getting of money for their support was off their minds, having little left to occupy them, they entertain themselves by the gratification of the passions. They may, however, like many other priests, be misrepresented by their own people.

By "the most prosperous temples" we mean those to which the most pilgrimages are made. Miao Feng Shan is forty miles west of Peking; and another fifty miles east is almost equally popular. To these in the springtime many thousands of people from all the surrounding country make pilgrimages, some of which are of the most expensive and self-denying character, while others exhibit almost every form of humiliation and self-torment—such as wearing chains as prisoners, tying their feet together so as to be able to take only short steps; being chained to another man; wearing red clothing in exhibition of their sin; or prostrating themselves at every one, three or five steps. The temple worship of the Jews, at its most prosperous period, was not more largely attended than is this worship at these temples.

While the temples are enriched by the gifts or subscriptions of these worshipers, they are at the same time robbed by those "pious frauds" who are ready at all times to sell their souls for the sake of their bodies. At Miao Feng Shan they give candles at the foot of the hill to those pilgrims who arrive at night, to enable them to ascend the hill. Here these pious frauds get their candle, ascend the hill a little distance, then by a circuitous route, join another company and get another candle, and so on as long as, by a change of clothes, they can escape the detection of those distributing the candles. Thus, instead of worshipers they become thieves.

One thing is noticeable as we pass through the country villages. The houses are all built of mud, mud walls, mud roof, paper windows and a dirt floor. But no matter how poor the people may be, nor what the character of their houses, *the temple of the village is always made of good brick*. I have never seen a house in a country village better than the temple of the same village. I think that what I said in the beginning of this article is literally true: What the Chinese wish to do and undertake to do they are abundantly able to do.

Dr. C. W. Mateer says: "It has been estimated that each family in China spends, on an average, about a dollar and a half each year in the worship of ancestors, of which at least two-thirds is for paper money. China is estimated to contain about eighty million families, which would give eighty million dollars. A fair estimate for the three annual burnings to the vagrant dead would be about six thousand dollars to each *hsien* or county, which would aggregate about ten million dollars for the whole country. The average amount burned by each family in the direct worship of the gods in the temples may be taken as about half that expended in the worship of ancestors, or forty million dollars for all China. Thus we have the aggregate amount of one hundred and thirty millions of dollars spent annually in China for paper money for use in their worship."

While it is impossible to make a correct estimate of the amount of incense burned by the Chinese in their worship, we can nevertheless get some idea. It is the custom to burn incense three times per day, morning, noon and evening. The amount burned thus by each family in the home and at the temple amounts to about four dollars per year. The rich, of course, burn many times this amount, and some of the poor families perhaps not quite so much. But four dollars per year as an average is an under rather than an over-estimate of the amount of incense burned by each family. This being true, *the amount of incense burned by eighty million families would amount in one year to the enormous sum of three hundred and twenty million dollars.*

THE ELEVENTH DAY.

CHRISTIANITY AND THE SOCIAL QUESTION.

BY PROF. F. G. PEABODY, OF HARVARD UNIVERSITY.

Christ, the great individualist of history, was the great socialist as well. His hope for man was a universal hope.

But how can it be that the same teacher can teach such opposite truths? How can Christ appeal thus to the single soul and yet hope thus for the Kingdom?

We reach here the very essence of the Gospel in its relation to human needs. The two teachings, that of the individual and that of the social order, that of the part and that of the whole, are not exclusive of each other or opposed to each other, but are essential parts of the one law of Christ.

Why is the individual soul of such inestimable value? Because of its essential part in the organic social life. And why is the Kingdom of God set before each individual? To free him from all narrowness and selfishness of aim.

The way to make a better world is first of all to make your own soul better, and the way to make your own soul better is to stir it with the sense of the common life. And so the same master of the problem of life becomes at once the most positive of individualists and the most visionary of socialists. His first appeal is personal: "Sanctify thyself." His second call is the common life: "For their sakes"—and the end and the means together make the motto of a Christian life—"For their sakes I sanctify myself." Such is Christ in his dealing with the social question.

And now, having unfolded before ourselves the principle of his teaching, let us go on to see its practical application to the questions which concern the modern world. On the one hand, there is the problem of poverty, and on the other the problem of wealth, each with its own perils both to the persons involved and to the welfare of us all. There is the problem of the employer and the problem of the employed; each with its responsibility, its irritations and its threats.

Christ comes into the midst of modern society with the principle he has made clear—the principle of the Christian individual giving himself to the social order—and the door of each one of these social problems swings open as he comes and Christ passes through from room to room, the master of them all.

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1024



What has Christ to say to the problem of poverty ? What is the Christian's way of dealing with the poor ? As we look back over the long history of Christian charity, it might seem as if one would have to say of it that it was the history of one long and costly mistake. From the beginning till now Christians have, of all people, most indulged themselves in indiscriminate almsgiving, fostering pious frauds, encouraging mendicancy, often holding poverty itself to be a virtue and often embarrassing the work of scientific relief.

Such criticisms indicate how the Church of Christ has failed to grasp the method of Christ. The fact is that the Christian Church has been so deeply impressed with one-half of Christ's truth—the worth of the individual—that it has often forgotten the other half—the service of the whole.

Meantime, what is Christ's own attitude toward poverty ? Every soul, he says, no matter how humble or depraved, is essential to God's kingdom. It has its part to take in the perfect whole. Every soul ought to be given a chance to do and be its best. It must be helped to help itself.

Thus Christian charity is not the mere relief of temporary distress, or the alms which may tempt to evil ; it is personal, painstaking interest—the taking trouble to lift up ; the dismounting, as you pass, like the Samaritan, pouring into the wounds of the fallen one the oil and wine you had meant for yourself ; the putting the victim of circumstances on your own beast, and taking him where he shall be cared for and healed.

Christian charity sees in the individual that which God needs in his perfect world and trains it for that high end. There is more Christian charity in teaching a trade than in alms, in finding work than in relieving want.

What Christ wants is the soul of his brother and that must be trained into personal power, individual capacity, self help. Thus, true Christian charity is at one with the last principle of scientific charity. It is the transforming of a helpless dependent into a self-respecting worker.

Such is Christ in dealing with the poor. And now we turn, on the other hand, to the opposite end of the social order. What, I ask again, has Christ to say to the rich ? What is the Christian theory of wealth and its rights and uses ? One might again reply, as he looked at some sign of the time, that there was no such thing as a Christian theory of wealth in the modern world. The same awful warning which Christ once uttered against the rich of his time seems to be needed in all its force by many rich men to day.

But, in reality, this condemnation of Jesus was directed not against the fact of wealth, but against the abuses and perils of wealth. He was thinking of men's souls, and he saw with perfect distinctness how wealth tends to harden and shrivel the soul. One of the severest tests of character which our time affords has to be borne by the rich. Wealth provides a severer school for the higher virtues of life, and the man or woman who can really

learn the lesson of that school has gained one of the hardest, but also one of the most fruitful experiences of modern times. Wealth is like any other gift of God to you, like your health, or your intellectual powers, or your force of character; indeed, it is often the result of these other gifts, and the same responsibility goes with all. They are all blessings which, selfishly used, become the curses of life. Your bodily strength may be the source of destructive passions; your intellectual gift may leave you a cynic or a snob; your wealth may shrivel up your soul. But, taken as trusts to use, the body and brain and wealth are all alike gifts of God which, the more they are held for service, the more miraculously they enrich and refresh the giver's life. There are three ways with which you may deal with such problems as the business world of to-day affords. One is to run away from them as the early monks and hermits ran away from the world of earlier times. Precisely this is the spirit of the new monasticism—the spirit of Count Tolstoi, the spirit of many a communistic colony, calling men away from all the struggle of the world to seclusion and simplicity. It is not fighting the battle of life, but it is running away.

A second way to deal with the world is to stay in it but to be afraid of it. Many good people do their business timidly and anxiously, as if it ought not to interest them so much. That is a very common relation of the Christian to business. His religion and his business are enemies. The world he has to live in is not God's world.

There is a third way to take the world of business. It is to believe in it; to take it as the test of Christian life in the modern age. It is not all clean or beautiful, but it has the capacity of being shaped to worthy and useful ends. It is as when a potter bends over his lump of clay and finds it a shapeless mass that soils the hands which work it, yet knows that his work is not to wash his hands of it, but to take it just as it is and work out the shapes of beauty and use which are possible within the limits of the clay. So the Christian takes the business world. In this warfare of industry, which looks so shapeless and unpromising, the Christian sees the possibilities of service. It is not very clean or beautiful, but it can be shaped and molded into an instrument of the higher life. That is the Christian's task in the business world.

We hear much of the philanthropy of the present age, and certainly there never was an age, in which so many prosperous people felt so strongly called to generosity and benevolence. But the most profitable philanthropy which this age is to see is, after all, not to come through what we call charity, but through better methods in the business world.

In an English volume of essays, published a few years ago, the author describes what he calls, "Two Great Philanthropists." One was a founder of orphan asylums and charities, a kind and noble man; the other was Leclaire, the beginner of the system which gives every employe an interest in the business of the firm; and the second, so thought this essayist, was the better philanthropist. He was right.

The Christian in business to-day is looking for every stable relation between employer and employed. Coöperation is to him better than competition. He sees his own life in the light of the common good. The Christian in business discovers that good lodgings for the working classes are both wise charity and good business. The Christian in business holds his sagacity and insight at the service of public affairs. He is not ensnared in the meshes of his own prosperity. He owns his wealth; it does not own him. The community leans on him instead of his being a dead weight on the community.

Let us, finally, follow the principle of Christ one step further still. Beyond the rich and the poor, beyond the employers and the employed of the present social world there appear on the horizon of modern society still larger schemes and dreams of some better future which shall make our present social problems superfluous. Now, what is Christ's attitude to such hopes as these? What is the relation of Christ to the plans of Socialism?

First of all, as we have already seen, it is plain that Christ cannot be claimed for any one theory of the function of government or the order of society. He repeatedly refused to be involved in such questions. He dwelt not in the region of such special schemes, but in the region of universal principle.

But let not the Christian suppose from this, that Christ's theory of property is more conservative or more encouraging to the hoarding of wealth than these plans of change. His theory is in reality much more radical. For it holds, not that part of your property is not your own and ought to be put at the service of the general community; Christ holds that all we get is a gift to us from the common life, and that we owe both it and ourselves to the common good.

We do not own our wealth; we owe our wealth. This is no easy doctrine. It is a more sweeping one than any revolution which the socialist proposes.

The difference may be stated in a formula. The thorough-going individualist of the present order says: "Each one for himself; that is the best law of society. Each one of us is to be responsible for himself and himself alone." Then the socialist says: "No, that is mere selfishness and anarchy. Let all of us, on the contrary, be responsible for the life of each. Let us enlarge and strengthen the power of government, until at last the state, which is but another name for all of us, sees that each of us is happy."

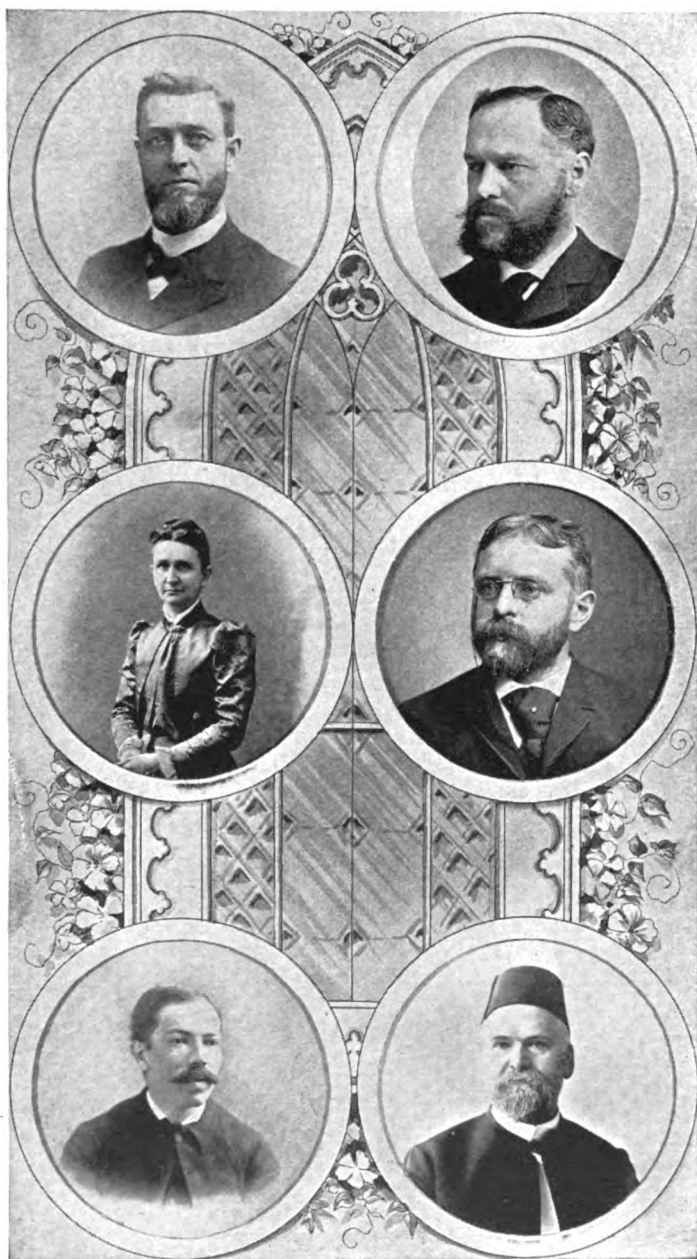
But Christ carries us beyond both the individualist and the socialist in his program of society, for, he says, the true order of the world is when each of us cares for all of us, and holds his own life, his power, money, service, as a means of the common good. The dream of Socialism and the reaction of Individualism are comprehended and reinforced by this teaching of the infinite value of the individual as the means by which the better society is to come in. The Socialistic dream of the future is of a coöperation which

shall be compulsory—a dictatorial government ; the Christian's dream is of a coöperation which shall be voluntary, free, personal. The one makes of society an army with its discipline ; the other makes of it a family with its love. In one we are officers and privates ; in the other we are brethren. So Christ stands in the midst of these baffling, complex questions of the present times—questions of wealth and poverty, questions of employers and employed, questions of revolution and reform, questions of individualism and socialism. The two views seem in absolute opposition. Individualism means self-culture, self-interest, self-development. Socialism means self-sacrifice, self-forgiveness, the public good. Christ means both. Cultivate yourself, he says, make the most of yourself, enrich yourself, and then take it all and make it the instrument of self-sacrifice. Give the perfect developed self to the perfect common good. The only permanent socialism must be based on perfected individualism. The Kingdom of God is not to come of itself, it is to come through the collective consecration of individual souls.

Such, I suppose, is the message which Christ has been from the beginning trying to explain to this world. Over and over again the world has been stirred by great plans of external change, political, legislative or social plans, and always Christ has stood for internal change, the reformation of the community through the regeneration of its individuals. So stands Christ to-day. To every outward plan which is honest, he says : “Go on and God speed you with all your endeavors for equality, liberty, fraternity ; but be sure of this, that no permanent change will rule the lives of men until men's hearts are changed to meet it.”

My friends, it is time that the modern world heard once more, with new emphasis, this doctrine of Christ, which is so old that to many modern minds it may seem almost new. We are beset by plans which look for wholesale, outright, dramatic transformation in human affairs, plans for redeeming the world all at once, and the old way of Christ, the way of redeeming one soul at a time, looks very slow and unpicturesque and tiresome.

None the less, believe me, the future of the world, like its past, lies in just such inward, personal, patient, spiritual reform. Out of the life of the individual flows the stream of the world. It is like some mighty river flowing through our midst which we want to use for daily drink, but which is charged with poison and turbid with refuse. How shall we cleanse this flowing stream ? Try to filter it as it sweeps by with its full current ; but the task is prodigious, the impurity is persistent, the pollutions keep sweeping down on us from the sources of the stream. And then the wise engineer seeks those remote sources themselves. He cleanses each little brook, each secret spring, each pasture bank, and then from those guarded sources the great river bears down purity and health to the great world below. So the method of Christ purifies the modern world. It seeks the sources of



PROF. C. R. HENDERSON.
REV. ANNA G. SPENCER.
REV. R. A. HUME.

PROF. F. G. PEABODY.
PROF. RICHARD T. ELY.
DR. J. A. S. GRANT (BEY).

life in the individual soul, and then out of the myriad such springs which lie in the hearts of men the great stream of human progress flows into its own purer and broader future, and the nations drink and are refreshed.

RELIGION AND THE ERRING AND CRIMINAL CLASSES.

BY REV. ANNA G. SPENCER.

The first relation of religion to the erring and criminal classes is that of supplying the sense of right and wrong, by which we distinguish between actions as good and bad. Its second relation is that of a subtle and interior element in varying moral definitions.

The sharpest contrast between the ancient and the modern dealing with the criminal and vicious lies in this, that in the old civilization the offender was at the mercy of the hasty and individual judgment of his superior and ruler, while in modern civilization the meanest and worst of evil-doers has the protection of a recognized code, which is based upon the agreement of many minds and wills. This change is largely due to the twin enlargement of the social and religious ideas by which the state took the place of the narrow family rule, and the church took the place of the local family altar.

The history of modern penology is a part of the social and moral history of the leading Christian nations. Modern progress in penology is marked by seven distinct steps, namely: 1. The establishment of the rights of all free-born men to a trial by law. 2. The abolition of slavery, which brought all men under the ægis of one legal code. 3. The substitution of the penalty of imprisonment for varied forms of physical torture, and the limitation of the death penalty to a smaller number of crimes and those more universally condemned by all men. 4. The recognition of national responsibility toward offenders by which each state accepts the task of controlling and caring for its own criminals instead of transporting them outside its bounds. 5. The acceptance of the principle that even a convicted criminal has rights, rights to decent and humane treatment, which social custom must regard. 6. The inauguration of a system of classification, not only of offences as more or less heinous, but of offenders as more or less guilty, according to circumstances. 7. The beginning of experimental efforts in industrial and educational directions toward the reformation of the criminal and erring, that is, their making over into a required model of citizenship.

The radical changes in the treatment of the criminal and erring classes which mark so conspicuously the last forty years, changes which have revolu-

tionized this branch of social relation, all proceed, whether consciously or not, from one fundamental principle, namely, that every man and every woman, however criminal and erring, is still a man and woman, a legitimate member of the human family, with inalienable rights to protection and justice. This principle fibers itself upon three distinct contributions of the Christian religion to our Western civilization. These three contributions are *first*, the democratic social idea; *second*, a conviction of the sacredness of all human life; *third*, the elevation of tenderness to a high place in the scale of virtues. When the Christian religion declared that each soul was its own, whether of bond or free, Jew or Gentile, man or woman, its own to give to the Divine in loving service, it proclaimed a declaration of independence which must perforce eventuate in the recognized self-ownership and control of each human being's person and estate. The idea of the worth and use of the single soul which was at the heart of Jesus' doctrine of the Fatherhood of God and the brotherhood of man gave to our civilization a conviction that the body of man in which the soul was enshrined should not be hurt or slain. The ideal character which the Christian Church worshipped in Christ, placing as it did tenderness, sacrifice and service at the regal height of human virtue, gave an irresistible impulse to those sentiments and inspired a passion of human love. The contribution of the Christian religion to our civilization has borne direct fruit in the great change from tyranny and brutality to justice and humanity in the administration of the accepted moral law.

The most recent tendencies of religion in this field are reformatory, those which aim to make the criminal and erring over into law-abiding and respectable members of society. There are two sides of this new reformatory movement in penology, one which touches medical and one educational science. The first is busied with the pathology of crime and vice, or the influence of heredity and original endowment, the other has to do with the culture of the morally defective and makes much of the effect of environment and training upon that original endowment. The new scientific element in religion has given us social science of which enlightened penology is part. The relation of this new religion to the criminal and erring classes is not only the tenderness of human sympathy which would not that any should perish; it is the consecration of human wisdom to social betterment that shall yet forbid that any shall perish. In this ideal the call is not only to justice for the criminal and erring after they come within the scope of social control, but it is the call also to a study of those conditions in the individual and in society which make for crime and vice: and above all it is the call for the lifting of all the weaker souls of our common humanity upon the winged strength of its wisest and best.

THE RELATIONS OF THE ROMAN CATHOLIC CHURCH TO THE POOR AND DESTITUTE.

BY CHARLES F. DONNELLY. READ BY RT. REV. JOHN J. KEANE, D.D.

The Christian Church was from the beginning always solicitous for the poor, even in her early struggles and in the persecution she was then undergoing.

Under the auspices of the church the primitive Christians established means for the relief of the poor, the sick and travelers in distress or needing shelter, hospitals for lepers, societies for the redemption of captive slaves, congregations of females for the relief of indigent women, associations of religious women for redeeming those of their sex who were leading dissolute lives, and hospitals for the sick, the orphaned, the aged and afflicted of all kinds, like the Hotel-Dieu, founded in Paris in the seventeenth century and still perpetuated.

The church was, it may be said almost unreservedly, the only almoner to the poor in primitive times—up to the period when modern history begins; for charity was not a pagan virtue, and man had not been taught it until the Redeemer's coming; so the religious houses, the monasteries, convents, asylums and hospitals were the great houses of refuge and charity the poor and needy had to resort to in their distress in later times.

With the Lutheran movement began the suppression of the convents and monasteries, which had been the fortresses of the poor in the past, and the land and houses so devoted to charity and religion passed from the hands of their pious owners, by confiscation, into the control of the governments, thus leaving the poor without any organized means of aid or provision for their assistance.

The church, keenly alive to the conditions arising, soon found her sons and daughters equal to the emergencies attending the disturbances of the methods of poor relief followed by her for centuries. Then came a grand procession of noble men and women, devoting their lives to the cause of charity and the salvation of their fellow creatures, and foremost in the ranks were Ignatius Loyola and Francis Xavier and their followers, to teach the ignorant and assist the poor, not only in European countries but in remoter regions of Asia and among the Indians and negroes of America, while the followers of St. Francis and St. Dominic labored in their pious ways at the work to which their saintly founders had consecrated their lives centuries before the government aid to the poor was dreamed of.

But there appeared in the seventeenth century a man surpassing all who preceded him in directing the attention of mankind to the wants and necessi-

ties of the poor and to the work of relieving them—the great and good St. Vincent de Paul, whose name and memory will ever be revered while the Church of Christ endures. Born April 24, 1576, in the little village of Pouy, near Dax, south of Bordeaux, bordering on the Pyrenees; he was ordained priest in 1600, and later fell into the hands of the Turks and was sold as a slave at Tunis. He escaped and found his way to Rome. After a time he resolved to devote his life to the poor. He established rapidly hospitals for foundlings, houses for the aged poor, a hospital for the galley slaves at Marseilles, the Congregation of Priests of the Mission, parochial confraternities for charitable work, Companies of Ladies for the service of the Hotel-Dieu, and the Daughters of Charity, who are better known in our country as the Sisters of Charity, and whose charitable and self-sacrificing lives serve as a constant reminder to us of our own duty to the sick and destitute. Saint Vincent de Paul's life closed the 27th of September, 1660.

The work of founding ecclesiastical charitable organizations did not cease with his labors, nor has it ceased at the present day. It will be well to recall at this point a few of the many active rather than the contemplative orders and congregations that we may be reminded of the constant care exercised by the church over those in need, and here it should also be mentioned that while such deserving praise is given Saint Vincent de Paul for laying the foundations for the most active religious communities ever established under the auspices of the church, there were others who preceded him early in the same direction, but without achieving the same success, and conspicuously the Alexian, or Cellite Brothers, founded in 1325 at Aix-la-Chapelle, devoted to nursing the sick, especially in times of pestilence, the care of lunatics and persons suffering from epilepsy. In 1572 the congregation of the Brothers Hospitallers of Saint John of God was also founded for the care of the sick, infirm and poor.

Twenty years after St. Vincent de Paul ended his life of charity there was founded at Rheims, in 1680, the congregation of the Brothers of the Christian Schools for the instruction of poor children; in 1804 the Christian Brothers were founded in Ireland, mainly for the education of poor youths; at Ghent the congregation of Brothers of Charity in 1809, who devote their lives to aged, sick, insane and incurable men and to orphans, abandoned children, and the deaf, dumb and blind; at Paris in 1824 the Sisterhood of Bon Secours was established for the care of the sick; in 1828 the Fathers of the Institute of Charity; in Ireland in 1831 the Community of the Sisters of Mercy was founded for visiting the sick, educating the poor and protecting destitute children, and this religious body of women has now several hundred houses established in different parts of the world. For the reclamation and instruction of women and girls who had fallen from virtue the Nuns of the Good Shepherd were established in 1835. At St. Servan, in Brittany, some peasant women, chiefly young working women and domestic servants, instituted the Little Sisters of the Poor in 1840, having for their

object the care of the aged poor, irrespective of sex or creed, and they, too, have hundreds of houses in nearly all the large cities of the world.

Nearly all the orders, congregations and societies here mentioned are to-day represented by many hundreds of their members and houses throughout, not only the United States, but all the countries of North and South America. And some of them existed on this continent when the only pathways across it were made by the Indian and the wild beast of the primeval forests; for Catholicity had its home here before the other denominations professing the Christian religion to-day had existence, and when the ancestors of all the people of the United States were professing the same faith as the great founders of many of the charities mentioned and were co-workers with them in their pious labors.

The consideration of the relations of the church to the poor necessarily involves observing the relations of the state to the poor as well, that is, the reasoning on which is based the claim of the right of support by the citizen from the state in time of need, rather than from the church. Is the state the best almoner?

Under the modern system of poor laws it is evident that all the work of charity is not accomplished by the governments either in England or in our own country, to which we transplanted the poor laws enacted by parliament in their entirety. The thousands of private charitable and philanthropic organizations which exist in England and the States of America to-day, to supplement the work of the overseers of the poor and other functionaries engaged in the administration of the public charities, is an overwhelming repudiation of the claim that laws for the relief of the poor make all the provision for them which is necessary.

With the experience of the ages behind it the church goes forward in the work of assisting the poor rather than abandon the greatest of Christian duties to the state to perform. Other denominations of Christians are generally rivaling her in the work, and there they can meet on common ground with her.

It is not improbable that within a few years great changes will be made by the Catholic Church itself in the administration of many of its charities throughout the world. Some of its organizations are greatly impressed with the importance of studying new systems and methods of relief growing out of the social conditions of the nineteenth century. The slender equipment of the poor child in the past for the part he had to play in life; the continuous, or casual, administration of alms to the destitute, instead of leading them kindly and firmly forward from dependence on others to self-help and self-reliance, are not adapted to the needs of the present or to anticipate the requirements of the future.

In the United States there are over seven hundred Catholic charitable institutions, the inmates of which are maintained almost entirely by the contributions of their co-religionists, who, with their fellow citizens of other



HIS HOLINESS POPE LEO XIII.

* * * * "WHILE THEREFORE, WE BESTOW UPON THE CITIZENS OF THE GREAT
REPUBLIC WELL MERITED PRAISE, WE EXPRESS THE FERVENT HOPE THAT THEIR NOBLE
UNDERTAKING MAY, OTHER NATIONS UNITING WITH THEM AND LENDING THEIR AID, HAVE A
MOST PROSPEROUS ISSUE, THAT WILL PROVE OF GREAT USE IN STIMULATING THE INGENUITY OF
MAN, IN PROMOTING THE DEVELOPMENT OF NATURE AND IN ENCOURAGING ALL THE FINE ARTS."

denominations, share in the burden of general taxation, proportionately to their means, in maintaining the poor at the public charitable institutions besides. A truly anomalous condition, but arising from the strong adherence of Catholics to the idea that charity is best administered, where not attended to individually, by those in the religious life, who give to the poor of their means, not through public officers and bureaus, but through those who serve the poor in the old apostolic spirit, with love of God and their less fortunate neighbor and brother actuating them. In the scheme of the dispensation of public charity relief is extended on the narrow ground that there is some implied obligation on the part of the state to maintain the citizen in his necessities in return for service rendered or expected; but the church imposes the burden on the conscience of every man of helping his neighbor in distress, apart from any service done or expected, and teaches that all in suffering are entitled to aid, whether they live within or without the territory; neither territory, nor race, nor creed can limit Christian charity. In its relation to the poor the church will always be in the future, as she has been in the past, in advance of the state in all examples of beneficence.

[Bishop Keane, who read the paper in the absence of Mr. Donnelly, paused during the reading and said:]

I would like to interject three principles right here. First, I wish to draw a distinction between poverty and destitution. Christ would bless poverty, but Christ would never bless destitution. Christ was poor, his apostles were poor, but Christ and his apostles never were miserable or destitute. It is a mistake to suppose that the Church of God gives any sanction or benediction to destitution or wretchedness.

The second principle is this, as has been superbly shown this morning: Christianity stands for two great ideas—individualism and communism, socialism. Our divine Lord said: "Whatever ye do for the least one of these ye do for me." He meant that whatever was done for any individual soul, human like ours, though a miserable, poor, suffering body, that in it we are to recognize the great unity of all in Christ.

The third principle was this: All these holy men and women, in order to consecrate themselves, lived in retirement, fully appreciating the fact that they were not running away from the world, but that they did so in order to do the Lord better service. And so, in the great normal schools and institutions where they take in the greater fullness of the spirit of Christ, that they may go out and do better work. My heart was glad when I listened last night and heard our good friend, the Hindu, confess that for years he did not know where he was going to get his next meal. That was the way with these poor Franciscan monks. They were reduced to poverty in order that they might better consecrate themselves to the service of God everywhere.

WOMEN OF INDIA.

BY MISS JEANNE SORABJI, OF BOMBAY.

It has been said to me more than once in America that the women of my country prefer to be ignorant and in seclusion ; that they would not welcome anybody who should attempt to change their mode of life. To these I would give answer as follows : The nobly born ladies, Zananas, shrink, not from thirst for knowledge, but from contact with the outer world. If the customs of the country, their castes and creeds allowed it, they would gladly live as other women do. They live in seclusion, not ignorance.

They make perfect business women. They manage their affairs of state in a manner worthy consideration.

The women of India are not all secluded, and it is quite a natural thing to go into homes and find that much is being done for the uplifting of women. Schools and colleges were open where the women may attain to heights at first thought impracticable. The Parsee and Brahman women in Bombay twenty years ago scarcely moved out of their houses, while to-day they have their libraries and reading-rooms, they can converse on politics, enjoy a conversation and show in every movement culture and refinement above the common. Music, painting, horsemanship come as easily to them as spelling the English language correctly. The princes of the land are interesting themselves in the education of the women around them. Foremost among these is the Maharajah of Mysore, who has opened a college for women, which has for its pupils Hindu ladies, maidens, matrons and widows of the highest caste. This college is superintended by an English lady, and has all the departments belonging to the ladies' colleges of Oxford and Cambridge of England.

There are schools and colleges for women in Bombay, Poona and Guzerat ; also in Calcutta, Allahabad, Missoorie and Madras. The latter college has rather the lead in some points by conferring degrees upon women. The Victoria high school has turned out grand and noble women, so also has the new high school for women in the native city of Poona. These schools have Christian women as principals. The college of Ahmedabad has a Parsee (Christian) lady at its head. What women have done women can do.

Let me mention the Pundita Rambai, and in companionship with her Cornelia Sorabji, B.A., LL.D. These are women for a nation to be proud of. There are others worthy of your notice—the poet, Sumibai Goray ; the physician, Dr. Anandibai Joshi, whom death removed from our midst just as she was about starting her grand work, and the artist of song, Mme. Thereze

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Langrana, whose God-given voice thrills the hearts of men and women in London. My countrywomen have been at the head of battles, guiding their men with word and look of command. My countrywomen will soon be spoken of as the greatest scientists, artists, mathematicians and preachers of the world.

BUDDHA.

BY RT. REV. ZITSUZEN ASHITSU, OF JAPAN.

I will explain the highest human enlightenment, Buddha, according to the order of its five attitudes :

1. Denomination. Buddha is a Sanskrit word and translated as Kakusha in the Chinese language. The word "Kaku" means "enlighten," so that one who enlightened his own mind and also enlightened those of others was respectively called Buddha. Buddha has three personalities. The first is entirely colorless and formless, but, at the same time, it has the nature of eternality, omnipresence, and unchangeableness. The second is the personality of the result which the Buddha attained by refining his action, a state of the mind free from lust and evil desire but full of enlightened virtues instead. It includes the enlightenment of one's own mind, and also the enlightenment of the minds of others. The third personality spontaneously appears to all kinds of beings in any state and condition in order to preach and enlighten them equally.

These three personalities are the attributes of the Buddha's intellectual activity, and at the same time they are the attributes of his one supreme personality. We also are provided with the same attributes. Then what is the difference between the ordinary beings and Buddha, who is most enlightened of all? Nothing, but that he is developed by his self-culture to the highest state, while we ordinary beings have our intellect buried in the dust of passions. If we cultivate our minds, we can, of course, clear off the clouds of ignorance and reach to the same enlightened platform with the Buddha.

2. Personality. The person of Buddha is perfectly free from life and death. We call it Nehan or Nirvana. Nehan is divided into four classes : (1) Honrai Jishoshajo Nehan is the name given to the nature of Buddha which has neither beginning nor end, and is entirely clear of lust like a perfect mirror. But such an excellent nature as I just mentioned is not the peculiar property of Buddha, but every being in the universe has just the same constitution. (2) Uyo Nehan is the name given to the state little advanced from the above, when we perceive that our solicitude is fleeting our lives are inconstant, and even that there is no such thing as ego. In

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this state our mind is quite empty and clear, but there still remains one thing, the body. So it is called "Uyo" or "something left." (3) Muyo Nehan is the state in which our body and intellect come to entire annihilation, and there is nothing traceable. Therefore this state is called "Muyo" or "nothing left." (4) Mujusho Nehan is the highest state of Nirvana. In this state we get a perfect intellectual wisdom; we are not any more subject to birth and death. Also, we become perfectly merciful: we are not content with the indulging state of highest Nirvana; but we appear to the beings of every class to save them from prevailing pains by imparting the pleasure of Nirvana.

These being the principal grand desires of Buddhahood, the four merciful vows are accompanied with them, namely: I hope I can save all the beings in the universe from this ignorance! I hope I can abstain from my inexhaustible desires of ignorance! I hope I can comprehend the boundless meaning of the doctrine of Buddha! I hope I can attain the highest enlightenment of Buddhahood!

Out of these four classes of Nirvana the first and last are called the Nirvana of Mahayana, while the remaining are that of Hinayana.

3. Principle. The fundamental principle of Buddha is the mind, which may be compared to a boundless sea, into which the thousand rivers of Buddha's doctrines flow; so it is Buddhism which comprehends the whole mind. The mind is absolutely so grand and marvelous that even the heaven can never be compared in its highness, while the earth is too short for measuring its thickness. It has the shape neither long nor short, neither round nor square. Its existence is neither inside nor outside, nor even in the middle part of the bodily structure. It is purely colorless and formless, and appears freely and actively in every place throughout the universe. But for the convenience of studying its nature we call it True Mind of Absolute Unity. Every form or figure such as heaven, earth, mountains, rivers, trees, grasses, even a man, or what else it might be, is nothing but the grand personality of absolute unity. And as this absolute unity is the only object with which Buddha enlightens all kinds of existing beings, so it is clear that the principle of Buddha is the mind.

4. Function. Three sacred virtues are essential functions of Buddha, which are the sacred wisdom, the graceful humanity, and the sublime courage. (1) The sacred wisdom is also called absolute wisdom. Wisdom in ordinary is a function of mind which has the power of judging. When it is acting relatively to the lusts of mind it is called in Buddhism relative wisdom, and when standing alone, without relation to ignorance or superstition, it is called absolute wisdom. (2) The graceful humanity is a production of wisdom. When intellectual light shines through the clouds of the ignorant superstition of all beings, they are free from suffering, misery, and endowed with an enlightened pleasure. The object of Buddha's own enlightenment is to endow with pleasure and happiness all beings, without

making the slightest distinction among them. (3) Although the Buddha had these two virtues of wisdom and humanity, he could never save a being if he had not another sacred virtue, namely, courage. But he had such a wonderful courage that he gave up his imperial princehood, full of luxury and pleasure, simply for the sake of fulfilling his desire of salvation. Not only this, but he will spare no trouble or suffering, hardship or severity, in order to crown himself with a spiritual success.

5. Doctrine. After Shaka Buddha's departure from this world, two disciples, Kasho and Suan, collected the dictations of his teachings. This is the first appearance of Buddha's book, and it was entitled "The Three Stores of Hinayana" (Sanzo), which means, it contains three different classes of doctrine: (1) Kyo, a principle—the principle which is permanent and is taken as the origin of the law of Buddhism. (2) Ritsu, a law or commandment—the commandments founded by the Buddha, to stop human evils. (3) Ron, an argument—all the arguments or discussions written by his disciples or followers.

These three stores being a part of Buddhist works, there is another collection of three stores which is called that of Mahayana, compiled by the disciples of the Buddha.

Both the Hinayana and Mahayana were prevailing together among the countries of India for a long time after the Buddha's departure. But when several hundred years had passed they were gradually divided into three parts. One of them has been propagated toward northern countries, such as Thibet, Mongolia, Manchuria, etc. One has been spread eastward through China, Corea and Japan. Another branch of Buddhism still remains in the southern portion of Asiatic countries, such as Ceylon, Siam, etc. These three branches are respectively called Northern Mahayana, Eastern Mahayana and Southern Hinayana; and at present Eastern Mahayana in Japan is the most powerful of all Buddhism.

The difference between Mahayana and Hinayana is this: The former is to attain an enlightenment by getting hold of the intellectual constitution of Buddha, while the latter teaches how to attain Nirvana by obeying strictly the commandments given by Buddha. But if you would ask a question, which is the principal part of Buddhism, I should say, it is, of course, Mahayana, in which is taught how to become Buddha ourselves, instead of Hinayana.

THE GENERAL BELIEF IN THE NEED OF VICARIOUS SACRIFICES.

BY PROFESSOR CONRAD VON ORELLI, OF BASEL.¹

Strictly speaking, the question whether the belief in the necessity of vicarious atonement is generally accepted, cannot be answered in the affirmative, for many savage tribes entertain only vague conceptions and obscure allusions to such atonement. And of the Asiatic tribes, the Indians especially, took a different course in their religious views. The Brahmanical and Buddhistic religions are, indeed, deeply permeated with the thought of redemption, holding that man was chained a thousand-fold to a sensual world which was replete with evil, and that he could be saved only by abstinence and seclusion, hence by a sacrifice of the most individual character.

But the ancient Indian penitent, by self-torture, tried to release himself from contact with the evil world, and the teachings of Buddhism aim only at self salvation, which no one can bring about for others and which everybody had to secure for himself, though Buddha points out the true road to salvation.

Compared with Judaism and Christianity, on which it otherwise depended, Islâm lays but little stress on sacrifices, though neither Buddhism nor Islâm discard them entirely.

It is an indisputable fact that tribes of various races and at different stages of civilization had some knowledge of vicarious suffering, from which they expected the conciliation of an enraged God. But a desire for salvation we find expressed everywhere in some way or other. Aside from Christianity, it is the strongest with the very Indian religions whose pessimistic conceptions of the world are entirely concentrated in the above mentioned desire.

A consciousness of guilt, though more intense in some than in others, is present in all nations. It urges them to atone by voluntary suffering, for the voice of nature tells them that sin and punishment, guilt and atonement are inseparable. Hence the general custom of fasting, self-torture and eventually suicide. A desire for intercession was likewise, prevalent. As a rule, the priest was regarded the mediator, who interceded on behalf of the sinner. But even gods were sometimes implored to plead for the guilty before other gods. We find this in the "penitential psalms" of the ancient Babylonians (composed two thousand years B. C.), which have become known to us by the deciphering of these old documents.

¹ Translated by Mr. Martin Friedberg, of Toledo, Ohio.

These prayers, written in the touching, imploring language of the Babylonians, furnish a remarkable proof how vividly the light-minded Babylonians felt the sorrows of life and the stings of conscience. By fasting, sacrifices and long litanies they endeavored to pacify a raging deity. But what I want to emphasize in particular is the fact that they were in the habit of asking a kindly disposed god to intercede for them with an indignant one. Frequently the petitioner applies to a number of gods to plead for him. Here we recognize the conviction that human gifts and human representation are insufficient, but that a divine mediator and conciliator had to interpose for the sinner.

On the other hand, we meet with numerous proofs that the atonement must emanate from the transgressor himself or by one representing him. The animal sacrifice is looked upon as an installment on the surrender of a human soul. It is in the remotest ages, therefore, that we find human sacrifices, where one man suffers death for another man by being offered to God in that manner. This would have been impossible had not the feeling of solidarity been developed in them more strongly than in modern generations of individualistic tendencies.

Man stands before his God not only as an individual, but a member of a family, tribe, or nation, so that the individual is charged with the sin of all, and all with that of the individual. Succeeding generations especially had to atone for the sins of their ancestors. In this respect, the story of the partly pagan Gibeonites related in the Bible (2 Sam. xxi. 1) is exceedingly instructive. They demanded of David that, in atonement of a bloody deed committed by Saul, seven sons of the house of Saul be delivered unto them and be hung up unto the Lord, in order that the drouth which God had visited upon the land in punishment of Saul's misdeed, might cease. David complied with their request and "water dropped upon them out of heaven." This conception was common to both the Israelites and the heathens. In the Old Testament this solidarity of the nations is frequently emphasized; it is the foundation of Isaiah liii., for otherwise how could one just man suffer tortures and death in atonement for the sins of a whole nation? Moreover, this prophetic chapter shows most beautifully that a sacrifice, in order to atone for the sins of others, must be pure and voluntary. The purer, the nobler, and the more guiltless the sacrifice, the more voluntarily death on behalf of others is met, the more efficient the atonement. Everywhere the priests, who had to perform deeds of atonement, were held to greater purity and sacredness than the lay members of the congregation. How powerful the desire for conciliation with their gods was, even with those nations that were the victims of paganism, is taught us by their terrible human sacrifices.

It must, indeed, have been a mighty force, which made mothers renounce their dearest children, which gave them strength to remain untouched by the moanings of their beloved, and to witness their agony without grief. It was the fear of God that performed such miracles of inhu-



RT. REV. ZITSUZEN ASHITSU.

"IS IT NOT REALLY A REMARKABLE EVENT IN HUMAN HISTORY THAT SUCH A LARGE NUMBER OF THE DELEGATES OF DIFFERENT CREEDS ARE COME TOGETHER FROM EVERY CORNER OF THE WORLD AS IN A CONCERT TO DISCUSS ONE PROBLEM OF HUMANITY, UNIVERSAL BROTHERHOOD WITHOUT THE LEAST JEALOUSY? YOU OCCIDENTAL NATIONS, WORKING IN HARMONY, HAVE WROUGHT OUT THE MATERIAL CIVILIZATION OF THE PRESENT CENTURY. BUT WHO WILL IT BE THAT ESTABLISHES THE SPIRITUAL CIVILIZATION OF THE TWENTIETH CENTURY? IT MUST BE YOU."

manity, yet intense though this fear of incurring the wrath of God may have been, it lacked the essential element of purity. But vague as the conception of God was with those nations who considered the shedding of human blood a sacred act, it displays the influence of conscience, which made itself more or less felt. "By your violation of the divine order and commands you have brought upon yourself the displeasure of the Deity, and forfeited body and soul, unless you atone for your sins by sacrificing what is dearest to you."

Receiving all these expressions and manifestations of the different nations, we can arrive at but one conclusion. Only such religion will satisfy man as gratifies this burning desire for true conciliation by offering him an absolutely perfect sacrifice.

Christianity recognizes the desire for salvation, and without exception emphasizes it as firmly as Buddhism does, while more definitely than the latter it connects it with sin, by which all men are doomed to judgment. It denies that man through his own efforts or his own virtues can be released from the curse of sin. And for this reason a sacrifice for atonement constitutes its central figure.

The sacrifice that has made adequate amends for the sins of all men, is the Son of Man, who voluntarily delivers himself unto death. Being connected with all mankind by a feeling of solidarity, he can come to the rescue of all. But, at the same time, he is not selected arbitrarily, but chosen by God and destined by him for his great mission.

After eternal reflections of love, God himself has made this reconciliation with the world of sinners possible. Thus vanishes the conception of a passionate, raging God, who had to be appeased by man.

But, on the other hand, Christianity embodies the thought that is extant in Mosaism, and to a certain extent in other religions, that where immorality prevailed or where sin had been committed, the holiness of God demanded atonement, and it required a sacrifice to reconcile God with the world of sinners. Jesus Christ was the lamb chosen by God as that sacrifice. John the Baptist designates him (John i. 29) as "The Lamb of God, which taketh away the sin of the world." Jesus himself announced that the aim and object of his life in this world was to deliver it up for the salvation of mankind, or, in other words, to save others by his vicarious death.

Especially in decreeing the holy communion, Jesus designated himself as significantly as possible as the victim, who dies for the benefit of all men, and whose death will secure eternal life for all, and his blood will be the means of taking away sin. No just critic can deny these words, and no impartial exegesis can misinterpret them. Without a single exception the Apostles testify to this divine fact. Their chief mission did not consist in promulgating a new religion, or a new morality of law, but to preach the Gospel and to bring glad tidings to man. The substance of these tidings was Christ, the Son of Man by his resurrection, whom they had recognized

as the Son of God and the founder of a new heavenly life. They preached the risen Christ. But not the fact that a man had risen from the grave, but that *this* man was raised, he who had met death, according to his own words, for the purpose of atoning for the sins of all men, was the cause of their joyous faith.

True, while they associated with him in life they had become convinced by his words and deeds that he was the Son of God in a much higher sense than other human beings, and that he had brought a truly new life to this world; but his resurrection from the grave gave them absolute certainty as to his divinity.

He was the embodiment of all the divine thoughts, indicated and expressed in their sacrificial rites and prophecies. He was the pure, faultless Lamb, and, at the same time, the sublime High-priest, for he had delivered up body and soul as a vicarious sacrifice for all mankind. He was the absolutely perfect "Servant of the Lord," who pleased his God when he walked in the humble disguise of a servant, and who renounced rank and dignity in the hour of his deepest disgrace and the anguish of death. But he was also the true Son of God, the "Messianic King," who had brought down to us the Kingdom of Heaven with all its might and all its gifts, and which is to be embraced by all the nations.

To-day, where the researches into the history of religions affords us a wider perspective of the religious development of man than ever before, we can recognize anew and to a greater extent that Christ satisfies all the desires and fulfils all the hopes which had moved and inspired the ages of heathenism with relation to God. The deep woe ringing through the ages, and emanating from the poisonous sting of sin, the misery, brought on by a guilty conscience, by a sinful estrangement from God, finds on Golgotha consolation and forgiveness, for here the atoning sacrifice had been rendered by him who was the Son of Man, and who was bound to all men by the strong ties of solidarity. He conveyed to mankind the higher motives of life which overcome death. Jews and heathens alike felt this solidarity which, as we are constituted by nature, involves guilt and punishment; but Christ, who was not of this world, introduced a new era of bliss and life, which constitutes as the recipients of divine mercy all who embrace his teachings. Nobody ever solved the dark mysteries of life and death. But all ever attempted by man in this direction finds its explanation in the salvation offered by Christ. Man's former conceptions of sin and death appear as dark and seductive illusions when compared with the revelations of God. In Christ we find all that the noblest and best ever wished and longed for. Nothing is more wonderful in his revelation than that salvation comes through suffering, and indeed through the suffering of the just and guiltless for the sins of all. Here the deepest love is manifested as the mightiest power of salvation and redemption. It is the love of God, who, in the disguise of man, erected at the cross the most sacred altar for the bliss of all mankind.

denominations, share in the burden of general taxation, proportionately to their means, in maintaining the poor at the public charitable institutions besides. A truly anomalous condition, but arising from the strong adherence of Catholics to the idea that charity is best administered, where not attended to individually, by those in the religious life, who give to the poor of their means, not through public officers and bureaus, but through those who serve the poor in the old apostolic spirit, with love of God and their less fortunate neighbor and brother actuating them. In the scheme of the dispensation of public charity relief is extended on the narrow ground that there is some implied obligation on the part of the state to maintain the citizen in his necessities in return for service rendered or expected; but the church imposes the burden on the conscience of every man of helping his neighbor in distress, apart from any service done or expected, and teaches that all in suffering are entitled to aid, whether they live within or without the territory; neither territory, nor race, nor creed can limit Christian charity. In its relation to the poor the church will always be in the future, as she has been in the past, in advance of the state in all examples of beneficence.

[Bishop Keane, who read the paper in the absence of Mr. Donnelly, paused during the reading and said:]

I would like to interject three principles right here. First, I wish to draw a distinction between poverty and destitution. Christ would bless poverty, but Christ would never bless destitution. Christ was poor, his apostles were poor, but Christ and his apostles never were miserable or destitute. It is a mistake to suppose that the Church of God gives any sanction or benediction to destitution or wretchedness.

The second principle is this, as has been superbly shown this morning: Christianity stands for two great ideas—individualism and communism, socialism. Our divine Lord said: "Whatever ye do for the least one of these ye do for me." He meant that whatever was done for any individual soul, human like ours, though a miserable, poor, suffering body, that in it we are to recognize the great unity of all in Christ.

The third principle was this: All these holy men and women, in order to consecrate themselves, lived in retirement, fully appreciating the fact that they were not running away from the world, but that they did so in order to do the Lord better service. And so, in the great normal schools and institutions where they take in the greater fullness of the spirit of Christ, that they may go out and do better work. My heart was glad when I listened last night and heard our good friend, the Hindu, confess that for years he did not know where he was going to get his next meal. That was the way with these poor Franciscan monks. They were reduced to poverty in order that they might better consecrate themselves to the service of God everywhere.

WOMEN OF INDIA.

BY MISS JEANNE SORABJI, OF BOMBAY.

It has been said to me more than once in America that the women of my country prefer to be ignorant and in seclusion ; that they would not welcome anybody who should attempt to change their mode of life. To these I would give answer as follows : The nobly born ladies, Zananas, shrink, not from thirst for knowledge, but from contact with the outer world. If the customs of the country, their castes and creeds allowed it, they would gladly live as other women do. They live in seclusion, not ignorance.

They make perfect business women. They manage their affairs of state in a manner worthy consideration.

The women of India are not all secluded, and it is quite a natural thing to go into homes and find that much is being done for the uplifting of women. Schools and colleges were open where the women may attain to heights at first thought impracticable. The Parsee and Brahman women in Bombay twenty years ago scarcely moved out of their houses, while to-day they have their libraries and reading-rooms, they can converse on politics, enjoy a conversation and show in every movement culture and refinement above the common. Music, painting, horsemanship come as easily to them as spelling the English language correctly. The princes of the land are interesting themselves in the education of the women around them. Foremost among these is the Maharajah of Mysore, who has opened a college for women, which has for its pupils Hindu ladies, maidens, matrons and widows of the highest caste. This college is superintended by an English lady, and has all the departments belonging to the ladies' colleges of Oxford and Cambridge of England.

There are schools and colleges for women in Bombay, Poona and Guzerat ; also in Calcutta, Allahabad, Missoorie and Madras. The latter college has rather the lead in some points by conferring degrees upon women. The Victoria high school has turned out grand and noble women, so also has the new high school for women in the native city of Poona. These schools have Christian women as principals. The college of Ahmedabad has a Parsee (Christian) lady at its head. What women have done women can do.

Let me mention the Pundita Rambai, and in companionship with her Cornelia Sorabji, B.A., LL.D. These are women for a nation to be proud of. There are others worthy of your notice—the poet, Sumibai Goray ; the physician, Dr. Anandibai Joshi, whom death removed from our midst just as she was about starting her grand work, and the artist of song, Mme. Thereze

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THE INFLUENCE OF ISLÂM ON SOCIAL CONDITIONS.

BY MOHAMMED WEBB.

In order to realize the influence of Islâm upon social conditions and to comprehend and appreciate the teachings of Mohammed, his whole life and apparent motives must be inspected and analyzed carefully and without prejudice. We must learn to read between the lines of so-called history. When we have done this we shall find that the ethics he taught are identical with those of every other prominent religious system. That is to say, he presented the very highest standard of morality, established a system of worship calculated to produce the best results among all classes of his followers and made aspiration to God the paramount purpose of life. Like every other truly inspired teacher he showed that there were two aspects or divisions of the spiritual knowledge he had acquired—one for the masses who were so thoroughly occupied with the affairs of this world, that they had only a very small portion of their time to devote to religion, and the other for those who were capable of comprehending the higher spiritual truths and realized that it was better to lay up treasures for the life to come than to enjoy the pleasures of this world. But his purpose, clearly, was to secure the most perfect moral results by methods applicable to all kinds and conditions of humanity.

In analyzing the sayings of the prophet, aside from the Koran, we should always bear in mind the social conditions prevalent among the Arabs, at the time he taught, as well as the general character of the people. Presuming that Mohammed was truly inspired by the Supreme Spirit, it is quite reasonable to suppose that he used quite different methods of bringing the truth to the attention of the Arabs twelve hundred years ago from those which he would follow before an audience of intelligent, educated people in this nineteenth century.

There are a number of objections to Islâm raised by Western people which I would like to reply to fully, but the very limited time allotted to me prevents my doing so.

The chief objection, and the first one generally made, is polygamy. It is quite generally believed that polygamy and the Purdah, or seclusion of females, is a part of the Islâmic system. This is not true. There is only one verse in the Koran which can possibly be distorted into an excuse for polygamy, and that is, practically, a prohibition of it. I never met but two Mussulmans in my life who had more than one wife. There is nothing in the sayings of the Prophet nor in the Koran warranting or permitting the Purdah. During the life of the Prophet and the early caliphates the Arabian

women went abroad freely, and, what is more, were honored, respected and fully protected in the exercise of their rights and privileges.

Islâm has been called "The religion of the sword," and there are thousands of good people in America and Europe who really believe that Mohammed went into battle with the sword in one hand and the Koran in the other.

The truth is that the Prophet never encouraged nor consented to the propagation of Islâm by force, and the Koran plainly forbids it. It says :

"Let there be no forcing in religion ; the right way has been made clearly distinguishable from the wrong one. If the Lord had pleased all who are on the earth would have believed together ; and wilt thou force men to be believers ?"

And in the 2d Sura, 258th verse, it says : "Let there be no compulsion in religion. Now is the right way made distinct from error ; whoever, therefore, denieth Taghoot (literally error) and believeth in God hath taken hold on a strong handle that hath no flaw therein. And God is he who heareth, knoweth."

Our Prophet himself was as thoroughly non-aggressive and peace-loving as the typical Quaker, and, while he realized that a policy of perfect non-resistance would speedily have resulted in the murder of himself and every Musulman in Arabia, he urged his followers to avoid, as far as possible, violent collisions with the unbelievers, and not to fight unless it was necessary in order to protect their lives. It can be shown, too, that he never in his life participated in a battle and never had a sword in his hand for the purpose of killing or maiming a human being.

It has been charged that slavery is a part of the Islâmic system in the face of the fact that Mohammed discouraged it, and the Koran forbids it, making the liberation of a slave one of the most meritorious acts a person can perform. But in weighing the evidence bearing upon this subject we should never lose sight of the social and political conditions prevalent in Arabia at the time the Prophet lived and the Koran was compiled.

It has also been said that Mohammed and the Koran denied a soul to woman and ranked her with the animals. The Koran places her on a perfect and complete equality with man, and the Prophet's teachings often place her in a position superior to the males in some respects. Let me read you one passage from the Koran bearing upon the subject. It is the 35th verse of the 33d Sura :

"Truly the men who resign themselves to God (Moslems), and the women who resign themselves ; and the believing men, and the believing women ; and the devout men, and the devout women ; and the men of truth, and the women of truth ; and the patient men, and the patient women ; and the humble men, and the humble women ; and the men who give alms, and the women who give alms ; and the men who fast, and the women who fast ; and the chaste men, and the chaste women ; and the men and women

who oft remember God ; for them hath God prepared forgiveness and a rich recompense."

Could anything have been written to emphasize more forcibly the perfect equality of the sexes before God ?

The property rights which American women have enjoyed for only a few years have been enjoyed by Mohammedan women for twelve hundred years ; and to-day there is no class of women in the world whose rights are so completely protected as those of the Mussulman communities.

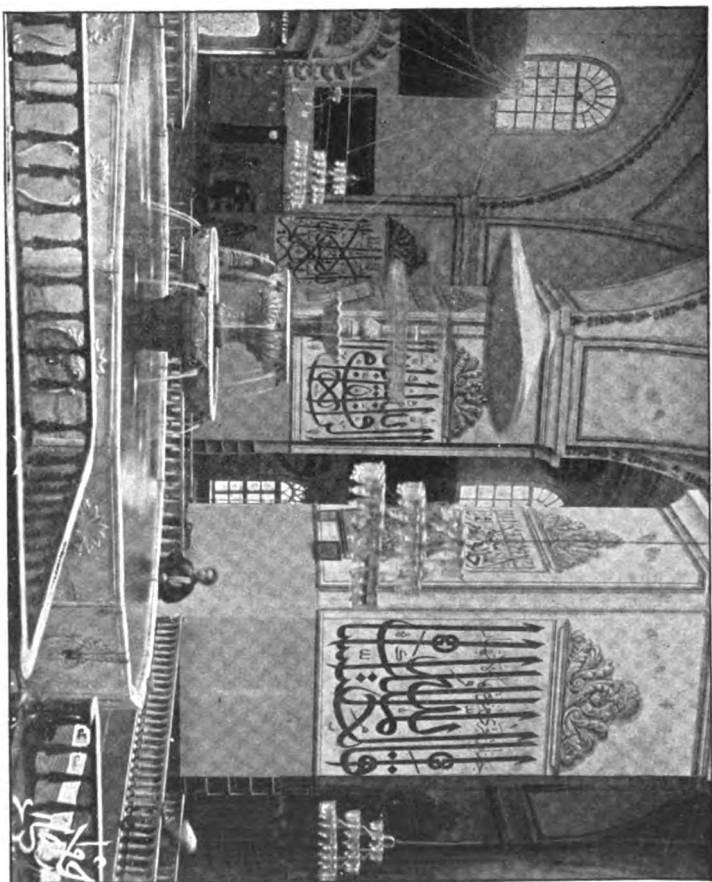
And now, having endeavored to dispel some of the false ideas concerning Islâm, which have been current in this country, let me show you briefly what it really is and what its natural effects are upon social conditions. Stated in the briefest manner possible, the Islâmic system requires belief in the Unity of God and in the inspiration of Mohammed. Its pillars of practice are physical and mental cleanliness, prayer, fasting, fraternity, alms-giving and pilgrimage. There is nothing in it that tends to immorality, social degradation, superstition, nor fanaticism. On the contrary it leads on to all that is purest and noblest in the human character ; and any professed Mussulman who is unclean in his person or habits or is cruel, untruthful, dishonest, irreverent or fanatical, fails utterly to grasp the meaning of the religion he professes.

But there is something more in the system than the mere teaching of morality and personal purity ; it is thoroughly practical, and the results, which are plainly apparent among the more intelligent Moslems, show how well the Prophet understood human nature. It will not produce the kind of civilization that we Americans seem to admire so much, but it will make a man sober, honest and truthful and will make him love his God with all his heart and with all his mind, and his neighbor as himself.

Every Mussulman who has not become demoralized by contact with British civilization prays five times a day — not whenever he happens to feel like it — but at fixed periods. His prayer is not a servile, cringing petition for some material benefit, but a hymn of praise to the one incomprehensible, unknowable God, the omnipotent, omniscient, omnipresent Ruler of the Universe. He does not believe that by argument and entreaty he can sway the judgment and change the plans of God, but with all the force of his soul he tries to soar upward in spirit to where he can gain strength, to be pure and good and holy and worthy of the happiness of the future life. His purpose is to rise above the selfish pleasures of earth and strengthen his spirit wings for a lofty flight when he is, at last, released from the body.

Before every prayer he is required to wash his face, nostrils, mouth, hands and feet ; and he does it. During youth he acquires the habit of washing himself five times a day, and this habit clings to him through life and keeps him physically clean.

It is a significant fact that the only Musselmans who drink whisky and gamble, are those who wear European clothing and imitate the appearance



INTERIOR OF A MOHAMMEDAN MOSQUE AT BROUSSA, TURKEY.

and habits of the Englishmen. I have never seen a drunken Mussulman nor one who carried the odor of whisky or beer about with him. But I have heard that some of those who had become Anglicized and have broken away from the Moslem dress and customs actually do drink beer and whisky and smoke cigarettes.

I have been in mosques where from five hundred to three thousand Mussulmans were gathered to pray, and at the conclusion of the prayer, I was hemmed in by a hundred of them who were eager to shake my hand and call me their brother. But I never detected those disagreeable odors which suggest the need of extended facilities for bathing. I have repeatedly recalled this fact while riding on the elevated railways in New York and in two or three public assemblages in London.

Prostitution and marital infidelity, with scandalous newspaper reports of divorce proceedings, are quite impossible to a Mussulman community where European influences have no foothold. A woman toiling over a washtub to support a drunken husband and several children, and a poor widow with her little ones turned into the street for the non-payment of rent, are episodes that never occur where Islâmic laws and customs prevail. Woman takes her place as man's honored and respected companion and help-mate, and is the mistress of her home whenever she is disposed to occupy that position. Her rights are accorded to her freely. She finds her pleasure and recreation at home in the pure atmosphere of her husband's and children's love, and the peaceful refining occupations of domestic life. Both she and her husband, as well as their children, are taught and believe that it is better to retire at 9:00 P.M., just after the last prayer of the day, and arise before daybreak and say the morning prayer just as the first rays of the sun are gilding the eastern horizon.

Another feature of the Islâmic social life that has impressed me is the utter absence of practical joking. There is little or no sarcasm, bitter irony, cruel wit, among the Mussulmans calculated to cause their fellows chagrin, shame, or annoyance, wounding the heart, and breaking that bond of loving fraternity which should subsist between men. The almost universal disposition seems to be to cultivate unselfishness and patience, and to place as little value as possible upon the things of this world.

In the household of the true Mussulman there is no vain show, no labored attempt to follow servilely the fashions, including furniture and ornaments, in vogue in London and Paris. Plainness and frugality are apparent everywhere, the idea being that it is far better to cultivate the spiritual side of our nature than to waste our time and money trying to keep up appearances that we hope will cause our neighbors to think that we have more money than we really have and are more æsthetic in our tastes than we really are.

"But," some one may say, "what about the story that a Mussulman believes that he will go directly to paradise if he dies while trying to kill a

Christian?" This is one of the numerous falsehoods invented by enemies of the truth, to injure as peaceful and non-aggressive a class of people as the world has ever seen.

A Mussulman, if he is hungry and has no lodging-place, may walk into the house of a brother Mussulman and be sure of a cordial, hospitable welcome. He will be given a seat at the frugal meal, and a place where he can spread his sleeping mat. One of the best of Islâmic social customs is hospitality. Many Mussulmans are glad to have the opportunity to give a home and food to a poor brother, believing that God has thus favored them with the means of making themselves more worthy to inherit paradise.

The greeting, *Assalam Aleikum*—"Peace be with thee," and the response, *Aleikum salaam*—"With thee be peace"—have a true fraternal sound in them calculated to arouse the love and respect of any one who hears them.

I have seen it asserted that, under the Islâmic system, a high state of civilization is impossible. Stanley Lane-Poole writes as follows:

"For nearly eight centuries under her Mohammedan rulers Spain set to all Europe a shining example of a civilized and enlightened state . . . Art, literature and science prospered as they then prospered nowhere else in Europe. Students flocked from France and Germany and England to drink from the fountains of learning which flowed only in the cities of the Moors. The surgeons and doctors of Andalusia were in the van of science; women were encouraged to devote themselves to serious study, and a lady doctor was not unknown among the people of Cordova. Mathematics, astronomy and botany, history, philosophy and jurisprudence, were to be mastered in Spain, and in Spain alone. The practical work of the field, the scientific methods of irrigation, the arts of fortification and shipbuilding, the highest and most elaborate products of the loom, the graver and the hammer, the potter's wheel and the mason's trowel were brought to perfection by Spanish lords. In the practice of war, no less than in the arts of peace, they long stood supreme."

And what has become of this grand civilization, traces of which we still see in some of the Spanish cities and the splendid architecture of the Mogul emperors of India? It is to be seen here in Chicago, and wherever there is a manifestation of materialistic progress and enlightenment.

So long as the pure teachings of the Prophet were followed the Moslem development was pure and healthy, and much more stable and admirable than the gaudy materialism that finally developed and brought with it utter ruin. True civilization, a civilization based upon purity, virtue and fraternal love, is the kind of civilization that exists to-day among the better classes of Mussulmans, and brings with it a degree of contentment and happiness unknown amid the tumult of the Western social system.

The devout Mussulman, one who has arrived at an intelligent compre-

hension of the pure teachings of the Prophet, lives in his religion and makes it the paramount principle of his existence. It is with him in all his goings and comings during the day, and he is never so completely occupied with his business or worldly affairs that he cannot turn his back upon them when the stated hour of prayer arrives and present his soul to God. His loves, his sorrows, his hopes, his fears are all immersed in it; it is his last thought when he lies down to sleep at night and the first to enter his mind at dawn, when the voice of the Muezzin rings out loudly and clearly from the minaret of the mosque, waking the soft echoes of the morn with its thrilling, solemn, majestic monotones, "Come to prayer; prayer is better than sleep."

WHAT HAS JUDAISM DONE FOR WOMAN?

BY MISS HENRIETTA SZOLD.

The whole education conferred by Judaism lies in the principle that it did not assign to woman an exceptional position; yet, on the other hand, by taking cognizance of the exceptional position assigned to woman by brute force, and occupied by her on account of her physical constitution and natural duties, Judaism made that education effectual, and uninterrupted in its effects.

In the tangled maze of history, let us single out the thread that marks the development of Jewish woman. In Jewish history, as in that of the rest of mankind, leaders are only milestones.

Our question calls for the spiritual data about the typical woman whom Judaism has prepared for nineteenth century work. To discover them, we must go back to twice nineteen hundred years ago, to the woman that presided over the tent of Abraham.

In that tent, whatever incipient Judaism did for man, that precisely it did for woman: it made man, created male and female, aware of his human dignity, and laid it upon him as a duty to maintain that dignity. With the defining of man's relations to his family, begins the refinement, the humanity of civilization.

Abraham stands out in a historic picture of mankind as the typical father. He it was of whom it was known that he would "command his children and his household after him, that they shall keep the way of the Lord, to do righteousness and justice."

What was Sarah's share in this paramount work of education? Ishmael was to be removed in order that Isaac, the disciple of righteousness and justice, might not, by bad example, be lured away from "the way of the Lord." In connection with this plan, wholly educational in its aims, it is enjoined upon Abraham: "In all that Sarah may say unto thee, hearken unto her voice."

The next generation again illustrates, not the sameness in function, but the equality in position, of man and woman. Isaac and Rebekah differ in their conception of educational discipline and factors.

Yet whatever may have been the difference of opinion between them with regard to interference in their children's affairs, before their children, father and mother are completely at one, for when the first suspicion of displeasure comes to Esau, it reaches him in Isaac's name alone. We are told that "then saw Esau that the daughters of Canaan were evil in the eyes of Isaac, his father." Isaac, the executive, had completely adopted the tactics of Rebekah, the advisory branch of the government.

In Rebekah we are shown the first social innovator, the first being to act contrary to tradition, and the iron-bound customs of society. She, refuses to yield to birth its rights, in a case in which were involved the higher considerations of the guardianship of truth. And this reformer was the traditionally conservative woman, Rebekah.

Such are the ideals of equality between man and woman that have come down to us from the days of the Patriarchs. Such, furthermore, was the basis upon which the position of woman in Judaism was fixed, and such in turn, the ideal towards which the Jewish woman was to aspire.

Women continued to be held in high esteem. We hear of the mothers of the greatest men, of Jochebed, the mother of Moses, and of Hannah, the mother of Samuel and the sole director of his career. We still hear of fathers and mothers acting in equal conjunction, as in the disastrous youth of Samson. The law ranges them together: "If a man have a stubborn and rebellious son, who hearkeneth not to the voice of his father, or to the voice of his mother, and they chastise him, and he will not hearken unto them, then shall his father and his mother lay hold on him." We have evidence of woman's dignity in the parallel drawn by the prophets between the relation of Israel to God and that of a wife to her husband, most beautifully in this passage which distinguished between the husband of a Jewish woman and the lord of a mediæval *Griseldis*: "And it shall happen at that day, saith the Lord, that thou shalt call me *Ishi* (my husband), and shalt not call me any more *Ba'ali* (my lord). And I will betroth thee unto me forever: Yea, I will betroth thee unto me in righteousness and justice, and in lovingkindness, and in mercy. And I will betroth thee unto me in faithfulness."

But Israel was a backsliding nation. Even its purity of family life was sullied, as for instance at Gibeah, and by David. Yet it remains true that through good and evil times the ideals were maintained, and in the end practice was influenced into conformity with them. Subtler signs than gross historic events show both truths -- show that practice degenerated, and show that it was reconstructed on the basis of never-abandoned ideals. Emphatic assertions of the exalted position of women are dangerous. They involve the concession that man has the authority to establish or refuse,

instead of leaving the economy of the moral world as God has ordained it. Any tendency to create an inequality, be it to the detriment or to the aggrandizement of woman, is fatal to her true dignity.

The prophet Malachi sets forth the whole misery of those later days, culminating in disregard of woman, and on the other hand, the Jewish principle and ideal of woman's co-equality with man, as well as the cause of her dethronement from his side. He says: "The Lord hath been witness between thee and the wife of thy youth against whom thou hast indeed dealt treacherously; yet is she thy *companion* and the wife of thy *covenant*."

The last of the prophets, the contemporary of the Scribes, ushers us into the halls of the Talmud. Here the prophet's utterances still reverberate: "He who forsakes the love of his youth, God's altar weeps for him;" "A man should be careful lest he afflict his wife, for God counts her tears." Less suggestive of disordered affairs is: "He who sees his wife die before him has, as it were, been present at the destruction of the sanctuary itself, around him the world grows dark." "Love your wife like yourself, honor her more than yourself," smacks of the equivocal distinction of mediæval times, and of a convulsive desire to hide the existing condition of affairs. "If thy wife is small, bend down to her to take counsel from her," indicates a return to natural, unstrained relations. "He who marries for money, his children shall be a curse to him," is a practical maxim applicable not only in ancient times, and finally, the early ideal is realized, in "A man's home means his wife."

The question arises, How came it about that early realities turned into fit subjects for poetry, aphorism and chivalrous sayings, but were absent from every-day life sufficiently often to justify the prophet's wrath? It all lies in this: Israel's sons married the daughters not of a stranger, but of a strange god.

It was the Israelite's crown of distinction that his wife was his *companion*, whose equality was so acknowledged that he made with her a *covenant*. But this crown was dragged in the mire when he married the daughter of a strange god.

Direst misfortune taught Israel the folly of worshiping strange gods, but the blandishments of the daughters of a strange god produced the enactment of many a law by the rabbis of the Talmud. Here was the problem that confronted them: Israel's ideals of womanhood were high, but the nations around acted according to a brutal standard, and Israel was not likely to remain untainted. They solved it in a truly Jewish way,—both in the Jewish spirit and on a Jewish basis. As always in Judaism, they dealt with a condition, and strove, by modifying it, to realize the ideals of their theory.

Judaism had taken cognizance of the fact that the practice of the nations about, with regard to woman, varied widely from Jewish ideals. Clear of vision, the Lawgiver-Prophet could not fail to see that Israel, stiff-necked, unmindful of its mission, participating in the human fault of assert-

ing brute strength over the physically weak, would soon adopt the lower standards unless restrained by iron-handed law. Thus Mosaic legislation recognizes the exceptional position occupied by woman, and profits by its knowledge thereof to lay down stringent regulations ordering the relation of the sexes. We have the rights of woman guarded with respect to inheritance, to giving in marriage, to the marriage relation, and with regard to divorce. But woman's greatest safeguard lay in the fact that both marriage and divorce among the Jews were civil transactions, connected with a certain amount of formality.

An authority describes the Jewish view of marriage as standing between that of the common law, which, according to Blackstone, "considers marriage in no other light than as a civil contract," and that of the Roman Catholic Church, which "holds marriage to be a sacrament and as such indissoluble." He says: "Between these two extreme views stands that of the Jewish law." The act of concluding marriage is there certainly also considered as a contract, which requires the consent of both parties and the performance of certain formalities similar to other contracts, and which under certain circumstances can be dissolved. But, inasmuch as marriage concerns a relation which is based on morality and implies the most sacred duties, it is more than a mere civil contract. In such a contract the mutual duties and rights emanate from the optional agreement of the contracting parties, while those who enter upon the state of married life must submit to the reciprocal duties which have been imposed by religion and morality. Adultery is not merely infidelity toward the conjugal partner, but a violation of a divine order, a crime which cannot be condoned by the offended party; it invalidates the very foundation of that marriage, so as to make its continuation absolutely impossible.¹ Under Jewish jurisdiction the husband was compelled to divorce his wife who had been found guilty of adultery.

The laws and regulations of divorce are full and detailed. A passage often quoted, in order to give an idea of the Jewish divorce law, is the following: "The school of Shammai"—inclining to Biblical ordinances—"says that a wife can be divorced only on account of infidelity. The school of Hillel says that the husband is not obliged to give a plausible motive for divorce—he may say that she spoiled his meal. R. Akiba expresses the same idea in another way: he may say that he has found a more beautiful woman." And those that wish to throw contempt upon the Jewish law add that the school of Hillel, the milder school, is followed in practical decisions. This is one of the cases in which not the whole truth is told. In the first place, a woman has the same right to apply for a divorce, without assigning any reason which motives of delicacy may prompt her to withhold. The idea underlying this seeming laxity is that when a man or a woman is willing to apply for a divorce on so trivial a ground, then, regard and love having vanished, in the interest of morality a divorce had better be granted, after due efforts have been made to effect

a reconciliation. In reality, however, divorce laws were far from being lax. The facts that a woman who applied for a divorce lost her dowry, and in almost all cases a man who applied for it had to pay it, would suffice to restrain the tendency. Rabinowicz remarks about a certain law, that it shows that the rabbis sought to diminish divorces as much as possible. Moreover, and this is the clinching fact, divorces were very rare.

The important points characterizing the Jewish divorce law, and distinguishing it far beyond that of other nations of antiquity, are these: A man, as a rule, could not divorce his wife without providing for her; he could not summarily send her from him, as was and is the custom in Eastern countries, but was obliged to give her a duly drawn up bill of divorce-ment; and women as well as men could sue for a divorce.

Besides these important provisions regulating woman's estate, there are various intimations in the Talmud of delicate regard paid to the finer sensibilities of women.

These and such are the provisions which, originating in the hoary past, have intrenched the Jewess' position even unto this day. Whatever she may be, she is through them. But what is she? You have heard of the Jewish custom which bids the Jewish mother, after her preparations for the Sabbath have been completed on Friday evening, kindle the Sabbath lamp? That is symbolic of the Jewish woman's influence on her own home, and through it upon larger circles. She is the inspirer of a pure, chaste family life, whose hallowing influences are incalculable; she is the center of all spiritual endeavors, the confidante and fosterer of every undertaking. To her the Talmudic sentence applies: "It is woman alone through whom God's blessings are vouchsafed to a house. She teaches the children, speeds the husband to the place of worship and instruction, welcomes him when he returns, keeps the house godly and pure, and God's blessings rest upon all these things."

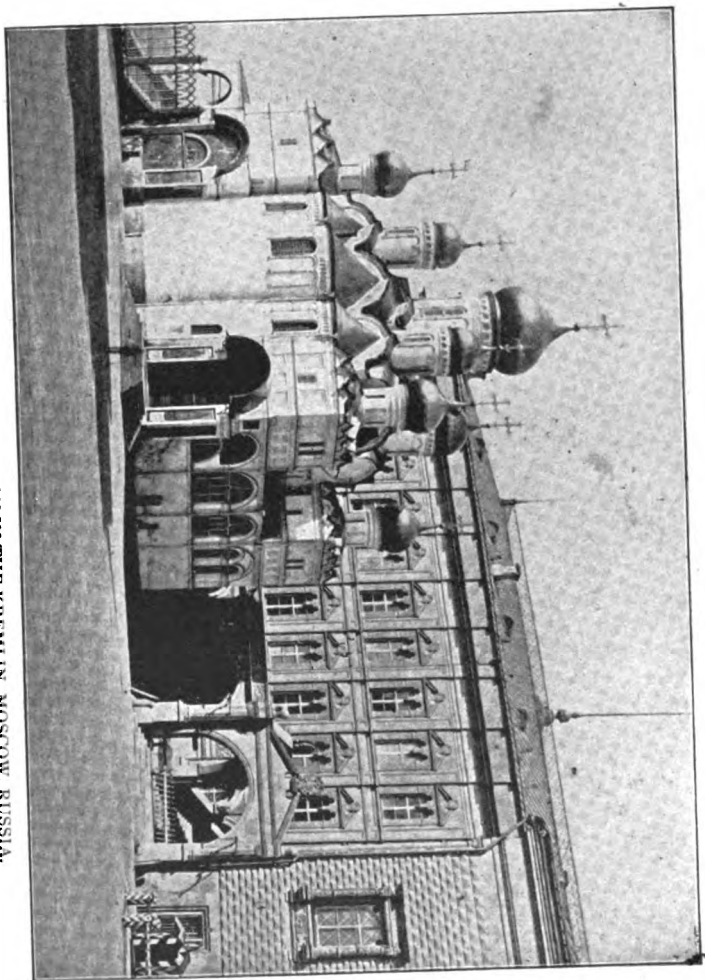
CHRISTIANITY AS A SOCIAL FORCE.

BY PROFESSOR RICHARD T. ELY, OF THE UNIVERSITY OF WISCONSIN.

Christianity is a social force above everything else. Its social character is a distinguishing feature of Christianity. Other religions are also social forces, but it strikes me that in the degree to which Christianity carries its social nature we have one of its essential peculiarities.

He who would understand Christianity must begin with a consideration of Judaism. While, as a general principle, this is admitted by all, it is overlooked by many in their treatment of the social doctrines of Christianity. Judaism was a social force which worked chiefly within national boundaries, and its aim within the nation was to establish an ideal commonwealth in which neither pauperism nor plutocracy should be known. But

CATHEDRAL OF THE ANNUNCIATION IN THE KREMLIN, MOSCOW, RUSSIA.



we may go even further and say that it was the avowed aim that Israel should be kept free from both poverty and riches. This prayer of Agur is simply an expression of a national ideal never fully attained, but never forgotten by noble souls in Israel. Every revival of pure religion meant an effort to reach this ideal of national life. The prophets were great social reformers who voiced the yearning cry of the nation for righteous social relations. The Jewish law was to the weak a bulwark, and to the oppressed a stronghold; to assaulted feebleness a fortress; for all, in time of distress, a refuge. It was thus that Israel found the law a delight. It is the social law of which we speak, and not the ceremonial law. The true Jewish priest and prophet regarded righteousness which did not include a brotherly aim as but filthy rags. All the legislation of Moses had in view the development of a national brotherhood, and as a means for the accomplishment of this end, it aimed to prevent the separation of Israel into widely separated social classes. Economic extremes in conditions were dreaded and to produce equality of opportunity was the desire of every true Hebrew leader. Facilities for the development of the faculties of all naturally followed from the faithful application of the fundamental principles of the Mosaic legislation. At the same time the Hebrew commonwealth was never designed to be a pure democracy. An aristocratic element was favored, because it was endeavored to secure the leadership of the wise and gifted, and obedience to this leadership was enjoined on all. Sedition and rebellion were regarded as crimes. Equality of all in faculties and in fitness for government were absurdities not entertained.

The provisions relating to land and interest were perhaps the most important features of the social legislation of Moses. The land belonged to the Almighty, and it was held by the children of Israel under strictly limited tenure. It was a trust designed to afford provision for each family. It could by no means be monopolized without an infraction of the fundamental law, and such a thing as modern speculation in land violated the conditions of the land tenure. The purpose of the land was to furnish a subsistence and to promote the acquisition of a competence—but by no means of a great fortune.

The laws regulating interest were even more radical. Interest was forbidden by Moses because the receipt of interest would have militated against the fundamental social purposes which Moses desired to accomplish. Loans were to be made to assist a brother, and not for the sake of gain. "Thou shalt open thine hand wide to thy brother, to thy poor and thy needy in thy land." At least two things were evidently dreaded in the taking of interest—the growth of inequality among them and the opportunity it afforded for economic gain without direct personal exertion.

The regulations concerning slavery were also aimed at these dangers, and in them we find the enunciation of the truth that private property exists for social purposes. The institution of slavery was relatively mild

among the Hebrews, and provision was made for the release of the Hebrew bondman and bondwoman after a brief period of service. The foreigner was excluded from this brotherhood, and even when kind treatment of the stranger is enjoined, he, after all, is regarded as one separated from the range of complete ethical obligation.

Jesus came with an avowed determination to do two things—to break down the ceremonial law, which confined within narrow limits the circle of brotherhood rendering it merely national, and, on the other hand, to extend to universality the benefits of the social law of Moses. And it was of this law that he said not one jot or tittle should pass away until all should be fulfilled. Jesus did not proclaim himself the Son of Abraham, which would have implied national brotherhood, but the Son of Man, which implied brotherhood as wide as humanity.

Christianity, then, as a social force, seeks to universalize the socio-economic institutions of the Jews. But it must be remembered in this connection that it is the letter that killeth, but the spirit which giveth life. The exact law of Moses respecting land and interest, for example, cannot be reproduced in modern society. But all who profess allegiance to Christ must endeavor to universalize their spirit. The church is a universal anti-poverty society, or she is false to her founder. It is hoped that I will not be misunderstood in saying that she also stands for anti-millionairism, because extremes are subversive of brotherhood.

Christianity, on the other hand, favors the development of the most diverse social institutions and the development of a grand public life, because these mean fraternity. What is private separates; what is public draws together. Art galleries, for example, when private, mean withdrawal and withholding the products of the mind of man, while public art galleries signify public uses of that which is essentially public in its nature. As a social force, Christianity favors private frugality and generous public expenditures. We may express all this and something more in the statement that Christianity means social solidarity, or it means nothing. Social solidarity means the recognition of the identity of all human interests, and, truly understood, it promotes the identification of oneself with humanity. Fullness of life in every department must be sought in human society.

Individualism, as ordinarily understood, is anti-Christian, because it means social isolation and disintegration. Individual liberty, as frequently proclaimed, means the right of one man to injure others to the full extent of his capacity and resources. The claim to this liberty (which is not liberty at all in the true sense of the word) is anti-Christian. Individual salvation, in the strictest sense of the word, is an impossibility, because it implies a denial of that which is fundamental in Christianity. It is false Christianity which fails to recognize the needs of others and centers itself on individual salvation, neglecting what the Apostle James called "pure and undefiled religion," namely, ministration to one's fellows.

The social life of this land of ours would proclaim the value of Christianity, if it could in its true sense be called a Christian land. But we cannot be called such a land. We do not attempt to carry out the principles of fraternity, and any claim that we do is mere ignorance or pretense — hypocrisy of the kind condemned by Christ in the strongest language. It does not avail us to make long prayers while we neglect widows and orphans in need. He who did this in the time of Christ violated the principles of national brotherhood. He who does so now, violates the principles of universal brotherhood.

Shall a land be called Christian which slaughters human beings needlessly by the thousand rather than introduce improvements in railway transportation simply because they cost money? That is exalting material things above human beings. Shall a city like Chicago be called Christian, maintaining its grade crossings and killing innocent persons by the hundred yearly, simply because it would cost money to elevate its railway tracks? To make the claim for our country that it is a Christian land is a cruel wrong to Christianity. If we were animated by the spirit of Christianity we would do away at the earliest moment with such abuses as these and others which daily in factory and workshop maim and mutilate men, women and children.

Christianity as a social force stands for progress. Christ gave the spirit to which the legislation of every country and every time should seek to conform, and he established a goal far in advance of the men of the time, and inspiring all true followers with a desire to reach this goal and strengthening them in their efforts to attain it. He gave an impulse which can never fail to make for progress so long as society exists.

Christianity as a social force makes not only for progress, but for peaceful progress, which in the end is the most rapid and secure progress. Christ encouraged patience and long suffering along with tireless effort and dauntless courage. Christianity carries with it in the true sense of the word an aristocracy. Rulership was recognized and obedience to constituted authority taught as a Christian duty. But, on the other hand, all kings and rulers of men were taught that they held their offices from God as a sacred trust. We all know the parable of the talents and its interpretation is clear. All mental and physical strength and all material resources are to be used not for oneself, but for the promotion of the welfare of all humanity. Inequalities in attainment were implicitly recognized, but inequality was thus to be made an instrument of progress. Ignorance finds support in the wisdom of the wise: strength is debtor to weakness.

We may thus say that Christianity as a social force stands for the conservation of energy. It seeks the utilization of all human power for the advancement of the welfare of man, and it tends to preserve the achievements of the past because it means peaceful progress. It may be thus said that Christianity stands for progress emphatically, but for conservative progress.

Christianity means a mighty transformation and turning of things upside down, and while it seeks to bring about the most radical changes in peace, it has forces within it which nothing can withstand and resistance to which is sure to result in revolutionary violence. Yet in the end the peace of Christ must triumph.

INDIVIDUAL EFFORT AT REFORM NOT SUFFICIENT.

BY PROF. C. R. HENDERSON, D.D., OF THE UNIVERSITY OF CHICAGO.

By reform is meant a change of ourselves or of others from a lower to a higher moral level; and the proposition I would illustrate is this: *We cannot ignore socialized effort embodied in physical form without great loss of power and efficiency.*

Many of those who are zealous for social and communal enterprises do not always make it clear that they see the necessity for individual and spiritual regeneration of character. There is no real ground for difference between those who advocate *personal* action and those who plead for *social* action.

Individual and spiritual effort are indispensable. The correlated and complementary truth is that individual effort at reform must be a part of a *social plan*, and spiritual forces must become *embodied* if they are to be *redemptive*.

The materials for a man's life are on the field when he arrives; are not created by him, but given to him. *Nature* gives the physical environment of our lives, colors our skin, shapes our frame, determines our temperament, limits our strength. Nature may be modified by human action, but within strict limits. Language is a *social product*. No single Cadmus invented the alphabet. Language is more than an instrument of individual thought; it is a social agent for determining in advance what each man shall think, and feel and do. In *literature* we discover the ripe fruits of the meditations, reflections, observations, sufferings, aspirations of all past races. Ceremonies, conventionalities, etiquette, customs, moral requirements, rites, maxims, proverbs arise by slow accretions out of the shadowy past. There have been no known authors; the race is the author. Law exists, with government, before the man is born. It is a social growth, not a legislative creation out of nothing. It dominates the individual and his hand is lifted against it only to be palsied.

To change the individual all this social environment must be considered. So far as the social fact is helpful we may use it; we ought to use it.

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When that environment is saturated with evil, we must have much charity for the individual trespasser, and attack the *system* which enslaves him.

Let us bring these rather abstract statements into the light of concrete problems.

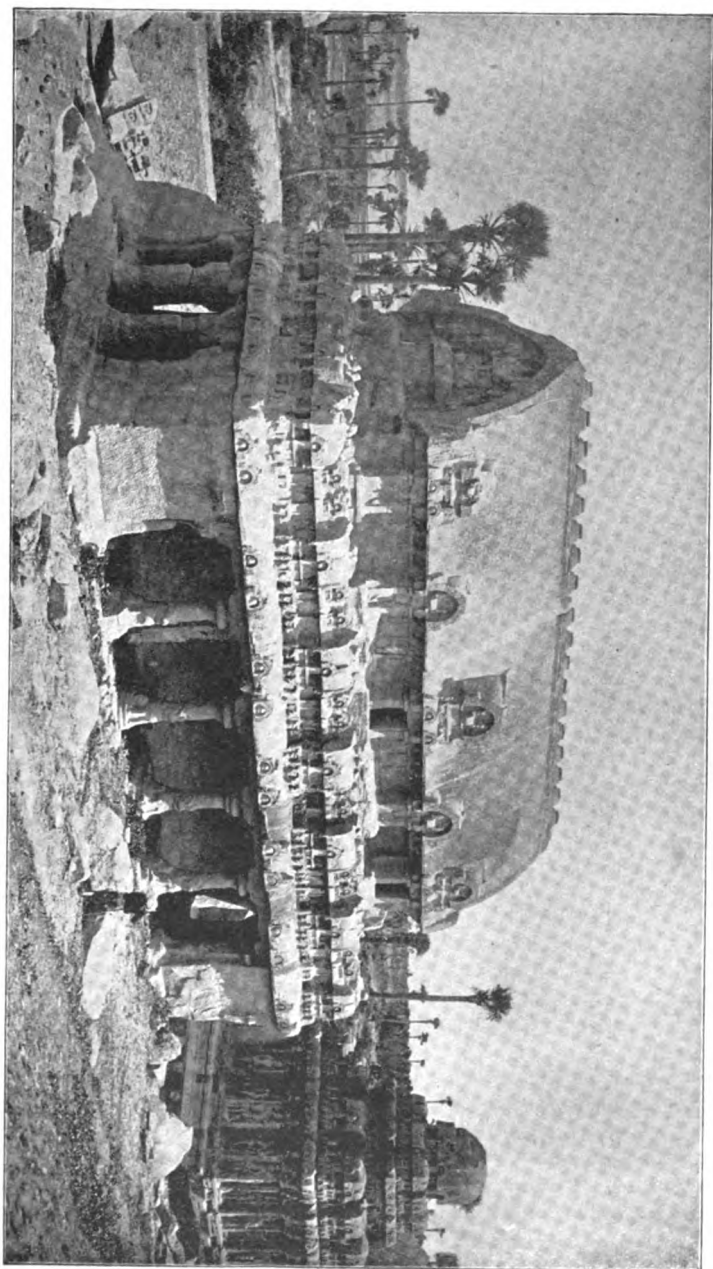
1. How can we reform the "abnormal man?" The dependent pauper, the defective in mind, the delinquent criminal—how shall we save these and help them to live a genuinely human life? Schiffler says: "Social, and not merely individual evil, immorality and lawlessness grow to be a widespread power, and, temporarily, a collective power superior to law and morality. This power appears in the debasement and corruption of society. It organizes itself into a formidable army to fight against morals and law, as in the 'dangerous classes.'" These organized bandits have their halls, clubs and associations in all our great cities. They crack their whips over political conventions and dictate measures and nominations to mayors and governors and councils. These facts are enough to show that to save one abnormal man out of this ruin we must go systematically and unitedly to work. Guerilla fighting has its place, but organization of armies alone will contend successfully with entrenched forces led by the prince of darkness.

2. We may take the labor movement as an illustration of the necessity of united and general action. Back of all foul abuses of coöperation—abuses which are the legitimate fruit of centuries of oppression, misrule and enforced ignorance—is the sublime motive of this labor reform. There is a struggle of humanity to live a genuine *human* life.

This movement has a profound religious significance, for its inmost impetus comes from God and its ideals lead to God. If for fifty years the labor agitators have been obliged to make their way with rude weapons along an obstructed path, the fault is not all their own. An intelligent and discriminating sympathy of religious people with what is good in the trades union movement would diminish the tendency to use the language and arms of militancy.

3. Turn now to the *commercial* man. For him also, love, joy, righteousness and peace are elements of the Kingdom of God. The bank and the factory are his sanctuary where God is praised or blasphemed.

It is on this path of universal *law* and general labor *unions* that we must travel if our religious merchant can dare to be honest and humane. Wealth does not render the richest trafficker independent of social help in the formation of his own character. To his aid must come the masses if he can wash the blood of guilt from his own garments. The sheltered preacher of individual morality declares that *he* does not need state law to make him honest, chaste, just, loving and benevolent. This is only in part true. Law has done more for his moral education than he thinks. Christian people generally are greatly influenced in their moral standards by statutes of commercial law. Religious manufacturers were not aware that they were murdering their employes with *dust* until told by the inspector! Drastic



SEVEN PAGODAS OR MARVELEPURAM.

THE BHIMA RATH, OR SPLIT TEMPLE, MEASURING THIRTY-SIX FEET HIGH, FORTY-EIGHT FEET LONG AND TWENTY-NINE FEET BROAD.

legislation and trades union pressure alone brought such men to their moral sense. Is there no need of *social* help for personal perfection?

If any Christian man is ready to defend the thesis that these questions are *secular* and not *religious*, I am ready to say that that man is worse than an infidel.

4. *International Morality* is made possible by social coöperation, and by that alone. France alone cannot disarm; nor can victorious Germany. The great, powerful and rich nation must ask the consent of its neighbors to be able to obey one of the clearest and simplest duties of ordinary morality, "Thou shalt do no murder."

In missions the church meets the slave trade in the heart of Africa and the cursed drink traffic on all continents. Does any man imagine that mere individual effort would be adequate here, or even sermons without *legislation*?

The usefulness of Christian missions in India depends greatly on the discipline of the British army and on the habits of European sailors and merchants. "After thirty-one years spent in India, Archbishop Jeffries makes this terrible charge: 'For one really converted Christian, as the proof of missionary labor, the drinking practices of England have made a thousand drunkards.'" British rum has not only reduced, but actually obliterated the Hottentot. In East Africa German merchants import liquor in face of Mohammedan protest. It is said the Congo land was bought with alcohol, and even savages protested against this factor of "Christian" commerce. To endure this crime without protest is not meekness, but stupidity and cowardice.

In every city and in every commonwealth immense resources of money and energy are squandered and lost from want of understanding and fellowship between the churches. In many cities the teachers of vice and crime are permitted by the authorities to undo the work of the missionaries. The preacher begs for a hearing and the local political tyrant laughs and insults, bribes and domineers.

But we are on the eve of a *new era*. Coöperation is the watchword of the hour. "Union in essentials" carries with it the promise of moral triumphs. The good citizen will use his political power to overthrow political obstacles to reform; as head of a family he will make the domestic circle the nursery of all virtue and charity and worship; as a member of the church he will seek to associate his labors in harmony with his brethren for the common welfare; the public schools will enlist his interest as the foundation of universal intelligence; and through all his individual efforts he will sink his egoism, his conceit, his pride, his vanity, his ambition, his partisanship, his sectarianism. Above all will be the *banner of love*, whose symbol is the *cross*; the cross itself not a badge of a party but God's own sign of universal self-sacrificing Fatherhood and Brotherhood.

RELIGION AND LABOR.

BY THE REV. JAMES M. CLEARY, OF MINNEAPOLIS.

"No man can outrage with impunity that human dignity which God himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of heaven." This is the teaching of Pope Leo in our age of Christian civilization, and the same was the teaching of Peter at Rome and Paul at Corinth.

The task of asserting the dignity of man was but one of the solemn duties that confronted the new religion at its birth. It found the children of toil, who formed the majority in pagan society, slaves in bondage to a harsh, disdainful, cruel and heartless minority. The church could not advocate the total abolition of slavery without completely overturning the state of society and creating social anarchy. Wiser than pagan philosophy, she knew how to confer a blessing on humanity and a benefit on labor without injustice or social revolution. "The first things that Christianity did for slaves was to destroy the errors which opposed, not only their universal emancipation, but even the improvement of their condition; that is, the first force which she employed in the attack was, according to her custom, the force of ideas."

The constant and uniform teaching of human equality could not fail to improve the unhappy condition of the slave. The laws of the church regulating the marriage bond and inspiring reverence for the home and family ties, further protected the children of the slave and saved from hopeless servitude countless victims of "man's inhumanity to man."

This fact must not be forgotten that this sublime task entrusted to the church to perform was the social and moral elevation of man. The church, faithful to its duty, could not hazard the accomplishment of its purpose by a rash attempt at temporary advantage. This observation is, perhaps, necessary as a reply to those who, unmindful of the spirit of the age, the customs and ideas of men, when the church began its marvelous work, are prone to censure religion for not having more promptly accomplished the total abolition of slavery. Liberty, priceless boon that it is, would cease to benefit men if the means of subsistence were wanting. Man above all other blessings requires first wherewith to live, and it was imperative that universal emancipation be the result of gradual progress upward to be a lasting benefit to men and nations long accustomed to the degradation and wretched dependence of vile servitude. The man who tills the soil must learn to know how to care for the fruits of his labor, if he will reap the full benefit of his personal independence and freedom. To the church and to it alone

belongs the undying glory of finally wiping out the curse of slavery among Christian nations.

The church having taught every child of Adam who earned his bread by laborious toil to assert his own dignity and to understand his own worth, and having led a hitherto hopeless multitude from the dismal gloom of slavery to the cheering brightness of the liberty of the children of God, bravely defended the rights and the privileges of her emancipated children. "The church has guarded with religious care the inheritance of the poor." None need the Divine Comforter more than the weary children of toil, and none need and have received the sympathy of the church as they do.

In his exhaustive encyclical on the condition of labor Leo XIII. lays down the principle that the workman's wages is not a problem to be solved by the pitiless arithmetic of avaricious greed. The wage-earner has rights which he cannot surrender, and which no man can take from him, for he is an intelligent, responsible being, owing homage to God and duties to human society. His recompense, then, for his daily toil cannot be measured by a heartless standard of supply and demand, or a cruel code of inhuman economics, for man is not a money-making machine, but a citizen of earth and an heir to the Kingdom of Heaven.

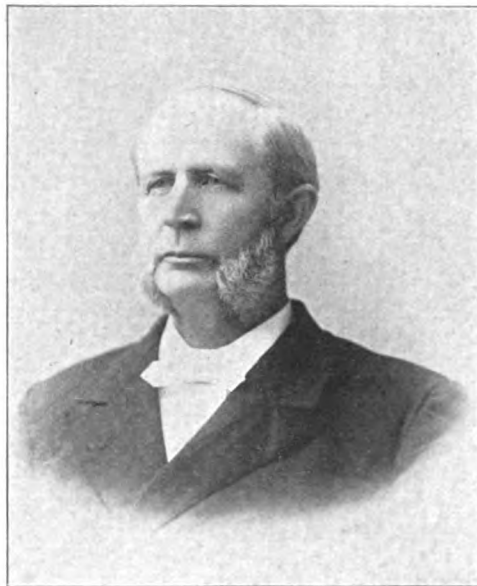
The definition of a minimum wage, given by Leo XIII., as "sufficient to enable a man to maintain himself, his wife and his children" in decent frugality, shows how clearly he understands the rights of individuals and the best interests of human society. "Homeless men are reckless." The homes of the people are the safeguards of national stability. Religion sanctifies domestic life by sustaining the inviolability of the marriage bond, and by constantly reminding fathers and mothers of their first and holiest duty to their offspring, the duty of leading them to learn the love of God and the love of the neighbor. Hence the duties of the wife and mother should retain her at her own hearthstone. Modern society can never justly boast of its enlightenment and progress while because of insufficient wages paid to labor, mothers and children are chained to the wheels of industrialism.

While the church shows such ceaseless concern for the welfare of labor, and has so bravely contended for the rights of the poor, she has not failed to remind them of the duties that they owe to capital and vested rights. Throughout all her contests with barbarism, feudalism and imperial tyranny, the church suffered her greatest persecutions in battling for the rights of the people against the encroachments of despotism. But "Thou shalt not steal," and "Thou shalt not covet thy neighbor's goods," are divine injunctions which the church has faithfully taught to all classes of men. She has guarded the rights of ownership, saved from destruction and caused to be restored to the rightful proprietors much of the goods of this world.

Labor has a right to freedom; labor has also a right to protect its own independence and liberty. Hence labor unions are lawful and have enjoyed the sanction and protection of the church in all ages. But labor must use

its power for its own protection, not for invading the rights of others. That form of strike by which labor unions use unlawful means to prevent willing men, who are anxious to earn a livelihood for their families, from engaging in honest work, can in no way be defended and must surely fall under the unqualified censure of religion.

Religion's duty is to teach the rich the responsibilities of wealth and the poor respect for order and law. Hers is the only influence that has been able to subdue the pride and the passions of men, to refine the manners and guide the conduct of human society, so that rich and poor alike, mindful of their common destiny, respect each other's rights, their mutual dependence and the rights of their common Father in Heaven.



REV. F. A. NOBLE, D.D.

THE TWELFTH DAY.

RELIGION AND WEALTH.

BY REV. WASHINGTON GLADDEN, D.D.

Religion and wealth are two great interests of human life. In a perfect social state what would be their relations?

What is religion? Essentially it is the devout recognition of a Supreme Power. It is belief in a Creator, a Sovereign, a Father of men, with some sense of dependence upon him and obligation to him. In its most perfect expression religion conceives of the Supreme Being as infinite in power and wisdom and perfect in goodness, and represents him as holding communication with his children, and seeking to make them partakers of his perfection and his blessedness.

The religious life is the life according to God, the life whose key-note is harmony with the divine nature and conformity to the divine will. If all men were, in this highest sense of the word, religious, should we have wealth among us?

To answer this question intelligently we must first define wealth. The economists define wealth as consisting in exchangeable goods. But the popular use of the word is hardly covered by the economic definition; some measure of abundance is generally connoted. There is vastly more in the hands of the men of Europe and America to-day than suffices to supply their immediate physical necessities. Our question is whether, if all men lived according to God, in perfect harmony with his thought, in perfect conformity to his will, the world would contain such an abundance of exchangeable goods as that which we now contemplate.

Through long periods and over wide areas the prevalent conception of religion has involved the renunciation of riches. Such asceticism could hardly be regarded as a precept, binding upon all, but must rather be held as a "counsel of perfection," applicable to the elect only. For some must dig else none can beg; and the superior sanctity of the medicant is won through the worldliness of his neighbors.

The monastic rule has had wide vogue, however, in Christian communions; and great numbers of saintly men have adopted the rule of poverty. It is not too much to say that for ages the ideal of saintliness involved the renunciation of wealth. There are many good Protestants, even in these

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days, who feel that there is an essential incompatibility between the possession of wealth and the attainment of a high degree of spirituality.

Doubtless the ascetic doctrine respecting wealth seems to find support in certain texts of the New Testament, but these must be interpreted in the light of Jesus' method, in which "complementary but contrasted elements of truth are set side by side, each of them being stated so positively as to lead to a verbal contradiction with the others."

It is in the abuses of wealth, doubtless, that devout men have found the chief reason for their skepticism concerning it and their renunciation of it. A little elementary thinking upon these questions may be helpful to some minds. Let us resolve this abstraction, wealth, into its concrete elements. What is the wealth of America to-day? It consists in the development of the earth's resources. These material resources of the earth readily submit themselves to this process of development under the hand of man, which processes have followed, for the most part, natural laws; these grains and fruits and roots and living creatures have simply been aided by men in fulfilling the law of their own life.

Those who are working for the improvement of natural products, and for the development of the earth's resources, and for the utilization of natural forces, are workers together with God. It is clear, therefore, not only that there can be nothing inherently wrong in the production of wealth, but that it may be, and indeed ought to be, essentially a religious service. Further, for the attainment of the perfection to which man is called, wealth is the indispensable condition. In order that men may realize their own manhood, may fulfill, in any adequate degree, the law of their own being, they must live beyond the reach of immediate want. In addition, only an abundance can give that leisure which will permit the higher interests of man to be cultivated. There must be opportunity for study, for meditation, for communion with nature; there must be time and facilities for travel, that the products and thoughts of all climes may be studied and compared; that human experience may be enlarged, and human sympathies broadened and deepened. The wealth which is represented in the vast aggregate of machinery — the machinery of production and transportation — for the multiplication of the necessities and comforts of life, and for the movement of men and things to the places where they are most needed; the wealth which is represented in schools, colleges, libraries, cabinets, galleries of art, places of public assembly, parks and pleasure grounds, charitable, educational, and missionary funds, is part of the necessary provision for the elevation of the human race to its best estate.

So much has religion to say concerning the production of wealth. I am sure that the verdict of the religious consciousness on this part of the question must be clear and unflinching.

But there is another important inquiry. What has religion to say about the distribution of wealth? Can we discover God's plan for this distribu-

tion? The existing practice is far from being ideal. To everyone according to his power, is the underlying principle of the present system of distribution. Witness the recent occupation of the Cherokee lands. Such a system cannot be in accordance with the will of a Father to whom the poor and needy are the especial objects of care.

What other rule of distribution can religion suggest? According to the divine plan the function of wealth, as we have seen, is the perfection of character and the promotion of social welfare. Wealth is the material for character-building; it is the foundation of the Kingdom of Heaven. The divine plan must, therefore, be that wealth shall be so distributed as to secure these great results. And religion, which seeks to discern and follow the divine plan, must teach that the wealth of the world will be rightly distributed only when every man shall have as much as he can wisely use to make himself a better man and the community in which he lives a better community—so much and no more.

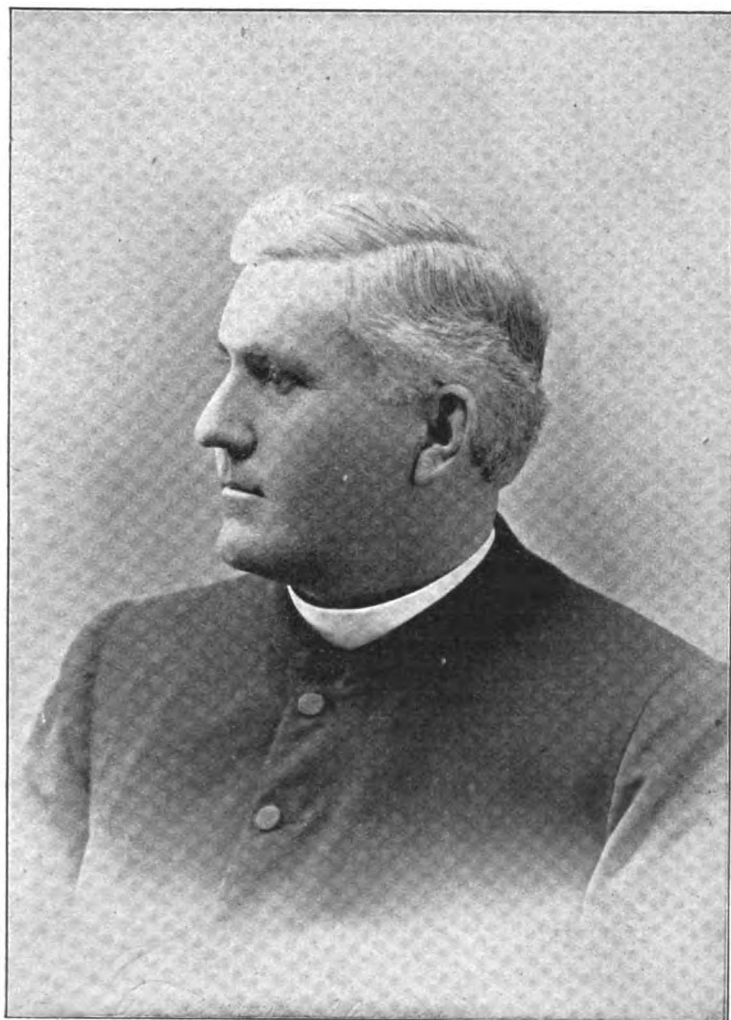
It is obvious that the divine plan is yet far from realization. Other and far less ideal methods of distribution are recognized by our laws, and it would be folly greatly to change the laws until radical changes shall have taken place in human nature. But the inquiry of this paper is not what politics or economics have to say about the production and distribution of wealth, but what religion has to say about it. And the counsels of religion will furnish to us, as individuals, far higher and safer principles for the guidance of our conduct than those which are current in the political or the industrial world.

THE HAWAIIAN ISLANDS.

BY THE REV. EDWARD P. BAKER, OF HAWAII.

Little Hawaii, the smallest of the nations, has at the same time more religion, considering its size, than any other I know of. In one Hawaiian town alone are a Roman Catholic church, four Protestant churches, speaking as many languages, a Chinese Confucian temple, and a Japanese Buddhist temple. There was in that place some months ago a polyglot religious meeting, in which there were discourses and prayer in five languages—Hawaiian, Portuguese, Japanese, Chinese and English. The different nations of which that meeting was composed, heard, as at Pentecost, every man speak in his own tongue.

I have had parliamentary conferences with the priests of Buddhism to learn from them their methods of solving the problems of existence, and have listened to them preaching in their own temples. Buddhism is a missionary religion, as is testified by the erection of the Buddhist temple in the place of my residence by funds in part contributed by Japanese Buddhists. Hawaii is an important stopping place in the journey from America to Asia,



REV. JAMES M. CLEARY, MINNEAPOLIS.

"THE RELIGION OF GOD'S ONLY BEGOTTEN SON WOULD FAIL IN ITS MISSION TO MAN IF IT DID NOT APPLY EVERY SUBLIME FORCE AT ITS COMMAND IN AIDING HUMANITY TO ENJOY THE CREATOR'S BOUNTIFUL GIFTS, LAVISHED UPON THE WORLD WITH IMPARTIAL BENEFICENCE."

and it is important that the United States assume the control of that nation, which is too small to govern itself. We desire civilized government, and 90,000 people are not enough to constitute a sovereign independent nation. If the United States does not act the part of the Good Samaritan to Hawaii, John Bull will. The Atlantic Ocean is the present Mediterranean of the world, but the future Mediterranean of the world will be the Pacific Ocean. The possessor of the Hawaiian Islands will hereafter dominate the Pacific Ocean. Hawaii, the land where the hurricane is a gentle zephyr, the land of fire which contains the two greatest volcanoes on the face of the earth, the land which God has not yet finished creating (new land was actually formed there as late as 1877), the land of the bread-fruit, magnolia and palm—this land, though small, sends greeting to the whole world assembled in this Parliament.

THE WORTH OF THE BIBLE, OR COLUMNAR TRUTHS IN SCRIPTURE.

BY REV. JOSEPH COOK.

The worth of the Bible results, in the first place, from its entire faithfulness to the strictly self-evident truths of reason and conscience. These truths are the supreme tests of certainty. They are the same in life and beyond death, yesterday, to day and forever.

"The sum of the self-evident eternal truth," says Lotze, "is the model of action of Omnipotence, but not its product."

The worth of the Bible results from the fact that it and it alone contains the record of the life and teachings and death of Him who spake as never man spake, and whose sinlessness forbids His possible classification with men.

The worth of the Bible results in the next place from its containing, as a whole, the highest religious and ethical ideals known to man. There is in the Bible, taken as a whole, and without a forced interpretation, a coherent system of ethics and theology and an implied philosophy dazzling any other system known to any age of the world. Max Müller himself asserts that all other so-called sacred books taken together cannot for an instant compete with the Holy Scriptures.

The worth of the Bible results also from the fact that it contains a revelation of religious truth not elsewhere communicated to man.

The worth of the Bible results also from its being the chief source of the highest civilization of the foremost nations.

The worth of the Bible results from the fact that it is the most powerful agency known to history in promoting the social, industrial and political reformation of the world by securing the religious regeneration of individual

lives. It is certain that men and nations are sick, and that the Bible, open and obeyed, heals them.

The trustworthiness of the Holy Scriptures in revealing the way of deliverance from the love of sin and the guilt of it, has well been called religious infallibility. I provisionally define *inspiration* as the gift of infallibility in teaching the way of life. In this sense and within this scope, the scriptures as a whole, I do most solemnly believe, are inerrant and infallible. This theory defines inspiration as that influence which preserves the sacred writers from all errors in regard to doctrine necessary to salvation. I make a distinction between *inspiration* and *dictation*, but this definition is not inconsistent with the fact that the very words in many passages of Holy Scripture, like the Lord's Prayer or the Ten Commandments, seem to have been given by processes equivalent to dictation. The definition does not, in form, assert verbal inspiration, but secures it in effect in regard to whatever in Scripture touches the way of life.

In asserting the religious infallibility of the scriptures, I assume only two things :

1. The literal infallibility of the strictly self-evident truths of Scripture.
2. The veracity of Christ.

The inspiration of the scriptures is to be proved from their truth, and not their truth from their inspiration. There can be no inspiration of inveracity. The self-evident truths in scripture, as everywhere else, are not only unchangeable, unassailable and trustworthy; they are actually infallible, and they are the spiritual summits on which the cathedral of the Holy Word, with all its columns, architraves and pinnacles, have been built.

The columnar truths of Scripture form a cathedral and God inhabits it. The Old Testament is the nave with its transepts of psalm and prophecy, the New Testament is the choir with the Fourth Gospel as its holy of holies. As we open the Bible and enter the great portal of the remote nave of the cathedral of scripture, the unshaken columnar truths we meet are :

1. *Monotheism*.—It is a fact that the scriptures teach monotheism, not polytheism, not pantheism, not atheism, not agnosticism. It has resisted all attack and dominates the enlightened part of the world to-day.

2. *Man's Creation in the Image of God*.—This means God's fatherhood and man's sonship. It means God's sovereignty and man's debt of loyalty. It means the unity of the race. It means susceptibility to religious inspiration. It means free will with its responsibilities.

3. *The Family*.—The ideal of the family set up in scripture is monogamy.

4. *The Sabbath*.—A column set up early and seen far and wide across the landscapes of time, and dominating yet their most fruitful fields.

5. *A severe view of sin*.—This severe view of sin is found nowhere outside the scriptures. This fall from the Divine Order is a fact of man's experience to the present hour.



6. *Hope of Redemption* through undeserved mercy, or the Divine grace. "The seed of the woman shall bruise the serpent's head." These words are the germ of the gospel itself.

7. *The Decalogue*, the central portion of the earliest scriptures. All the laws in the books in which the Decalogue is found cluster around it. Even if it were not known where and when and how the Decalogue originated, the prodigious fact would yet remain that it works well. It came into existence in the midst of polytheistic religions. It is monotheistic. It is the fountain of the right worship of the one true God.

8. *The Psalms* are a whole transept of pillars. Nothing like them as a collection can be found in all antiquity. Greece has spoken, Rome has had the ear of the ages, modern time has uttered all its voices, but the Psalms remain wholly unsurpassed.

9. *The Great Prophecies*, like the Psalms, a whole transept of pillars. A chosen man called out of Ur of the Chaldees was to become a chosen family, and that family was to become a chosen nation, and that nation gave birth to a chosen religious leader, who was to found a chosen church to fill the earth. This was to be the course of religious history, and it has been. The Jews were to be scattered among all nations and yet preserved as a separate people, and they have been. A Messianic hope fills the souls of Old Testament prophets. He who was to appear has appeared. Jerusalem was to have been destroyed and it has been. The Gospel was to be preached to all nations, and it is filling the whole earth.

10. *The Sermon on the Mount* stands where nave and transept of the Biblical cathedral open into the choir. There stands the clustered column, there it has stood for ages, and there it will stand forever.

11. *The Lord's Prayer*.—It has its foundations in the profoundest wants of man; its capital in the boundless canopy of the Fatherhood of God.

12. *The Character of Christ*.—This is the holy of holies of the cathedral of the Scriptures. The gospels, and especially the Fourth Gospel, are the inmost sanctuary of the whole temple.

Soul whom dazzled ages scan,
Man in God and God in man,
Who sees him the Father sees,
Who loves him with God agrees.

Sinless soul with God made one,
Seen but once beneath the sun,
With that Vision we content,
Futures veiled do not lament.

Bliss were it to see afar
What Time's coming wonders are;
But One Highest hath been here;
Higher never shall appear.

Every star about him wheels;
Every penitent he heals;
Higher than the highest, he;
Son and Soul of Deity.

We are sinful and undone;
God and man the Christ makes one;
Rebels, perjured, lawless, we;
Ransom, Ruler, Healer, He.

13. *The identification of Christ with the Logos*, or the Eternal Wisdom and Reason, and of Christ's spirit with the Holy Spirit. This is the supreme columnar truth rising from the side of the sanctuary in the holy of holies of the Biblical cathedral.

14. *The verifiable promise of the gift of the Holy Spirit* to every soul self-surrendered to God in conscience.

15. *The founding of the Christian Church*, which is with us to this day.

16. *The fruits of Christianity*. These are the final cluster of pillars rising to the Eastern window that looks on better ages to come and is perpetually flooded with a Divine illumination.

The foundation stones beneath all the pillars and beneath the altar in the cathedral of Revelation are the strictly self-evident truths of the eternal reason of the divine *Logos*, who is the essential Christ. God is one, and so the systems of Nature and of Revelation must be one. And all the strength of the foundation stones belongs to the pillars and the pinnacles of the cathedral of the Holy Word. And the form of the whole cathedral is that of the cross. And the cathedral itself is full of a cloud of souls.

And to these hymns of the ages let us add, in this gathering of representatives of many religions, an anthem of our own, expressing the desire of every kindred and tongue and people and nation.

On the glassy sea of green,
Flooded with God's noontide keen,
Can there be for sin a screen?
Omnipresence none can flee;
Flight from God to God must be.

Evermore with God must I
Dwell in strife or harmony;
Evermore my changeless past
Gaze on me from out the vast;
Thou art first, and thou art last.

Oh! if now before thy face,
In thy brightness I had place,
With the past unscreened from me,
Thou from whom I cannot flee,
How could peace abide with me?

Since from thee in heart estranged,
If this instant, I, unchanged,
Were in heaven, thou, God, dost know,
Highest heaven were deepest woe,
I and it are variant so.

God, O God! thy likeness give;
In and of thee let me live;
God, O God! for sin atone,
By thy love awake my own;
I must face thy great White Throne.

And to this cathedral hymn, in which we can all unite, expressing the profoundest spiritual necessities of men, let us add a supreme responsive anthem, known only to Christianity.

Holy, holy, holy Cross,
All else won I count but loss
Sapphire suns are dust and dross
In the radiance of the Face
Which reveals God's way of grace
Open to a rebel race.

Ransom he and ransomed we,
Love and Justice here agree;
Let the angels bend and see
Endless is this mystery:
He, the Judge, our pardon wins;
In his wounds our peace begins.

Looking on the accursed tree,
When we God as Saviour see,
Him as Lord we gladly choose,
Him as King cannot refuse,
Love of sin with guilt we lose,
So the Cross the soul renews.

In His righteousness we hide
Last long woe of guilt and pride;
In His Spirit we abide,
Naught are we, our all is He;
Christ's pierced hands have set us free;
Grace is his beyond degree.

Glory his above all height,
Mercy, Majesty and Might;
God in man is love's delight;
Man in God of God hath sight;
Day in God hath never night;
Love is God's throne great and white,

CRIME AND ITS REMEDY.

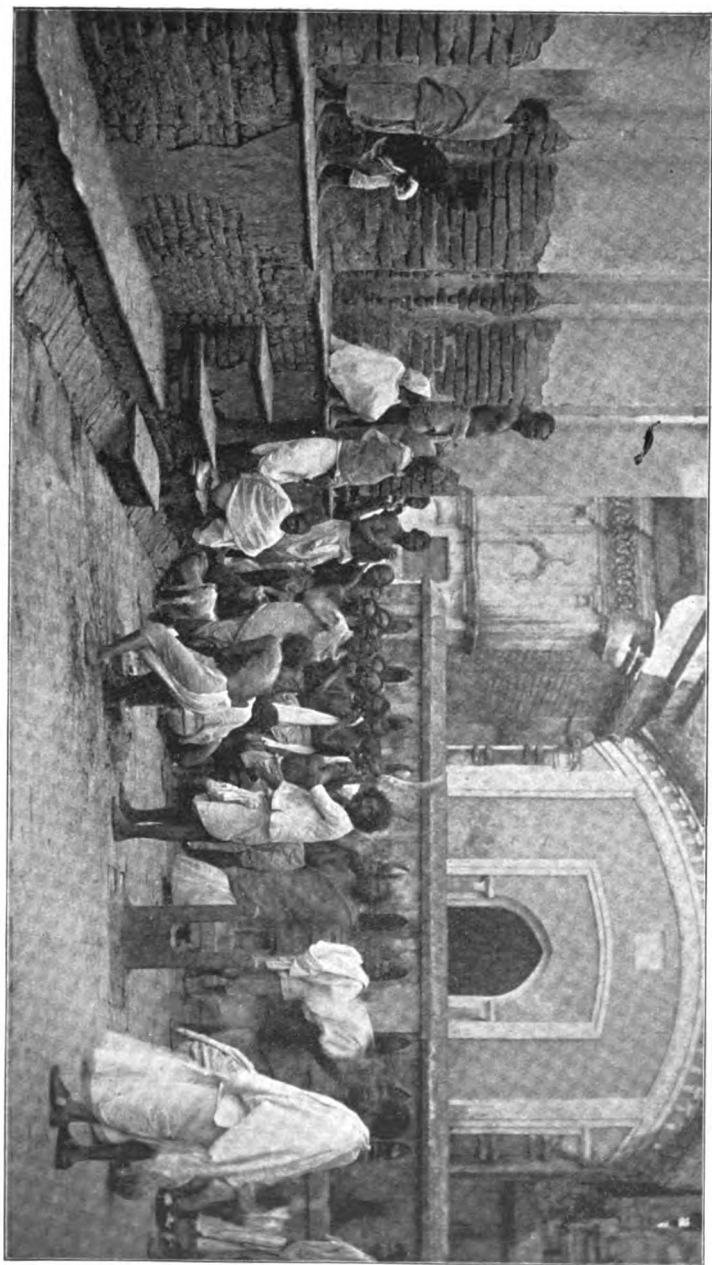
BY REV. OLYMPIA BROWN.

The causes usually given for crime are many, such as poverty, evil associations, intemperance, etc. But these are rather the occasions than the causes of criminal conduct. The true philosopher looks behind all these and finds, in inherited tendencies, one of the most fruitful causes of crime. It is not the intoxicating cup but the weak will which causes drunkenness; not the gold within easy reach but the avaricious mind which prompts to robbery; it is not the weakness of the victim but the angry passions of the murderer which makes the blood flow. A careful study of the subject by means of statistics has shown that evil deeds, in a very large proportion of cases, can be traced back to the evil passions cherished by the immediate ancestors of the wrong-doer, and our means of tracing such connections are so limited that we really know but a small part of the whole truth. In the majority of cases the criminal is a man badly born. So true is it that in all the relations of life men are dependent upon other men and each one is interested to have everybody else do right, especially his own ancestors. Dipsomania is now almost universally recognized as an inheritance from the drinking habits of the past, and all the evil passions of men bear fruitage in after generations in various forms of crime.

What can we do to check this great tide of criminality which perpetuates itself thus from generation to generation, gathering ever new strength and force with time? How stop this supply of criminals?

There is but one answer: men must be better born. Our remedial measures are feeble and ineffectual unless we can begin at the fountain head; for while we are reforming one criminal one hundred more are born. We must have better mothers. We are learning that not only the sins of the fathers, but the mistakes and unfortunate conditions of the mothers, bear terrible fruitage, even to the third and fourth generation. God has entrusted the mother with the awful responsibility of giving the first direction to human character.

Old and New Testament Scriptures alike announce the Divine fiat that man is to leave *all things*, his father and his mother if need be, and cleave unto his wife. His personal preferences, his ambitions, his business of the world, his early affections, all must be subordinate to this one great object of the marriage relation, the formation of noble human characters; and in this creative realm woman is to rule supreme; she must be the arbiter of the home, that in her divine work of moulding character she may surround herself with such conditions and win to herself such heavenly communions that



A SACRIFICE AT KALI GHAT, CALCUTTA, INDIA.

her children shall be indeed heirs of God bearing upon their foreheads the stamp of the divine. But how far have we come short of this grand ideal!

The race is stamped by its mothers, the fountain will not rise higher than its source, men will be no better than the mothers that bear them, and as woman is elevated, her mental vision enlarged and her true dignity established, will her sons go forth, armed with a native power to uphold the right, trample out iniquity, and overcome the world.

THE RELIGION OF THE NORTH AMERICAN INDIANS.

BY MISS ALICE C. FLETCHER.

The aboriginal American's feeling concerning God seems to indicate a power, mysterious, unknowable, unnamable, that animates all nature. From this power, in some unexplained way, proceeded in the past ages certain generic types, prototypes of everything in the world, and these still exist, but they are invisible to man in his natural state, being spirit types, although he can behold them and hear them speak in his supernatural visions. Through these generic types, as through so many conduits, flows the life coming from the great mysterious source of all life into the concrete forms which make up this world, as the sun, moon, and the wind, the water, the earth, and the thunder, the birds, the animals, and the fruits of the earth.

Among these prototypes there seems to have been none of man himself, but in some vaguely imagined way he has been generated by them, and his physical as well as his spiritual nature is nourished and augmented through them. His physical dependence upon these sources of power is illustrated in his ceremonies. Thus he hunted, fished and planted, having first appealed to the prototype for physical strength through a ceremony which always included the partaking of food.

When his spirit demanded strengthening he went apart and remained in solitude upon the mountain or in the recesses of the forest; he fasted and mortified his body, sought to ignore it, denied its cravings, that some spirit prototype might approach him and reinforce his spirit with life drawn from the great unnameable power. Whatever was the prototype which appeared to him, whether of bird or beast, or of one of the elements, it breathed upon him and left a song with him which should become the viewless messenger speeding from the heart and lips of the man, to the prototype of his vision, to bring him help in the hour of his need.

When the man had received his vision, before it could avail him, he had to procure something from the creature whose type he had seen, a tuft of hair, or a feather, or he had to fashion its semblance or emblem. This he

carried ever after near him as a token of remembrance, but he did not worship it.

The belief that everything was alive and active, to help or hinder man prevented development of individual responsibility. Success or failure was not caused solely by a man's own actions or shortcomings, but because he was helped or hindered by some one of these occult powers.

Personal immortality was universally recognized. The next world resembled this with the element of suffering eliminated. There was no place of future punishment; all alike started at death upon the journey to the other world, but the quarrelsome and unjust never reached it; they endlessly wandered.

Religious ceremonials had both open and esoteric forms and teachings. They were comprised in the observances of secret societies and the elaborate dramatization of myths, with its masks, costumes, rituals of song, rhythmic movements of the body and the preparation and use of symbols. The ethics of the race were simple. With the Indian truth was literal rather than comprehensive. Justice was also literal and inexorable. To be valorous, to meet hardships and suffering uncomplainingly, to flinch from no pain or danger when action was demanded, was the ideal set before every Indian. Hospitality was a marked virtue in the race. The lodge was never closed, or the last morsel of food ever refused to the needy. The richest man was not he who possessed the most, but he who had given away the most. This deeply rooted principle of giving is a great obstacle in the way of civilizing the Indians, as civilization depends so largely upon the accumulation of property. In every home the importance of peace was taught, and it was the special theme and sole object of a peculiar ceremony which once widely obtained over the Valley of the Mississippi—the Calumet or Sacred Pipe ceremony.

In the beautiful symbolism and ritual of these Fellowship Pipes the initiated were told in the presence of a little child who typified teachableness that happiness came to him who lived in peace and walked in the straight path which was symbolized on the Pipes as glowing with sunlight. In these teachings, which transcended all others, we discern the dawn of the nobler and gentler virtues, of mercy and its kindred graces.

THE CHURCHES AND CITY PROBLEMS.

BY PROF. A. W. SMALL, PH.D., OF THE UNIVERSITY OF CHICAGO.

1. The standpoint of this paper is not that of theology, but of positive sociology.

2. The positive evidence thus far available is sufficient to justify sociologists, whether in sympathy with any theology or not, in adopting the working hypothesis that the principles of ultimate social science will be reiterations of essential Christianity.

3. Christianity and the churches are as distinct as gravitation and water-wheels, or steam and cylinders. The present discussion deals not with the force, but with the machinery.

4. Whatever its formal theology, any church, named after Jesus Christ, has hidden between the lines of its creeds enough of the secret life to transform itself and the circle of its influence into a section of ideal humanity.

What then distinguishes the religious problems of cities? We answer:

5. Life in modern cities presents human wants in their most importunate and complex forms. In cities, motives to concrete good and evil are intensified to their maximum.

6. In city life the highest premiums are placed on selfishness of every sort, from the grossest to the most refined.

7. In cities, the relative importance of economic advantage is put at the highest appraisal.

8. The relations which occasion the greatest number of social contacts in cities are those which involve collision of economic interests.

9. In cities the importance of personality tends toward the minimum.

10. Essential values thus tend most strongly to reversal in cities. Instead of appraising goods by their service to manhood, men in cities are under the severest temptation to value manhood according to its productivity of goods. Men are measured by the same standard as draught horses and steam engines.

11. The social isolation of the majority in great cities increases with the growth of population.

12. Under these circumstances personal irresponsibility develops.

13. The foregoing conditions contain the principles of difference between the relations of men in cities and in smaller communities. To these conditions we may trace most of the evils or degrees of evil peculiar to cities.

14. Chief among the symptoms of these conditions, by no means wholly

due to the circumstances of cities, and by no means confined to cities, but aggravated and accumulated in urban populations, are:

(1) Poverty and crime. (2) Insecurity of labor. (3) Minimizing of wages. (4) Inhuman surroundings of labor in certain industries. (5) Unsanitary housing. (6) Under-nutrition; not alone from low wages but from ignorance or neglect of domestic economy. (7) The drink curse. (8) The saloon curse. (Twin evils, but distinct in many causes and consequences; thus constituting two separate social problems.) (9) The luck superstition; betrayed in speculation, betting, gambling, lotteries, preposterous endowment and insurance gift-enterprises, and the thousand and one similar something-for-nothing schemes. (10) Showy and extravagant business customs, especially of agents spending employers' money; consequent extravagance and ostentation in personal habits, and temptation to people of lower incomes. (11) Substitution of boarding house, apartment house or hotel for the home. (12) Bread winning by mothers. (13) Child labor. (14) Scaling of wages by sex instead of by work. (15) Degradation of women; by which I refer to the whole hive of curses, physical, economic, domestic, political and moral that swarm about the institution of prostitution; a group of phenomena a hundred-fold more significant than public opinion has ever suspected. (16) Propagation of "defectives." (17) Political betrayals of the ignorant and weak. (18) Progressive widening of social distances between classes, along with reciprocal misunderstanding and distrust. (19) Organization and destructive warfare of mutually dependent industrial classes. (20) Abnormal materializing of the life of all classes; or viewed from another standpoint, (21) Alienation of the intelligent and responsible, as well as the less prominent, from practical spiritualizing agencies. (22) Governmental control by ballots instead of by brains.

15. The life of the great majority of residents in cities, is practically bounded by some or all of these facts. Within these limitations the masses live and move and have their being. To the masses, therefore, doctrines of humanity and duty and religion that do not deal directly with these realities are simply mythologies and riddles.

16. The conditions thus specified are already schools of broader brotherhood than has been possible in any previous century. They constitute an unique opportunity for the churches. Our question is: How must the churches improve the opportunity?

We turn then to the present relations of the churches to the conditions in question.

17. The churches, as such, do not think the thoughts nor talk the language, nor share the burdens which, for the masses in cities, contain the real problems of life.

18. City churches are only partially conscious of the tendencies which threaten to reduce them to the status of class institutions.

19. The churches have no explicit policy towards city problems; they lack intelligent interest in them, they are even suspicious of every endeavor to commit the churches to coöperation in solutions.

20. The churches owe it to themselves to settle the primary question of religious aim, viz.: Has or has not the church, besides its mission concerning man in his relations to God and eternity, a coördinate mission concerning man in his relations to his fellows, and the present time?

21. As already claimed, the ultimate solution of these problems will be Christian, but it remains to be seen how generally the Christian churches will be agents of solution.

22. The churches have two alternatives, viz.: first, they may confine themselves to the functions of spiritual edification, of indoctrinating the children of their members, of defending their denominational orthodoxy, and of evangelizing at home and abroad. Second, the churches may accept the full responsibility of revealers and realizers of right relations of men to each other as well as of men to God.

23. The choice of these alternatives does not turn upon denominational standards of theology.

Assuming that the churches acknowledge responsibility in connection with the social problems of cities, the remaining theses contain hints toward solution.

24. The conditions and symptomatic evils considered can be modified only by systematic application of appropriate means to concrete ends.

25. The means must be employed in actual contact with the evils to be remedied. The work of the social church cannot be confined to the church headquarters.

26. The tasks imposed by the needs of city populations require the multiplication of church workers.

27. Wise discipline and disposal of social force requires precise knowledge of social facts and mature judgment of social tendencies.

28. No single church, not even the largest, can effectively proceed alone against each of the conditions or symptoms involving degradation of city life.

29. On the other hand the tasks cannot be accomplished by distribution among the churches.

30. Coöperation and methodical division of labor among the churches would most effectively apply present resources, and would take the largest number of possible religious workers from the retired list into active service.

31. Social coöperation between churches does not involve artificial denominational union.

32. On the other hand, social coöperation of churches is the only creditable evidence of their belief that effective fraternity is a religious obligation more imperative than protection of denominational prestige.

33. The basis of social coöperation should be common recognition of the obligation of brotherhood.

Let us record the hope and the prediction that this Parliament of Religions will promote municipal coöperation of all men who love their fellows ; each respecting the other's right to worship God according to the dictation of his own conscience ; each pledging to the other his loyal fellowship toward helping every brother man to achieve life in more and more abundance !

THE WORLD'S RELIGIOUS DEBT TO ASIA.

BY P. C. MOZOOMDAR, OF THE BRAHMO-SOMAJ.

1. *Insight.*—The first gift conferred by Asia on the religious world is insight into nature. The Oriental discovers, contemplates and communes with the Spirit of God who, in his view, fills all creation.

Nature is not a mere stimulus to mild poetry ; *Nature is God's abode.* He did not create it and then leave it to itself, but he lives in every particle of its great structure. Nature is not for man's bodily benefit, but for his spiritual emancipation also. It is not enough to say the heavens are God's handiwork, but the heaven is his throne, the earth is his footstool. Our Nanak said : " Behold the sun and moon are his altar lights, and the sky is the sacred vessel of sacrifice to him." In the vast temple of nature, Asia beholds the Supreme Spirit reigning, and worships him through the great objects his hand has made.

Nay, more. The Oriental beholds in *Nature the image of God.* " I offer my salutations unto the bountiful Lord," says Yogavasista, " who, as the inner soul of all things, reveals himself in heaven and earth, in the firmament, in my own heart, and in all around me." To the Asiatic the Immanent Spirit embodies himself in nature's beauty and sweetness, to be immersed in which is to be immersed in God himself. We receive from every object we see a suggestion of something unseen, something higher, inner, something divine and immortal. " Whatever is on earth," the Persian poet, Sadi, says, " is the resemblance and shadow of something that is in the spheres ; again, that light is the shadow of something more resplendent, and so up to the light of lights." When no audible speech was heard, what meant the royal psalmist by saying, " The heavens declare the glory of God, day uttereth speech unto day and night sheweth knowledge unto night ?" It was the law of the Lord, his statutes, his precepts, that filled David's heart, and he heard the celestial music of his contemplation reëchoed in all the universe. " When," says the Bhagavadgita, " Arjuna, the faithful warrior, looked up to the divine form, he saw there the glory of the mountains, the sweep of the rivers, the bloom of the flowers, and the animated beauty

of mankind." This does not mean that nature and God are one, but nature is the primary form and image of God's Spirit. The book of creation is in God's handwriting, it is his language. Nature is his revelation. The roar of the hurricane is a feeble echo of his eternal voice. The thunders of the sea, breaking in fury over the immovable rocks, are the faint utterances of his might. The midnight firmament, with its mighty arches of light, shows his vast bosom bending over the repose of the good and bad alike.

The forces of nature strike the Asiatic not as blind or fantastic, but as the manifestations of a personal will. *The life of nature is the life of God.* Our own personality, which originates so many activities, unfolds a Person who originates and preserves the universal power of all things. In Asia, therefore, nature is not mere design or mere law or uniformity, but the arena of God's *personal activity*. But personal activity means Providence. When the Spirit fills all things, is imaged in all things, is revealed by all things, and as a person presides over all activities, the whole world is full of his Providence. It is for this reason that the Vedic sages beheld in every force and phenomenon of nature an inworking light of the Divinity. There was God in the sun, God in the Himalayas, God in the all-investing sky, God in the expanse of the round blue sea; but all these gods merged into one supreme Brahma, the meaning of which word is "God is great, and makes everything great." Thus the senses and the soul form a vast organ, on which the contemplation of nature plays her august harmony, and through which insight makes her supernatural, yet most natural revelations. How then can we tire of our mountains and rivers, or the sacred solitude of our forests? Mount Sinai is neither cold nor dumb, but there is no Moses to hear the commandments, or bare his feet to the burning bush. The roses of Shiraz are still in bloom, the nightingale's song still fills the midnight silence, but there is no Hafiz to realize that the Great Beloved dwells in the garden and welcomes his faithful devotees. The fountain Zemzem flows on by the side of Mecca, but the Prophet is forever gone, and the pilgrim hordes spread infection and uncleanness. Nature is spiritual still, but man has become material, and Asia calls upon the world to once more enthroned God in his creation. Reconciled with nature, at one with the creation, inspired by the soul of beauty in all things, Asia is at one with God.

2. *Introspection*.—The second lesson which Asia teaches is introspection. This means beholding the Spirit of God within your own heart, it is spirituality. Nature inspires the Old Testament, Job, David, Isaiah, the Rig-Veda, the Avesta; the Spirit makes the New Testament, the Upanishads, the religion of Sadi and Rowland Rouen. Is there any light of beauty or intelligence or harmony in outward things which has not its original seat in the mind of the observer? From observation to introspection, the step is easy and natural. On the framework of your own soul the warp and woof of all the worlds are woven, the universe of light and order



PANEL IN THE NORTH ENTRANCE OF THE TEMPLE, REPRESENTING
GANAPATTI, HALABEDE, INDIA.

is to be seen within. There is no glory without which the soul did not put there from within itself. This marvelous creation is described sometimes as an objective dream, a medium of communion between the human and the divine, the self-manifestation of the Spirit who appeals through our senses to the kindred spirit within.

Neither in scripture nor in nature nor in church nor in prophet, is the Spirit of God realized in his fullness, but in man's soul, and there alone, is the purpose of God fully revealed. He who has found him there has found the secret of the sonship of man. "Believe me the hour cometh when ye shall neither in this mountain, nor yet in Jerusalem worship the Father. But the hour cometh and now is when the true worshiper shall worship the Father in spirit and in truth; for the Father seeketh such worship. God is a spirit, and they that worship him must worship him in spirit and in truth." Until therefore we behold God as the spirit in the only spirit realm we have access to, namely, our own soul, how is true worship possible? The Taitirya Upanishad says, "When the devotee is established with the unseen, formless, unspeakable Spirit of God in himself, only then is he perfectly fearless." This sense of the supreme fact of the spirit's indwelling glows into attitudes of blessedness which intensify every other faculty of the soul, All mental powers turn themselves into channels through which the abundance of divine manifestation pours within.

3. *Progress of Spirituality.* —The sentiments, the imagination, the powers of intelligence, the resolutions of the will, are all kindled into that spirit of prophetic fire which glows in the inspiration of the Orient.

And thus Asiatic philosophy, whether Hindu, or Gnostic, or Sufi is the philosophy of the spirit, the philosophy of the supreme substance, not of phenomena only. All Asiatic poetry breathes the aroma of the sacred mansions, glows with the light of the dawning heavens. The deepest music is spiritual music, the noblest architecture is raised by the hand of faith. When the Spirit of God indwells the spirit of man, literature, science, the arts, nay, all ideals and all achievements find their natural source, the whole world is spiritualized into a vision of the eternal. Has the spiritual nature any end to its possibilities? The Oriental mind does not really deny the being of the outward world, but seeing God within its own being, the outer becomes only a phase of the inner spirit. It is not logic nor observation, nor even scripture that reveals God to the rapt Oriental mind, it is through his own instincts that he has the deepest view of the unity and perfection of the Godhead. No dialectic subtlety or analytic skill is unknown in the East, but there the philosopher is the seer also. Asia has the seeing of God within her spirit, and what is seen cannot be disproved by what is said. The progress of true religion is not in the conversion of the so-called heathen, but in the conception, the inspiration and realization of the ideal of the man or spirit.

4. *Spirit Universal.* —The Supreme Spirit manifests himself in the soul as

Reason, as Love, as Righteousness, as Joy. The product of reason is wisdom, and true wisdom is universal. "In the beginning was the Word, and the Word was with God, and the Word was God." What is true in Asia is true in Europe, what is true before Christ is true after Christ, because Christ is the spirit of truth. Whoever conceives the unmixed truth in science or in faith, in art, or in literature, conceives the imperishable and the eternal.

In the high realm of that undying wisdom the Hebrew, the Hindu, the Mongolian, the Christian are ever at one, for that Wisdom is no part of themselves but the self-revelation of God. The Hindu books have not plagiarized the Bible, Christianity has not plundered Buddhism, but universal wisdom is like unto itself everywhere. Similarly love, when it is unselfish and uncaral, has its counterpart in all lands and all times. The deepest poetry, whether in Dante, Shakespeare, or Kalidasa, is universal. The love of God repeats itself century after century in the pious of every race, the love of man makes all mankind its kindred. True holiness is the universal ideal, however much personal prejudices or passions stand in the way of the light. And hence Asia seeking the universal God in her own soul has discovered God to all the world. This process of seeking and finding God within is an intense spiritual culture known by various names in various countries; in India we call it Yoga. The self-concentrated devotee finds an immersion in the depths of the indwelling Deity. God's reason becomes man's reason, and God's love becomes man's love. God and man become one. Introspection finds the universal soul, the over-soul of your Emerson beating in all humanity, and the human and Divine are thus reconciled.

5. *Impulse and Worship.*—Asia has taught the world to worship. Asia is the land of impulse. Religion there has meant always sentiment, joyousness, exaltation, excitement in the love of God and man. All this impulse the Asiatic throws into his worship. With us Orientals worship is not a mere duty, it is an instinct, a longing, a passion. There is a force that draws every drop of dew into the sea, a spark into the conflagration, a planet to the sun. They feel in the East a similar force of impulse drawing them into the depths of God. That is worship. "As the hart panteth for the brook of living water, so my soul panteth for God." Routines and rituals are indeed known in the East, they are to keep the undevout in the practice of religion; but for the spiritual the impulse to adore God is irresistible. The love of God is a growing passion, a wine that inebriates, a madness of the spirit. The holy festival of the East, whether it is song or ceremony, or praise or prayer, is an intense excitement. The longing for the companionship of the Spirit is half human, half divine. It is man calling after God, and God seeking after man. No devotional act is complete which is not an act of mutual advance on the part of God and man, no prayer is true which does not bring with it a blessed consciousness of acceptance. But worship is then worthy of heaven when it is uttered in thankful and fervid love. When the devotee feels conscious that he is accepted, an

ecstasy of trust fills him, the rapture of his love overpowers him. He cries, he laughs, he sings, he dances, he falls into a trance. Such phenomena are not confined to one religion or one country. The Hebrew Miriam danced and the congregation played upon clamorous instruments of music. Mohammed fell into fits of unconsciousness. Hafiz was reputed as a madman. The Vaishnavas of India dance and violently sing in their devotional excitement. The Vagavat Purana thus describes the condition of the devout worshiper : "He sings the name of the Dearest One, his heart is melted with holy love, he laughs loudly, or he cries, or ceaselessly prays, and at last, overcome by uncommon impulses, dances like a man beside himself."

This kind of excitement cannot be agreeable or suitable to all men, but it shows the extreme to which devotional impulses run in Asia. The uttered worship of the East none can limit. Can any one number the songs of praise, the invocations, the entreaties which rise night and day like a ceaseless noise of many waters to the throne of Heaven? The universe itself is to the Oriental like a vast devotee which uttereth ceaselessly the words of adoration, and we, each one of us, feebly respond to those utterances; blessed is he who responds from his deepest heart. But at last speech becomes inadequate, and devotion lapses into silence. Our worship is then profoundest when we find no language adequate to express our love and trust. The East therefore cultivates the habit of *devotional silence*.

But silence also becomes too oppressive, and takes shape in the *offerings and acts of worship*. Flowers, incenses, sacrificial fires, sacramental food, symbolical postures, bathings, fastings and vigils, are oftentimes more eloquent than words. There is no spirit without forms. Ceremonies without spirit are indeed dangerous, but when words fail before God symbols become indispensable. All true worship is twofold in its direction; it is Godward and it is manward. The honor and love of God are sure to lead to the honor and love of man. In Asia we almost worship our spiritual guides, we almost idolize the objects of our love. The man of God stands next to God. We do not understand spiritual democracy; we look out for towering personalities; nay, even in loving our equals, we are fired by a divine enthusiasm. Opposite moods are reconciled in the character of the spiritual man. Tenderness and sternness, rebuke and forgiveness mingle into a strange dignity. Meekness, penitence, gentleness, forgiveness, affectionateness, lofty indignation, weeping compassion, are the strange attitudes of the love of man. The devotee is not only kind to men but kind and compassionate also to all living things. The beatitudes of the sermon on the mount, the sweet humanity of Buddha, thus become realities of the true instinct of worship.

Adoration fails, the flower fades, the fire quenches, the incense becomes dust, but when the spirit abides in the rapture of joy and love within the depths of God, it forgets the world's distractions, and when similarly the love of man becomes to it a passion it becomes one with mankind. Oneness with God and man, therefore, in perfect love, is the ideal of Eastern worship.

6. *Renunciation*.—What lesson do the hermitages, the monasteries, the cave temples, the disciplines and austerities of the religious East teach the world? Renunciation. The Asiatic apostle will ever remain an ascetic, a celibate, a homeless Akinchana, a Fakeer. We Orientals are all the descendants of John the Baptist. Any one who has taken pains at spiritual culture must admit that the great enemy to a devout concentration of mind is the force of bodily and worldly desire. Communion with God is impossible so long as the flesh and its lusts are not subdued. Hence, renunciation has been always recognized as a law of spiritual progress in Asia. It is not mere temperance, but positive asceticism; not mere self-restraint, but self-mortification; not mere self-sacrifice, but self-extinction; not mere morality, but absolute holiness. The passion for holiness conquers the passion for self-indulgence, and leads to much voluntary suffering. Poverty, homelessness, simplicity, have characterized the East. The Brahmins do not charge a fee for teaching sacred knowledge, the missionaries of the Brahmo-Somaj never take a salary. The foxes had holes, the birds had nests, but the Son of Man had not where to lay his head. To the gates of Kapilavastu, where he was to have been lord and king, Buddha went as a wandering mendicant with his alms-bowl in his hand, begging from house to house. The sight was too painful for the feelings of the aged king, his father, so that he entreated the illustrious mendicant to go and beg elsewhere, and not bring shame to the royal house he had forsaken. Buddha calmly replied, "You, O king, are faithful to your ancestors who were kings, but I am equally faithful to my ancestors who were all mendicants." Mohammed lived in a cave and found enough nourishment in a few dates. The Fakeer in Moslem countries, and the Sadhu in India, are regarded with universal awe. Those orders of Christians who, like the Roman Catholics, have adopted this principle of renunciation, have made the greatest impression upon Asiatic communities. It is a sign of the times that even Protestant orders are reverting to the monastic principles of Asia. This has its danger, but it is still more dangerous to allow carnality and worldliness to mix in a spiritual life. Jesus presided at the marriage feast; Sakya Muni shocked his early disciples by eating hearty meals; Mohammed married wives; Nanak, the founder of the Sikhs, kept a shop; St. Paul stood upon his political rights as a Roman citizen, all, not because of worldly mindedness, but in the faithful discharge of their holy duties. Their hearts were austere and unselfish as ever.

Once upon a time, so goes the Indian legend, the saintly ascetic Sukdeva visited the palace of the royal devotee Raja Janak. The man of austerity was struck at the wealth and magnificence of his host. The throne on which he sat, his wives, his attendants, his robes, his chariots, disgusted Sukdeva. The Raja Janak by insight knew the thoughts of his simple-minded guest. To disabuse him Janak suddenly set on fire his palace by the power of magic. There was a fearful uproar, everybody hurrying to save what was most precious to himself. Even Sukdeva rushed to snatch

away from the fire a narrow strip of rag, worn round his loins, his only belonging, which he had hung up to dry. Only Raja Janak sat calmly smiling, free from care. The fire was as soon put out as it had been started, and then the royal devotee, addressing the ascetic saint, said: "Thou, O Sukdeva, lost thy peace when thy rag was threatened, but I could calmly look on while all my palace with its wealth was burning to ashes. Renunciation is not to abstain from much and to be overfond of little, but to retain our peace at the loss of everything we have, be it little or great."

Self-conquest or renunciation is but one part of the culture of the will into spirituality. The other part is obedience, self-consecration, merging oneself into the supreme self of God, and the supreme service of humanity. Renunciation can never be an object in itself; where it has been it has led to monstrous extravagances. Self-discipline is only a means to the higher end of reconciliation and oneness with the will of God. The grain of wheat falls and dies in the earth that it may produce a hundred fold, and he who spends his life for God keeps it unto immortality. Death has been, shall always be the price of the attainment of God and the service of man, death of all self and carnality. Who can say, who did say, "Not my will, but thy will be done?"—he who struggled with the last cup of agony, and who looked up to serve God and man while the murderer was at the gate. Call it renunciation, call it stoicism, call it death, the fact is there that he only who dies to himself can find rest in God, or reconciliation with man. This great law of self-effacement, poverty, suffering, death, is symbolized in the mystic cross so dear to you and dear to me. Christians, will you ever repudiate Calvary? Oneness of will and character is the sublimest and most difficult unity with God. And that lesson of unity Asia has repeatedly taught the world.

7. *Summary.*—Thus by insight into the immanence of God's spirit in nature, thus by introspection into the fullness of the divine presence in the heart, thus by rapturous and loving worship, and thus by renunciation and self-surrender, Asia has learned and taught wisdom, practiced and preached contemplation, laid down the rules of worship, and glorified the righteousness of God. But how can I, within a brief half-hour, describe the mystic spirituality of a great continent from which all religions, all prophets, all founders, all devotions, and all laws of religious life have come? I have uttered only one word, and leave the rest to your spiritual discernment. I know Asia has to learn a great deal from the West; I know that even such qualities of the Asiatic as I have described require to be assimilated to a New Dispensation of God, the future religion of mankind. But Europe has gone out to the East, and the new religion has dawned in the Brahmo-Somaj.

It the West you observe, watch and act. In the East we contemplate, commune, and suffer ourselves to be carried away by the spirit of the universe. In the West you wrest from nature her secrets, you conquer her, she



MISS ALICE C. FLETCHER.
REV. E. P. BAKER.
REV. T. J. SCOTT.

REV. OLYMPIA BROWN.
REV. WASHINGTON GLADDEN.
PROF. ALBION W. SMALL.

makes you wealthy and prosperous, you look upon her as your slave, and sometimes fail to realize her sacredness. In the East nature is our eternal sanctuary, the soul is our everlasting temple, and the sacredness of God's creation is only next to the sacredness of God himself. In the West you love equality, you respect man, you seek justice. In the East, love is the fulfillment of the law, we have hero worship, we behold God in humanity. In the West you establish the moral law, you insist upon propriety of conduct, you are governed by public opinion. In the East we aspire, perhaps vainly aspire, after absolute self-conquest, and the holiness which makes God its model. In the West you work incessantly, and your work is your worship. In the East we meditate and worship for long hours, and worship is our work. Perhaps one day, after this Parliament has achieved its success, the Western and the Eastern man will combine to support each other's strength and supply each other's deficiencies. And then that blessed synthesis of human nature shall be established which all prophets have foretold, and all the devout souls have sighed for. Some years ago when I saw Professor Tyndall after his great Belfast address, he spoke to me thus: "The sympathies of such men as you are the crumbs of comfort left me in my unpopularity. Because I will not accept religion at the hands of those who have it not, they revile me. I complain not. True religion once came from the East, and from the East it shall come again." This, perhaps, was too great a compliment, at least I regarded it as such. But looking back into the past it cannot be denied that the world's religious debt to Asia is very great. In the East we are the subject race, we are talked of with contumely. The Asiatic is looked upon as the incarnation of every meanness and untruth. Perhaps we partly deserve it. Perhaps in being allowed to associate with you free and noble children of the West we shall learn what we have failed to learn hitherto. Yet in the midst of the sadness, the loneliness, the prostration of the present, it is some consolation to think that we still retain some of our spirituality, and to reflect upon the prophecy of Ezekiel, "Behold, the glory of the Lord cometh from the way of the East."

CRITICISM AND DISCUSSION OF MISSIONARY METHODS.

ADDRESS OF MR. H. DHARMAPALA, OF CEYLON, BUDDHIST.

The question is how to evangelize the non-Christian countries. For nineteen centuries you have had Christianity in Europe. Only during the last three centuries have attempts been made to propagate it in the East, and with unsuccessful results. The platform you have built up must be entirely reconstructed if Christianity is to make progress in the East. You must send men full of unselfishness. They must have a spirit of self-sacrifice, a spirit of charity, a spirit of tolerance. We want the lowly and meek and gentle teachings of Christ, not because we do not have them now, but we want more of them. The missionaries sent to Ceylon, China or Burmah, as a rule, have not the tolerance that we need. The missionary is intolerant; he is selfish. Why do not the natives mix with him? Because he has not the tolerance and unselfishness he should have. Who are his converts? They are all men of low type. Seeing the selfishness and intolerance of the missionary not an intelligent man will accept Christianity. Buddhism had its missionaries before Christianity was preached. It conquered all Asia and made the Mongolians mild. But the influence of western civilization is undoing their work.

It is left for you, this younger family of European nations, to change this. I warn you that if you want to establish Christianity in the East it can only be done on the principles of Christ's love and meekness. Let the missionary study all the religions; let them be a type of meekness and lowliness and they will find a welcome in all lands.

ADDRESS OF REV. GEO. T. CANDLIN, OF TIENTSIN, WEST CHINA, ENGLISH METHODIST.

This Parliament ought to result in the bringing about between Christian Church and Christian Church of different denominations the same relations of unity as now exist between member and member of the same church. Further, I sincerely believe that we can get this between the Christian religion and non-Christian faiths—we can establish such relations of mutual respect, toleration and love as now exist between Christian Church and Christian Church. These two things must go together—the conversion of the world and the union of Christians. No individual church of Christendom adequately represents, nor the whole taken indiscriminately, until they shall be united in one, ever can adequately represent what Christianity

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means. We have our gleams of light, and every religious system existing on the face of the earth to-day exists to bear witness to some part of the truth which the rest of Christendom has ignored or made light of.

I am quite sure that this Chicago Parliament will act in a thoroughly missionary spirit. The Christian workers all around the globe are looking—some of them, I am bound to say, with very serious mistrust, others with trembling hope—to see what this Parliament has to say on the missionary question. I am sure that you will say this, that all we have heard from our brethren of other faiths, while it leads us to sincerely, unstintedly and joyfully recognize the truth, the good, which entitles them to take their place as a part of the religious world, and as containing a part of the universal revolution of God—still it will commit itself unreservedly to the principle that communication of the Christian ideas is of priceless value to the world.

Redeeming grace stretches perpendicularly as high as heaven and reaches horizontally all around the equator and out to both poles. Jesus Christ was the first Christian missionary. He came farther, traveled more, bore more hardship in the cause of his religion than all his believing followers put together, and therefore we shall never pause and never falter in the belief that our religion is to be given freely, unreservedly, with royal bounty to all the sons of men.

ADDRESS OF MR. NARASIMA CHARYA, OF MADRAS,
BRAHMIN.

If success be the criterion by which to gauge an undertaking, and if missionary success means the conversion of the Hindu, then it must be confessed that missionary work in India is a failure. But let none cast any aspersion on the missionaries. Their motive is a noble one. Among an unsympathetic people, toiling and striving, hoping for their reward, not from man, but from God, there they are, devoting their lives to the cause of their religion.

Why, then, does not Christianity in India spread faster? For this there are many reasons. Into the vexed questions as to the benefits the Hindus have derived from English rule I shall not enter, but the religion which a conquering nation, with an exasperating consciousness of superiority, condescendingly offers to the conquered must ever be disgusting to the recipient, however good it may be. Then, there is the difference between your temperament and ours. We are brought up so differently from you that the things that affect you do not affect us. Those parables in which you see so many beauties, those sayings and doings of the Saviour, which seem to be an all-sufficient guide for you through life, nay, your very belief in the necessity of a vicarious Saviour, which is the corner-stone of your faith, are to us mere words. They convey no impression. They carry no conviction.

The character of the Hindus is a strange and unanalyzable mixture. I

do not know why it is so, but religion after religion has failed in India. At present the various new religions, such as the Brahmo-Somaj, and the Arya-Somaj, and the various other societies, do not have very many followers. Thus you will see that the religions which rise up among themselves are not welcomed with enthusiasm. No wonder, then, that a religion like Christianity, a religion of foreigners, containing ideas, some of them new, some of them strange, and some of them repugnant to our preconceived notions, meets with such scanty welcome.

Again, your missionaries, in their iconoclastic eagerness, attack some of our prejudices which are not necessarily unchristian. Thus our intermingling with other castes is made a necessary article of faith of the converted Hindu, and, let me tell you from my own experience, that it is to us a physical repugnance. There is another custom of the Brahmans, far more deeply ingrained and far more difficult to uproot. I mean their prejudice against animal food. So long as Christians, by tacit silence, make people believe that the eating of animal food is a necessary preparatory course to be gone through with before baptism, so long, then, will you find you have a stumbling-block in the way of the evangelization of India.

ADDRESS OF REV. R. A. HUME, OF INDIA, AMERICAN CONGREGATIONALIST.

In the city of Madras the converts of the Christian faith take a higher standard than the Brahmans. In the decade from 1871 to 1881 the census of the British government says that when the population increased 6 per cent. the Christian population increased 32 per cent. In the decade from 1881 to 1891, when the population of the country increased 10 per cent., the native Christian community increased 23 per cent., and it is predicted that in a generation all the positions of influence and of responsibility will be in the hands of the Christian community of India.

But as to the missionaries, we do make our mistakes. We are not as Christ-like as we ought to be. We confess it to you and to our God. We want to be better. We are willing to have our Buddhist and our Brahman friends tell us how we can be better. Anyone who will help us to be more humble and more wise will do us good and we will thank him, whoever he be.

First on the relations of missionaries and non-Christians. We might some of us know their thoughts better. We ought to study their books more deeply, more intelligently, more constantly. We ought to associate with them in order to know their inmost thoughts and their feelings and their aspirations better than we do. Further, when we see Truth anywhere, we ought cordially and gladly to recognize it as from the Father of Light; and it is jealousy of God if we think that half-truth or some measure of truth is to be a hindrance to our work. That it will be a hindrance or a help depends largely upon our attitude toward it.

If we feel that this is, perhaps, some kind of hindrance to the universal spread of the Kingdom, it will be through our instrumentality somewhat of a hindrance. We should not be afraid of the half-way houses to Christianity, as we sometimes are.

Another point which I desire our Christian brethren in this country to carefully bear in mind, is that there are phases of Christian truth and doctrine which are put before Orientals as essential to Christianity which I do not believe and which some of us do not believe are essential to Christianity. There are things taught in the name of Christ which are only western theology, which are only western comprehensions of truth as we see it. There have been things put about the nature and person of Christ, about the character of his atoning work, about the doctrine of retribution, about the doctrine of scripture, which have, instead of attracting, repelled the minds of non-Christian people.

What now is to be done by men who believe these western things? It is hard for a man to say that he is to give another message than that which seems to him the truth, but I would have my brethren and sisters remember that even our Divine Master exercised a restraint in regard to what he believed to be true when he saw that men were not in a position to accept it; and I, for my part, believe that it is sometimes better to teach less than what you believe to be the whole truth, when you have reason to know that the statements, as you would put them, instead of bringing men to the essential Christ, to the heart of Christianity, drive them from it.

THE ETHICS OF ISLÂM.

QUOTATIONS FROM THE KORAN PRESENTED BY THE REV. DR. GEORGE E. POST, BEIRÛT.

Divorce: Special Dispensation to the Prophet.

[The following passage was revealed on Mohammed's wives asking for more sumptuous clothes, and an additional allowance for their expenses; and he had no sooner received it than he gave them their option, either to continue with him, or to be divorced.]

Chapter xxxiii. "O prophet say unto thy wives, if ye seek this present life, and the pomps thereof, come, I will make a handsome provision for you, and I will dismiss you with an honorable dismissal; but if ye seek God and his apostles, and the life to come, verily God hath prepared for such of you as work righteousness a great reward."

Another Dispensation to the Prophet.

[Zeid was a slave bought, when still a child, by Mohammed, or as some say by Khadijeh before she married the prophet. Mohammed offered to Zeid his freedom. Zeid refused it; whereupon Mohammed adopted him as his son, and gave him a beautiful girl, Zeinab, to wife.

Some years after his marriage, Mohammed, going to Zeid's house on some affair, and not finding him at home, accidentally cast his eyes on

Zeinab and fell in love with her. Zeinab informed her husband, who after mature reflection offered to divorce her that Mohammed might marry her. To avert the unheard-of scandal of a man marrying the wife of his adopted son, the following verse of the Koran was sent from heaven.]

Chapter xxxiii. "But when Zeid had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage unto thee; lest a crime should be charged on the true believers in marrying the wives of their adopted sons, when they have determined the matter concerning them; and the command of God is to be performed. No crime is to be charged on the prophet, as to what God hath allowed him."

Polygamy of the Prophet.

Chapter xxxiii. "O prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the slaves which thy right hand possesseth of the booty which God hath granted thee; and the daughters of thy uncle and the daughters of thy aunts both on thy father's side and thy mother's side, who have fled with thee from Mecca, and any other believing woman, if she give herself unto the prophet; in case the prophet desireth to take her to wife. This is a peculiar privilege granted unto thee above the rest of the true believers. We know what we have ordained them concerning their wives and their slaves which their right hands possess; lest it should be deemed a crime in thee to make use of the privilege granted thee; for God is merciful and gracious. It shall not be lawful for thee to take other women to wife hereafter, nor to exchange any of thy wives for them, although their beauty pleases thee, except the slaves whom thy right hand shall possess."

Polygamy and Concubinage.

Chapter iv. "And if ye fear that ye shall not act with equity towards orphans of the female sex, take in marriage of such other women as please you, two, or three, or four, and not more." . . . "Ye may with your substance provide wives for yourselves."

Divorce.

Chapter ii. "Ye may divorce your wives twice. But if the husband divorce her a third time, she shall not be lawful for him again until she marry another husband. But if he also divorces her, it shall be no crime in them if they return to each other."

Chapter iv. "If ye be desirous of exchanging a wife for another wife, and ye have already given one of them a talent, take not anything away therefrom." . . . "Ye are also forbidden to take to wife free women who are married, except those women whom your right hands shall possess as slaves."

Instruction as to Religious Wars.

Chapter lxvi. "O prophet attack the infidels with arms."

Chapter ii. "And fight for the religion of God against those who fight against you. And kill them wherever ye find them, and turn them out of that whereof they have dispossessed you; for temptation to idolatry is more grievous

than slaughter. Fight therefore against them until there is no temptation to idolatry, and the religion be God's. . . . "War is enjoined you against the infidels, but this is hateful unto you; yet perchance ye hate a thing which is better for you, and perchance ye love a thing which is worse for you."

Chapter xlviii. "Say unto the Arabs of the desert who were left behind, ye shall be called forth against a mighty and a warlike nation; ye shall fight against them or they shall profess Islâm. Fight against them who believe not in God nor the Last Day, and forbid not that which God and his Apostle have forbidden, and profess not the true religion of those unto whom the Scriptures have been delivered; until they pay tribute by right of subjection, and they be reduced low."

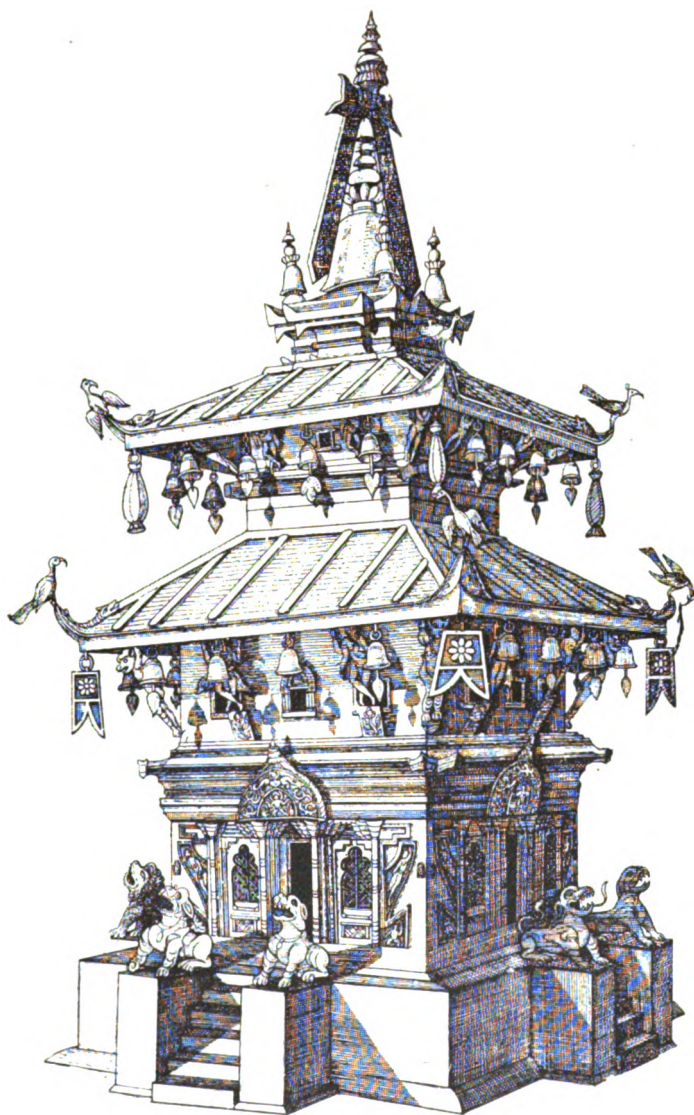
ADDRESS OF REV. DR. HAWORTH, OF JAPAN, AMERICAN CONGREGATIONALIST.

There are those who think that the methods of missionaries can be improved. There are plenty of missionaries who recognize this; but his is not a grateful task who essays to find fault with a foreign missionary. Nevertheless, at the risk of failing to make myself understood in so short a time, and, therefore, offending some, I venture to add my word in the direction of emphasizing the need of improvement in missionary methods.

Being from Japan you will naturally expect me to speak of the particular phases of the missionary problem which are more or less peculiar to that field. Some may think that in Japan, at least, it is high time for missionaries to mend their ways, or get out and let Brother Kosaki and his Christian countrymen work out their own salvation.

If, in the great problems before the church in Japan, the problem of reconciling Christianity with the "National Spirit," the problem of adjusting the relations between the missionaries and the Japanese Christians, the problems of denominationalism and church government, the problem of determining what are the essential doctrines of Christianity and of written creeds, the problems which affect the very life and continuity of Christ's Church in Japan; if in these vital and perplexing questions the missionaries can be of no service, as Mr. Kosaki says: If the Japanese must work out these difficult problems alone and are able to do it, the explanation of this strange situation must be either that the missionary has done his work so well that the pupil is now equal in all respects to the teacher, who might as well withdraw, or else the missionary has spent thirty-five years in grappling with the great problem of Christianizing Japan only to prove himself in the end a colossal and preposterous failure.

And further, if the Congregationalists of Japan are substantially on the side of the very theology which the American board emphatically discountenances; if the Japanese Presbyterians almost to a man are on the side of Professors Briggs and Smith, while the General Association in America persistently declares that those learned men are dangerous leaders!—if these



A NIPAL BUDDHIST TEMPLE.

two great churches in Japan, which include the large majority of the Christian population of the country, are so wide of the mark of American orthodoxy, the inference will be that the missionaries are either untrue to the churches that sent them out or that they are unable to influence to any considerable extent the converts they have made.

And if the missionaries' influence in Japan is so startlingly small, it is only a question of a little time when the church of America will withdraw its support and leave the church in Japan to do its own teaching and preaching, and pay its own bills. The Christians of America will not give money to maintain missionaries in a land where they can be only subordinate helpers, utterly impotent in solving the vital questions of the church, while so many other fields are drawing us with Macedonian cries which must be answered.

Now I am not here to take exceptions to Prof. Kosaki's excellent paper. I know his sympathetic heart and kindly feeling toward the missionaries. I am only pointing out, from the view point of the audience which heard him, the inferences which must come from his statements. With other important modifications, which I have not time to make, but which I am sure Prof. Kosaki himself would accept, the paper gives a true picture of the situation in Japan.

It is true, the missionary has not the influence he once had in Japan and still has in most other fields. And this cannot be explained wholly on the ground of our success there. Japan is not evangelized to-day. With 40,000 baptized Christians out of 40,000,000 people, with the rate of annual increase in the church diminishing rather than increasing; with all these unsolved problems pressing upon the infant church, let not Christian America listen for one moment to one who would say that our work for Japan is done.

And to those who may feel like advising us to leave the work to the Japanese workers, there ought to be sufficient answer in Brother Kosaki's frank portrayal of the unsteady gait of the national advance, and in the pathetic confession that in all the troublous questions before the church no light appears—no prophet has yet arisen in Japan who is able to lead the church through the wilderness. In the ebb and flow of the conflict between the old and the new, it is too much to expect that spiritual stability which must underlie all real progress. At one time welcoming all things foreign with unthinking zeal, at another raising the war cry—there is no room in such a condition for the calm vision which knows how to build for eternity. Every one knows that the perpetual motion of the pendulum is not progress. It only marks the progress of other things that do move. I am here to say that in my judgment Japan does need the missionary as much and more than ever before.

ADDRESSES OF BISHOP B. W. ARNETT AND THE HON. J. M. ASHLEY.

ON THE EVENING OF SEPTEMBER 22.

[The evening of the twelfth day of the Parliament was given to a celebration of the thirty-first anniversary of President Lincoln's Proclamation of Emancipation. The venerable Bishop Payne, of the African Methodist Episcopal church, presided during a part of the session. After the paper by Rev. J. R. Slattery, Bishop Arnett presented to Hon. J. M. Ashley, of Ohio, in behalf of the Afro-American League of Tennessee, a copy of Mr. Ashley's speeches. A copy of this souvenir volume was also presented to Dr. Barrows. The meeting was one of great interest and enthusiasm, in which Catholic and Protestant seemed to have equal delight. Bishop Arnett said :]

In the name of my countrymen and fellow-sufferers of the past, I come with greetings and rejoicing this night, that our night has turned to day, our former prison has become a mansion, and we are now the legitimate heirs of the heritage of American freemen.

It will be my privilege to review the work of the race for the past thirty years, and to follow some of the steps that have led to the marvelous triumphs of thirty years of labor in field, study and school-house. We are also to honor one to whom honor is due, and let him and his friends know that we are not unmindful of the workmen of the past.

Thirty-one years ago the proclamation went forth, and millions of the slaves were made freemen in one day. The hut of the bondman was deserted, and the freedman, with his wife and with his children, was banished from the old homestead, and they started to a land they knew not of; but with faith in God, and a trust in his word, and with a lively hope in the final triumph of right, truth and justice, they began their march to the land of liberty. They started out not as the Israelites from Egypt, with the clothes and jewels of the Egyptians, but they had only the garments that they wore in bondage, and their only jewel was the jewel of freedom.

The scene was sad and joyful; millions of people without a foot of land to stand upon, without a house or home to protect them from the storm of winter or the heat of the summer. They were landless, houseless and nameless, because hitherto they had borne the names of their masters; now having no masters, they had no names, and each family had to choose a new name of freedom, and they named their children after the generals, the majors, the colonels and captains of the Union army, so that the roster of the army of

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the Union is the key to the genealogical record of the new sons and daughters of freedom.

Now, what has the negro done with his thirty years of freedom? The following are some of his achievements in the field of *politics* and *government*:

In thirty years the negro has been elected, and served with honor to himself and to his race on the city council, on boards of aldermen, in state legislature, in state senate, in national congress and in the United States Senate, and in each of the deliberate bodies has he presided with dignity.

That *education* is essential to the success of an individual, family, race or country, is a common axiom. The following figures from the Hon. W. T. Harris, United States Commissioner of Education, tell the story of thirty years of freedom and education: Total enrollment, in 1889, in institutions of all grades, teachers, 24,038; students, 1,327,822; grand total, 1,353,352.

The students in our colleges and seminaries have acquitted themselves nobly. They have made excellent records in the study of the classics, in the study of the higher mathematics. In the contests for class honors they have won victories against great odds.

Before the war and before freedom, it was a strange thing to hear of a negro upon the platform. Whether in religious or political conventions, at home or abroad, the platform orators of the negroes have been heard and felt within thirty years.

The negro has appeared upon the *stage*, and the dramatic power of the race has been tested, weighed and has not been found wanting.

The *women* of the race, in the past thirty years, have had heavy burdens to bear, difficult tasks to perform, intricate subjects to consider and difficult questions to decide. They were moved from the hut of slavery to the house of freedom without furniture, without any preparation. They had to leave many things behind that they desired to bring with them; they brought with them many things that they ought to have left behind. Thirty years have made a wonderful change. To-day the model home of the negro is a place of refinement, culture, a home of song, a temple of industry, a sanctuary of religion, the citadel of virtue and the altar of patriotism, where obedience to human and divine law is taught in theory and by practice.

During the civil war in America from 1861 to 1865, there were 178,975 negro *soldiers* who enrolled in the United States volunteer army, and in the 449 engagements in which they participated they proved themselves worthy to be entrusted with the nation's flag and honor. In the last Indian war one of the colored companies distinguished itself for bravery and saved the army from defeat and destruction. They were commended by the commanding general, thanked by the Secretary of War, and transferred from the field in the West to Washington, D. C., as a mark of honor and distinction for their bravery, and to-day they are guarding the nation's capital.

The *mechanic* is an important factor in every community. We must

encourage the industrial schools by sending our children to them, by contributing of our means, by making friends for them.

We must be able to build our own houses, make our own furniture, weave our own carpets. We must teach our boys to make brick; to be blacksmiths; to be tanners; to be wagon and carriage makers. Our boys throughout the country have awakened to the situation and are preparing themselves for the future.

The growth of the *churches* since the war has been marvelous. The statistics of the Methodist Churches show the following totals: Ministers and members, 1,326,950; houses of worship, 13,047; church and school property, \$19,486,514.

When the negro race assumed the responsibilities of freemen, we had no *physicians* of our own; we had to depend on others to care for our sick and to relieve our ills. But since that day our young men have entered college, have graduated with honor, and now are practicing with eminent success.

Our fathers in their bondage crystallized their sorrows and their woes into *songs* and *hymns*, and when freedom came, and they marched out of their prison into the sunlight of liberty, the songs of the night were blended with the songs of the day, and the music of the freedmen became the hymns of liberty.

The "Fisk Jubilee Singers" sang in the East, West, North and South; finally they went to Europe and collected means and built a temple to Christian education. Other companies have been organized, the Wilberforce Concert Company; the Hampton Singers, who sang in the interest of the Hampton College; the Tennesseans, who sang in the interest of Tennessee College.

The *press* is a power. It was formerly used against the interest of the negro, but now the negro has his own papers and can speak for the race, demand his rights and present his wrongs to the world. We have now about 150 newspapers, pleading the cause of the race every week, all since the emancipation.

After having reviewed the progress of the race for thirty years, and witnessed the advancements they have made, it is with more than ordinary pleasure that I appear in the presence of this audience to show the world that we are not a race of ingrates, nor forgetful of the blessings received, when recording the wrongs we have suffered in this land of freedom.

Now, Hon. James M. Ashley, when in 1865 I sat in the gallery of the House of Representatives and witnessed the great battle, the last Congressional battle, I did not think that I should be called to perform so pleasant a duty as this. I was there when the Speaker announced that the amendment had passed. I joined in the song of "My Country, 'Tis of Thee." I heard the cannons in the city carrying the glad tidings in the air. The bells of the city shouted the joy, the paper we published was happy as I am to-night.

We thought that to collect your speeches, which in their day were our arms and battle-axes, and became our victory and liberty, and to put them into a volume, would be better than a shaft of marble or a statue of brass, for the marble would crumble beneath the weight of years and the brass would tarnish in the breath of time, but this volume will be sent to the public libraries of this and other lands, and be read by the coming generations.

Accept this token from the present generation, and on behalf of the coming generation I thank you for what you have done for them, and with you I rejoice that the door of our prison is closed forever and the gateway to freedom is open.

[In accepting the gift thus presented to him, Mr. Ashley replied:]

Monuments are usually erected by friends or by the public long after men are dead. In compiling and publishing this volume the American negro has builded me a monument more enduring than any which my family or my friends can erect after I shall have quit this mortal life. It is to me a more desirable monument than any other which my colored friends could have designed or presented to me, for I recognize that it was conceived by generous and grateful hearts, and built with honest hands. I accept it as the black man's tribute and testimony. It is a monument which the maligner cannot misinterpret, nor vandals deface, nor the hired assassin destroy.

THE CATHOLIC CHURCH AND THE NEGRO RACE.

BY REV. J. R. SLATTERY, OF ST. JOSEPH'S SEMINARY, BALTIMORE, MD.

In the eyes of the Catholic Church the negro is a man. Her teaching is that through Christ there is established a brotherly bond between man and man, people and people.

Our Christian advantages flow from our spiritual birth and adoption into the family of God. It is from truth that comes our dignity, not from color or blood.

After the rise of negro slavery in the fifteenth and sixteenth centuries the Catholic Church applied her great principles of the natural unity of the human race and the same supernatural destiny to that infamous traffic. Urban VIII., Benedict XIV. and Gregory XVI. condemned it.

Wherever the Catholic Church has influence there is no negro question. Brazil by a stroke of the pen emancipated her slaves, while the United States waded through oceans of blood to emancipate them. Whatever misery afflicts Spanish America, the Catholic instinct of human equality has delivered it from race antagonisms. There is no negro problem in Catholic South America.

The Catholic Church forever restricts bondage to bodily service, the bondman being in her eyes a man, a moral being with a conscience of his



BISHOP BENJAMIN W. ARNETT, D.D.

"WE MEET YOU ON THE HEIGHT OF THIS PARLIAMENT OF RELIGIONS, THE FIRST GATHERING OF THE PEOPLES SINCE THE TIME OF NOAH, WHEN SHEM, HAM AND JAPHETH HAVE MET TOGETHER. I GREET THE CHILDREN OF SHEM, I GREET THE CHILDREN OF JAPHETH, AND I WANT YOU TO UNDERSTAND THAT HAM IS HERE!"

own, which no master under any cloak may invade. For she has the one law for master and slave, one code of morality binds both; each is accountable for his own deeds before the Just Judge. "God," says St. Augustine, "gave man dominion over the irrational creatures, but not over the rational." The church, moreover, always insisted on the Christian marriage of the slave, thereby holding that he is a person and not a chattel.

It may be well, however, to emphasize the position of the Catholic Church still more. She asserts the unity of the race. The negro, then, is of the race of Adam, created by the same God, redeemed by the same Saviour and destined to the same heaven as the white man.

If, then, the negro may be called a man among men and an heir to all the glorious privileges of humanity and also of Christianity, what, we may ask, are the means to be employed to place him in possession of this divine heritage? There is, I believe, one true means for his advancement and that is the negro himself, guided and led by Christianity.

His future demands the building of his character, and this is best done by the mingled efforts of brotherly white men and worthy black men. His temperament, his passions and other inherent qualities, in great measure, also his industrial and social environments, are beyond his control, and he needs the aid of the best men of his own race, but associated with and not divorced from the coöperation of the best of the white race.

In the formation of his character, which is his weak spot, chief stress should be laid on moral training and education. External influences, controlled by noble men and women of both races, will count for more with him than with us. We can hardly appreciate how much the negro has to contend with while making his moral growth, for neither the antecedents nor surroundings of our black countrymen are calculated to draw out the noblest side of human nature.

They must be given the ample charity of Christ in their development, just as they have been given the full equality of citizenship.

Let us bear in mind that among whites of every kind there is an immense amount of partly Christian and partly natural tradition, which is weak among the blacks by no fault of their own. There is the home, the domestic fireside, the respect for Sunday, the sense of respectability, the weight of the responsibilities of life, the consciousness of duty the love of honesty, which is regarded as true policy, the honor of the family name, the fear of disgrace, together with the aspirations for a share in the blessings and privileges which our own country and civilization afford. And while very many of our white countrymen are not Catholics, are even but nominal Christians, still these weighty influences wield a potent charm for good over their lives.

In regard to the negro race, however, these hardly exist; at best they may be found in isolated cases, though it is true that very encouraging signs of them are seen occasionally.

THE THIRTEENTH DAY.

RELIGION AND THE LOVE OF MANKIND.

BY JOHN W. HOYT.

[Before the address of Mr. Hoyt, a letter was read from the Metropolitan Bishop of Athens, Greece. It is here given.]

ATHENS, GREECE, JULY 28, 1893.

MOST HONORABLE PRESIDENT,—We have been very glad in our hearts for that happy idea of assembling such a Religious Congress, in which with such scientific exactness and entirety, all the existing differences of all the religions of earth will be examined and discussed, and that which surpasses will be brought to light, and that those who are far from the truth, if they do not come immediately into a realizing sense of the text of scripture which holds the promise that we will be one faith, one shepherd under our Jesus Christ, they will at least approach to it, and be gradually illuminated by the light of the true faith. A great sorrow holds me because I could not fulfill this my great desire either by my presence or by representative. Meanwhile, being absent and far away bodily, but being present by my spirit, I never cease to send up my prayers to the Highest and to require a beam of light from the Divinity which shall illumine your great Congress and serve as a reward of your labors in bringing it together. With great respect I am yours truly,

METROPOLITE OF ATHENS, GHERMANUS.

[Mr. Hoyt then spoke.] Religion is an outgrowth of the very constitution of man with his numberless wants of body, intellect, will and undying soul. Because of this human constitution there will ever be need of a body of truth embracing such laws and sanctions as should entitle it to the acceptance and respect of mankind.

How far have the several religions of the world actually met these high demands of the race, and how far has the vital religious truth, found in all of them, been so obscured by the drapery of useless theories and forms as to have been made of none effect? What religious system does not quake at this question?

And there is yet another question of even greater practical moment, namely: Whether religious faiths, conflicting creeds, may not be so harmonized upon the great essential truths recognized by all as to make their adherents cordial allies and earnest co-workers for man's redemption from

the bondage of sin, and for his advancement to the dignity and glory of the ideal man? The religion the world needs, and will at last have, is one that shall make for the rescue and elevation of mankind in every realm and to the highest possible degree.

There had been substantial and valuable expressions of it by great and good men long centuries before the Christian Era—as by Moses, Confucius, Buddha, Socrates and Mohammed; but, in my judgment, it had its first full and complete expression in Jesus of Nazareth, who, by his supreme teachings, sounded the depths and swept the heavens of both ethical and religious truth.

GROUNDS OF SYMPATHY AND FRATERNITY AMONG RELIGIOUS MEN AND WOMEN.

BY AARON M. POWELL, OF THE SOCIETY OF FRIENDS.

Every people on the face of the earth has some conception of the Supreme and the Infinite; it is common to all classes, all races, all nationalities; but the Christian ideal, according to my own conception, is the highest and most complete ideal of all. It embraces most fully the Fatherhood of God and the brotherhood of mankind. The potent religious life is *not a creed but a character*. It is for this message that the waiting multitude listens. We have many evidences of this. Among the recent deaths on this side of the Atlantic, which awaken world-wide echoes of lamentation and regret, there has been no one so missed and so mourned, as a religious teacher, in this country, as Phillips Brooks. One thing, above all else, that characterized the ministry of Phillips Brooks, was his interpretation of spiritual power in the life of one individual soul. The one poet who has voiced this thought most widely in our own and in other countries, whose words are to be found in the afterpart of the general program of this Parliament, is the Quaker poet, Whittier. His words are adapted to world-wide use, by all who enter into the spirit of Christianity in its utmost simplicity. In seeking the grounds of fraternity and coöperation we must not look in the region of forms, and ceremonies, and rituals, wherein we may all very properly differ, and agree to differ, as we are doing here, but we must seek them especially in the direction of unity and of action for the removal of the world's great evils.

Among the exhibits at the White City is the great Krupp gun. It is a marvelous piece of inventive ingenuity. It is absolutely appalling in its possibilities for the destruction of humanity. Now, if the religious people of the world, whatever their name or form, will unite in a general league against war and resolve to arbitrate all difficulties, I believe that that great Krupp gun will, if not preserved for some museum, be literally melted and recast into plow-shares and pruning hooks.

This Parliament has laid very broad foundations. It is presenting an object-lesson of immense value. In June I had the privilege of assisting here in another world's congress wherein were representatives of various nationalities and countries. All these were tremendously in earnest to strike a blow at one of the great obstacles to the progress of Christian life in Europe—state-regulated vice. I cannot deal in detail with that subject now, but I may say that it is the most infamous system of slavery of womanhood and girlhood the world has ever seen. It exists in most European countries and has its champions in America, who have been seeking by their propagandism to fasten it upon our large cities.

Now, what has America to do on this line? America has a fearful responsibility, though it may not have the actual system of state-regulation. We call ourselves a Christian country, and yet in this beloved America of ours, in more than one state, under the operation of the law called "age of consent," a young girl of ten years is held capable of consenting to her own ruin. Shame, indeed; it is a shame; a ten fold shame. I appeal, in passing, for league and unity among religious people for the overthrow of this system in European countries, and the rescue and redemption of our own land from this gigantic evil which threatens us here.

I now pass to another overshadowing evil, the ever pressing drink evil. There was another congress held here in June; it was to deal with the vice of intemperance. It had the privilege of looking over forty consular reports prepared at the request of the late Secretary of State, Mr. Blaine. In every one of these reports intemperance was shown to be a producing cause of a large part of the vice, immorality and crime in those countries. There is need of an alliance on the part of religious people for the removal of this great evil which stands in the pathway of practical Christian progress.

Now, another thought in a different direction. What the world greatly needs to-day in all countries is greater simplicity in connection with the religious life and propagandism. The Society of Friends, in whose behalf I appear before you, may fairly claim to have been teachers by example in that direction. We want to banish the spirit of worldliness from every land, which has taken possession of many churches, and inaugurate an era of greater simplicity.

THE ESSENCE OF RELIGION IN RIGHT CONDUCT.

BY REV. ALFRED W. MOMERIE, D.D.

There is a unity of religion underlying the diversity of religions, and the important work before us is not so much to make men accept one or the other of the various religions of the world, as to induce them to accept religion in a broad and universal sense. This lesson which we have learned here, we shall, I hope, teach elsewhere, so that, from the Hall of Columbus as a center, it will spread and spread and spread, until it at last reaches the furthest limits of the habitable globe.

The clergymen are responsible mainly for the bigotry of the laity. I am glad you agree with me. You have got it from us. We have been bigots partly from ignorance, partly from our supercilious priestly pride. We have transferred our bigotry to the laity. We have kindled their bigotry into a flame. But there have been one or two glorious exceptions. I should like to quote you two or three verses from one of your own bishops :

The parish priest,
Of austerity,
Climbed up in a high church steeple,
To be nearer God,
So that he might hand
His word down to the people.

And in sermon script,
He daily wrote
What he thought was sent from heaven ;
And he dropped it down
On the people's heads
Two times one day in seven.

In his age God said
"Come down and die ;"
And he cried out from the steeple,
"Where art thou, Lord ?"
And the Lord replied,
"Down here among my people."

Now, who are God's people ? What is religion ? Perhaps we may be able to arrive at a definite answer to this question if we try to discover whether there are any subjects in regard to which the great religious leaders of the world differ. Let me read you two or three extracts. The first words are taken from the old Hebrew Prophets :

To what purpose is the multitude of your sacrifices unto me ? saith the Lord. I delight not in the blood of bullocks or of he-goats. Bring no more vain oblations ; incense is an abomination unto me ; your new moons

and sabbaths I cannot away with. Cease to do evil ; learn to do well. Seek judgment ; relieve the oppressed ; judge the fatherless ; plead for the widow.

Zoroaster preached the doctrine that the one thing needful was to do right. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works to hell. Confucius was so anxious to fix men's attention on their duty that he would enter into no metaphysical speculation regarding the problem of immortality. When questioned about it he replied : "I do not as yet know what life is. How can I understand death ?" The whole duty of man, he said, might be summed up in the word reciprocity. We must refrain from injuring others, as we would that they should refrain from injuring us. Gautama taught that every man has to work out his salvation for himself, without the mediation of a priest. On one occasion, when he met a sacrificial procession, he explained to his followers that it was idle to shed the blood of bulls and goats, that all they needed was change of heart. So, too, he insisted on the uselessness of fasts and penances and other forms of ritual.

"Neither going naked, nor shaving the head, nor wearing matted hair, nor dirt, nor rough garments, nor reading the Vedas will cleanse a man. . . . Anger, drunkenness, envy, disparaging others, these constitute uncleanness, and not the eating of flesh."

He summed up his teaching in the celebrated verse :

To cease from sin,
To get virtue,
To cleanse the heart,
That is the religion of the Buddhas.

And in the farewell address which he delivered to his disciples he called his religion by the name of Purity. "Learn," he exhorted, "and spread abroad the law thought out and revealed by me, that this Purity of mine may last long and be perpetuated for the good and happiness of multitudes." To the same effect spoke Christ : "Not everyone that sayeth unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father." Mohammed again taught the self-same doctrine of justification by works :

It is not the flesh and blood ye sacrificed ; it is your piety, which is acceptable to God. . . . Woe to them that make a show of piety and refuse to help the needy. It is not righteousness that ye turn your faces in prayer toward the east or toward the west, but righteousness is of those who perform the covenants which they have covenanted.

This was the teaching of the great religious teachers of the world. But these old forms of religion are hardly now recognizable. You have only to read Davies' Book on Buddhism and the great poem to which reference has been made, and you will see how in modern times there is a wide departure from the original Buddhism and Mohammedanism—how far they have diverged from the original plan of their fathers. And the same is true of Christianity. Christ taught no dogmas, Christ laid down no system of cere-

monialism. And yet, what do we find in Christendom? For centuries his disciples engaged in the fiercest controversy over the question, "Whether his substance"—(whatever that may be—you may know, I don't)—"was the same substance of the Father or only similar." They fought like tigers over the definition of the very Prince of Peace. Later on Christendom was literally rent asunder over the question of "Whether the Holy Ghost proceeded from the Father and the Son" (whatever that may mean). And my own church, the Church of England, has been, and still is, in danger of disruption from the question of clothes.

Now these metaphysical subtleties—these questions of millinery—were started by theologians. They may be useful or not—that is a matter of opinion—but they had nothing whatever to do with religion as religion was understood by the greatest teachers—the true religion which the world has had. That is a fact which all the great religious teachers of the world have agreed upon, that conduct was the only thing needful.

But it may be objected that a religion of conduct is nothing but morality. Some people have a great contempt for morality, and I am not surprised at it. They are accustomed to call men moral who restrain themselves from murder and manage just to steer clear of the divorce court. That kind of morality is a contemptible thing. That is not real morality. We should understand by morality all around good conduct, conduct that is governed only by love, and in that true sense there is no such thing as mere morality; in that true sense morality involves religion. Don't misunderstand me; I am far from denying the importance of an explicit recognition of God. It is of very great importance. It affords us an explanation, a hopeful explanation of the mysteries of existence which nothing else can supply.

But explicit recognition of God is not the beginning of religion. That is not the first which is spiritual, but that which is natural, and afterward that which is spiritual. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" Nor is an explicit recognition of God the essence of religion. Who shall define the essence of religion? If a man say that he loves God and hateth his brother, he is a liar. It is by love of man alone that religion can be manifested. The love of man is the essence of religion. Religion may be lacking in metaphysical completeness; it may be lacking in original consistency; it may be lacking in esthetical development; it may be lacking in almost everything, yet if lacking in brotherly love it would be mockery and a sham.

The essential thing is in right conduct, therefore it follows that there must be implicit recognition of God. I tell you there is a strange surprise awaiting some of us in the great hereafter. We shall discover that many so-called atheists are, after all, more religious than ourselves. He who worships, though he know it not, peace be on the intention of his thought, devout beyond the meaning of his will. The whole thing has been summed up once and forever in Leigh Hunt's beautiful story of "Abou Ben Adhem."



AARON M. POWELL.

"I BELIEVE WE STAND TO-DAY AT THE DIVIDING OF THE WAYS, AND I HOPE THAT ONE OUTCOME OF THIS GREAT PARLIAMENT WILL BE SOME SORT OF ACTION BETWEEN THE PEOPLES OF THE DIFFERENT RELIGIONS LOOKING TO THE REMOVAL OF THE GREAT EVILS WHICH STAND IN THE PATHWAY OF THE PROGRESS OF ALL TRUE RELIGIONS."

WHAT CAN RELIGION FURTHER DO TO ADVANCE THE CONDITION OF THE AMERICAN NEGRO?

BY FANNIE BARRIER WILLIAMS.

Believing, as we all do, that the saving power of religion pure and simple transcends all other forces that make for righteousness in human life, it is not too much to believe that when such a religion becomes a part of the breath and life, not only of the colored people, but of all the people in the country, there will be no place or time for the reign of prejudice and injustice. More of religion and less church may be accepted as a general answer to this question. In the first place, the churches have sent amongst us too many ministers who have had no sort of preparation and fitness for the work assigned them. With a due regard for the highly capable colored ministers of the country, I feel no hesitancy in saying that the advancement of our condition is more hindered by a large part of the ministry entrusted with the leadership than by any other single cause. No class of American citizens has had so little religion and so much vitiating nonsense preached to them as the colored people of this country. Only men of moral and mental force, of a patriotic regard for the relationship of the two races, can be of real service as ministers in the South. A man should have the qualifications of a teacher, the self-sacrificing spirit of a true missionary, and the enthusiasm of a reformer to do much good as a preacher among the negroes. There is needed less theology and more of human brotherhood, less declamation and more common sense and love for the truth.

The home and social life of these people are in urgent need of the purifying power of religion. In nothing was slavery so savage and so relentless as in its attempted destruction of the family instinct of the negro race in America. Individuals not families, shelters not homes, herding not marriage, were the cardinal sins in that system of horrors. Religion should not utter itself only once or twice a week through a minister from a pulpit, but should open every cabin door and get immediate contact with those who have not yet learned to translate into terms of conduct the promptings of religion. There is needed in these new and budding homes of the race a constructive morality. The colored people are eager to learn and know the lessons that make men and women morally strong and responsible. In pleading for some organized effort to improve the home life of these people, we are asking for nothing but what is recognized everywhere as the necessary protection to the homes of all civilized people.

There is still another and important need of religion in behalf of our advancement. In nothing do the American people so contradict the spirit

of their institutions, the high sentiments of their civilization, and the maxims of their religion, as they do in practically denying to our colored men and women the full rights to life, liberty and the pursuit of happiness. The colored people have appealed to every source of power and authority for relief, but in vain. For the last twenty-five years we have gone to legislatures, to political parties, and even to churches, for some cure for prejudice; but we have at last learned that help from these sources is merely palliative. It is a monstrous thing that nearly one-half of the so-called Evangelical churches of this country, those situated in the South, repudiate fellowship to every Christian man and woman who happens to be of African descent. The golden rule of fellowship taught in the Christian Bible becomes in practice the iron rule of race hatred. Can religion help the American people to be consistent and to live up to all they profess and believe in their government and religion? What we need is such a reinforcement of the gentle power of religion that all souls of whatever color shall be included within the blessed circle of its influence. It should be the province of religion to unite, and not to separate, men and women according to the superficial differences of race lines. The American negro in his environment needs the moral helpfulness of contact with men and women whose lives are larger, sweeter and stronger than his. The colored man has the right according to his worth to earn an honest living in every calling and branch of industry that makes ours the busiest of nations, but there is needed a more religious sense of justice that will permit him to exercise this right as freely as any other worthy citizen can do.

I believe that I correctly speak the feeling of the colored people in declaring our unyielding faith in the corrective influence of true religion. We believe that there is too much potency in the sentiment of human brotherhood, and in the still higher sentiment of the Fatherhood of God, to allow a whole race of hopeful men and women to remain long outside of the pale of that ever growing sympathetic interest of man in man.

INTERNATIONAL ARBITRATION.

BY THOMAS J. SEMMES.

In the beginning of Roman domination, international law had really no existence ; the Roman world was in fact a federation of peoples under the same ruler as sovereign arbitrator ; for the allies and confederates of Rome were subjects who preserved the appearance of liberty. This union of states did not resemble the society of free and equal states, like that of modern times ; it was a society of states equally subject to Roman power, though the forms of subjection were different. At a later period appearances were abandoned ; the territories of allies, confederates and kings were divided into Roman provinces, subject to the imperial power.

At the end of the sixth century, the Goths, the Franks, the Saxons and the Vandals had divided the western provinces of the Roman Empire into different kingdoms, and to the subjection of the Cæsars succeeded the liberty of the peoples become independent sovereigns on their own territory.

The church alone, in the midst of this world of dissolution, was completely and powerfully organized. The various states, conscious of their weakness, voluntarily sought pontifical intervention, until the pontifical tribunal became the resort of peoples and princes for the settlement of their controversies on principles of equity and justice. Again, during the tenth and eleventh centuries, the papal authority was the only moral force exerted in Europe to check the disorders and violence of the age ; to it was due "the peace and the truce of God." From that time until the sixteenth century the Pope was the acknowledged arbitrator, not only of controversies between nations, but of controversies between peoples and their rulers.

The international régime of Christendom presupposed unity of faith among all the peoples composing it, adherence to the Catholic faith, and, as a consequence, general obedience to the decrees of the Pope. But the Protestant Reformation denied the authority of the church. This rendered papal arbitration no longer possible, and no other tribunal for the determination of controversies between nations has been substituted in its place. Many schemes have since been proposed, many attempts have been sincerely made, to establish complete international arbitration. But the movement has not yet advanced beyond earnest agitation, although there have been many instances of arbitration between a few nations, which indicate what a glorious thing a perfect system of international arbitration would be.

Modern society demands of states that they accept for themselves the law which they impose on their own citizens, that no person shall be a judge in his own case. In this society there are many patriots of humanity who

believe that love of country may be reconciled with the love of humanity, and that the day is not far distant when for the happiness of nations and the tranquillity of governments, the policy of life will take a definitive step towards the suppression of the policy of death. Fénelon said: "As the people of each state ought to be subject to the laws of their country, although those laws may sometimes conflict with their particular interest, so each separate nation ought to respect the laws of the civilized world, which are those of nature and of nations, to the prejudice even of its own interest and aggrandizement. It is not lawful for one to save himself by the ruin of his family, nor to aggrandize his family to the injury of his country, nor to seek the glory of his country by violating the rights of humanity." With treaties of arbitration commence the juridical status of nations, and statesmen think that international wars will disappear before the arbitration tribunals of a more advanced civilization.

President Grant in his message to Congress in 1873 mystically said, "I am disposed to believe that the Author of the universe is preparing the world to become a single nation, speaking the same language, which will hereafter render armies and navies superfluous." In 1874 Congress, by a joint resolution, declared that the people of the United States recommend that an arbitration tribunal be substituted in place of war, and the President was authorized to open negotiations for the establishment of a system of international rules for the settlement of controversies without resort to war. In December, 1882, President Garfield announced in his message to Congress that he was ready to participate in any measure tending "to guarantee peace on earth."

The United States in many instances has added example to precept. Since the year 1818 the United States has settled by arbitration all of its controversies with foreign nations. The differences with England as to the interpretation of the treaty of Ghent were submitted to arbitration in 1818, and again in 1822, and the third time in 1827. Arbitration disposed of the controversies with Portugal in 1851, with Great Britain in regard to slaves landed at Napan from the ship "Creole" in 1853, with Chili in 1858, with Paraguay in 1859, with Peru in 1863 and 1868, with Great Britain as to Puget Sound in 1863, with Mexico in 1868, with Great Britain as to losses caused by Confederate cruisers during the civil war in 1871, with Columbia in 1874, with France in 1880, with Denmark in 1888, with Venezuela in 1890, and only a few weeks ago the Behring Sea controversy with England was settled by arbitration in Paris.

It is interesting to know that during the century from 1793 to 1893 there have been fifty-eight international arbitrations, and the advance of public opinion toward that mode of settling national controversies may be measured by the gradual increase of arbitration during the course of the century. From 1793 to 1848, a period of fifty-five years, there were nine arbitrations; there were fifteen from 1848 to 1870, a period of twenty-two

years; there were fourteen from 1870 to 1880, and twenty from 1880 to 1893. The United States and other American States were interested in thirteen of these arbitrations; the United States, other American States and European nations, were interested in twenty-three; Asiatic and African States were interested in three; and European nations only were interested in eighteen.

Peace leagues, and international conferences, and associations for the advancement of social science, have for over thirty years endeavored to elaborate an international code, with organized arbitration; that is to say, a permanent juridical tribunal, as distinguished from a political congress. These associations see that economical solidarity dominates our age, that the mutual dependence of nations is manifested. Italy and France unite to pierce Mont Cenis; Germany, Switzerland, and Italy are united by the tunnel of St. Gothard; England and America by the transatlantic cable. The French open to the world the Suez canal. By an analogous phenomenon, laborers group themselves into unions, and hold their international congresses, and substitute the patriotism of class for the patriotism of peoples, and form, as it were, a state in the midst of nations.

This economical solidarity suggests success in formulating some plan for organizing a permanent juridical international tribunal of arbitration. No one wishes to consolidate all nations into one, and establish an universal empire, the ideal state of the humanitarians; for nations are moral persons, and are part of humanity as such; they assume reciprocal obligations, which constitute international right. A nation is an organism created by language, by tradition, by history, and the will of those who compose it; hence all countries are equal, and have an equal right to inviolability. There may be some countries of large and some of small territories, but these are not large or small countries, because, as nations, they are equal, and each one is the work of man, which man should respect.

The obstacles to an international code are not insurmountable, but the assent of nations to the establishment of a permanent tribunal of arbitration depends upon the practicability of so organizing it as to secure impartiality. Many suggestions have been made by the wise and the learned, by philosophers, statesmen and philanthropists, but no one of them seems to be free from objections.

Why should not the exceptional position of the Pope be utilized by the nations of the world? He is the highest representative of moral force on earth; over two hundred millions of Christians, scattered throughout all nations, stand at his back, with a moral power which no other human being can command; no longer a temporal sovereign, the ambition of hegemony cannot affect his judgment, religion and state are practically disassociated throughout Christendom, so that in matters of religion all are free to follow the dictates of conscience without fear of the civil power, and therefore political motives cannot disturb his equilibrium; provision could be made for



RABBI JOSEPH SILVERMAN, D.D., NEW YORK.

"ALL JEWS AGREE ON ESSENTIALS AND DECLARE THEIR BELIEF IN THE UNITY AND SPIRITUALITY OF GOD, IN THE EFFICACY OF RELIGION FOR SPIRITUAL REGENERATION AND FOR ETHICAL IMPROVEMENT, IN THE UNIVERSAL LAW OF COMPENSATION, ACCORDING TO WHICH THERE ARE REWARD AND PUNISHMENT, EITHER HERE OR HEREAFTER, IN THE FINAL TRIUMPH OF TRUTH AND FRATERNITY OF ALL MEN."

the exceptional controversies to which his native country might be a party. The Pope, if selected by all, would exert the authority thus vested in him by virtue of the assent of nations, and the nature of the authority would be civil, the exercise of which would commit no one to Papal supremacy, or to the ecclesiastical doctrines based upon it.

POPULAR ERRORS ABOUT THE JEWS.

BY RABBI JOSEPH SILVERMAN, D.D., OF TEMPLE EMANU-EL, NEW YORK CITY.

If one were to attempt to analyze the character of the Jew on the basis of what has been said about him in history, in fiction, or other forms of literature, both prose and poetry, he would find himself confused and baffled before the greatest paradoxes. In this way so great an injustice has been done to the Jew that it will be impossible for mankind ever to rectify it or atone therefor. To cite but one example out of an infinite number, Shakespeare's portrayal of the Jew in his character of Shylock is untrue in every heinous detail.

A dense ignorance exists about the Jews regarding their social and domestic life, their history and literature, their achievements and disappointments, their religion, ideals and hopes. And this ignorance is not confined merely to ordinary men, but prevails also among scholars.

Further, much of the prejudice against the Jews arises from the error of regarding them as belonging to a distinct race and nation, and partakes of that form of prejudice which is usually, though unjustly, entertained against aliens. But Jews do not form a distinct nationality or race. Hebrew is the name of an ancient race from which the Jew is descended, but there have been so many admixtures to the original race that scarcely a trace of it exists in the modern Jews. Nor is there any general desire to return to Palestine and resurrect the ancient nationality. We form merely an independent religious community, and feel keenly the injustice that is done us when the religion of the Jew is singled out for aspersion, whenever such a citizen is guilty of a misdemeanor. Jew is not to be used parallel with German, Englishman, American, but with Christian, Catholic, Protestant, Buddhist, Mohammedan or Atheist.

Though Jews claim to be merely an independent religious community, even in this aspect they must continually face either ignorance as to their religion, or misrepresentation. It is well established that the essence of Judaism was not understood by the ancient heathen world. Those worshipping many gods could never rise to a comprehension of the unity which the idea of God in Judaism represented. The invisible God of the Hebrews

was too visionary for the heathens who bowed down before an idol. And this sublime idea of a unity, indivisible and invisible, has not found its worthy appreciation even in modern times. Judaism is represented as the rankest heresy, as a tribal religion. It is strange, yet true, that many believe the Judaism of to-day to have retained the old form of the ancient Levitical cult and priestly practices. The evolution which Judaism has undergone in the past two thousand years, seems to be an unknown quantity in the minds of many.

So little is Judaism understood by even educated men outside of our ranks that it is commonly believed that all Jews hold the same form of faith and practice. Here we have a common error of reasoning. Because some Jews still believe in the coming of a personal Messiah, or in bodily resurrection, or in the establishment of the Palestinian kingdom, the inference is at once drawn by many, that all Jews hold the same belief. Very little is known by the public of the several schisms in modern Judaism denominated as orthodox, conservative, reform and radical. It is not my province to speak exhaustively of these sects and it must suffice to merely remark here that orthodox Judaism believes in carrying out the letter of the ancient Mosaic code as expounded by the Talmudic Rabbins; that reform Judaism seeks to retain the spirit only of the ancient law, discarding the absolute authority of both Bible and Talmud, making reason and modern demands paramount; that conservatism is merely a moderate reform, while radicalism declares itself independent of established forms, clinging mainly to the ethical basis of Judaism. Reform Judaism has been the specially favored subject of misunderstanding. Far from breaking up Judaism, reform has strengthened it in many ways and retained in the fold those who would have gone over, not to Christianity, but to Atheism.

To prevent the inference that Judaism is no positive quantity and that there are irreconcilable differences dividing the various sects, I will say that all Jews agree on essentials and declare their belief in the unity and spirituality of God, in the efficacy of religion for spiritual regeneration and for ethical improvement, in the universal law of compensation, according to which there are reward and punishment, either here or hereafter, in the final triumph of truth and fraternity of all men. It may be briefly stated that the Decalogue forms the constitution of Judaism.

We are often charged with exclusiveness and clannishness, with having only narrow tribal aspirations and with being averse to breaking down social barriers. Few outside of that inner close circle that is to be met in the Jewish home or social group know aught of the Jew's domestic happiness and social virtues. If there is any clannishness in the Jew it is due not to any contempt for the outside world, but to an utter abandon to the charm of home and the fascination of confreres in thought and sentiment. However, if there is a remnant of exclusiveness in the Jew of to-day, is he to blame for it? Did he create the social barriers? The fact that Jews are, as a rule,

averse to intermarriage with non-Jews has been quoted in evidence of Jewish exclusiveness. Two errors seem to underlie this false reasoning: the one, that Judaism interdicts marriage with non-Jews, and the other that the Jewish Church disciplines those who are guilty of such an act. The Mosaic law, at best, only forbade intermarriage with the seven Canaanitish nations, and though the only justifiable inference would be that this interdiction applies only to heathen, still by rabbinical forms of interpretation it has been made to apply also to all non-Jews. The historical fact is that the Roman Catholic council held at Orleans in 533 A. C. E., first prohibited its followers from intermarrying with Jews. This decree was later enforced by meting out the penalty of death to both parties to such a union. Jewish rabbis then, as a matter of self-protection, interdicted the practice of intermarriage, and though to-day men are free to act according to their tastes, there exists on the part of the Jew no more repugnance to intermarriage than on the part of the Christian. Such ties are, as a rule, not encouraged by the families of either side, and for very good cause.

THE RELIGIOUS MISSION OF THE ENGLISH SPEAKING NATIONS.

BY REV. HENRY H. JESSUP, D.D., OF BEIRÛT, SYRIA.

The four elements which make up the power for good in the English-speaking race and fit it to be the Divine instrument for blessing the world are: 1. Its historic planting and training. 2. Its geographic position. 3. Its physical and political traits. 4. Its moral and religious character; which combined constitute its Divine call and opportunity, and result in its religious mission, its duty and responsibility.

I. *The Historic Planting and Training.*--In the beginning of the seventh century the Saxon race in Britain embraced the religion of Christ. From that time through nine centuries the hand of God was training, leading, disciplining and developing that sturdy northern race, until the hidden torch of truth was wrested from its hiding-place by Luther, and held aloft for the enlightenment of mankind, just at the time when Columbus discovered the continent of America, and opened the new and final arena for the activity and highest development of man.

Was it an accident that North America fell to the lot of the Anglo-Saxon race, that vigorous Northern people of brain and brawn, of faith and courage, of order and liberty? Was it not the Divine preparation of a field for the planting and training of the freest, highest Christian civilization, the union of personal freedom and reverence for law? This composite race of

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Norman Anglo-Saxon and Teutonic blood, planted on the hills and valleys, by the rivers and plains, and among the inexhaustible treasures of coal and iron, of silver and gold, of this marvelous continent, were sent here as a part of a far-reaching plan whose consummation will extend down through the ages.

II. *The Geographical Position.*—A map of the world with North America in the center shows at a glance the strategic position of Great Britain and the United States. Their vast littoral, the innumerable harbors facing the Atlantic and Pacific oceans, the maritime instincts of the two nations, their invigorating climate, matchless resources, world-wide commerce, facilities for exploration and travel, and peculiar adaptation to permanent colonization in remote countries, give these peoples the control of the world's future and the key to its moral and ethnical problems.

III. *The Physical, Social and Political Traits of the English-Speaking Peoples* are a potent factor in their influence among the nations. Restless and migrating, they are still home-loving and stable. They are diffusive, yet constructive; free and liberty-loving yet reverent to law; intolerant of tyranny, yet considerate of the lowly and the poor. Their strong individuality, their spirit of enterprise, their quiet self-control, their courage, tenacity and perseverance, their gravity and calmness, are elements of prodigious strength. In dealing with Orientals, their generosity, their innate sense of liberty and fair play have given them a firm and enduring hold upon the confidence of the people. They bear those traits and principles with them to the ends of the earth. If we add to this the phenomenal growth of scientific discovery and invention, we are prepared to expect from such a race the final and complete subjugation of the powers and forces of Nature for the benefit and uplifting of mankind.

IV. *The Moral and Religious Character and Training of these Nations.*—A Divine voice summoned the Anglo-Saxon race out of paganism into a positive faith and the cheering hopes of the Gospel; but centuries of discipline and gradual growth were needed to fit them as a nation to be the messengers of light and life to the world.

The native love of truth of these peoples has been confirmed and intensified by the English Bible. Integrity, veracity and impartial justice are to great extent national traits. These great nations are permeated with the principles of the Bible; their poetry, history, science and philosophy are moral, pure and religious; they are founded on a belief in the Divine existence and Providence, and in final retribution; in the sanctions of law and the supremacy of conscience; in man's responsibility to God, and the ruler's responsibility to the people; in the purity of the family, the honor of woman, and the sanctity of home; in the obligation to treat all men, white, black and tawny, as brothers made in the image of God. Such principles as these are destined to mold and control all mankind. The Havelocks and Farraguts and Gordons, the men of sturdy faith and sterling sense, of

pure morals and serene trust in God, are the men who are respected, trusted and loved, even to the remotest parts of the globe.

With such a unique combination of historic, geographical, political, and religious elements, it is easy to see what constitutes the Divine Call and Opportunity, the religious mission and responsibility of these great nations.

The true ideal of the religious mission of a nation embraces its entire intellectual, moral and social relations and duties to its own people and to all other peoples. It is thus a home and a foreign mission.

(a) To its own citizens this mission is one of religious liberty, the promotion of Sabbath rest, temperance, social purity, and reverence for the laws of God. The fear of God cannot be enforced by legal enactment, but nations who owe their liberties and laws, their happiness in the present and their hopes for the future to the Word of God, should see to it that every citizen, native or adopted, shall be able to read, and be taught to reverence, this Divine *Magna Charta* of human rights and human happiness.

It is treason to liberty, disloyalty to religion, and a betrayal of the sacred trust we hold from God for our children and our country, to surrender the control of our educational system, our moral code, and our holy Sabbath rest from toil, to our brethren from other lands, who have come at our disinterested invitation to share in these blessings, but who, as yet hardly free from the shell and the shackles of Old World absolutism, or the despair-begotten dreams of unbridled license, are not yet assimilated to our essential and vital principles of liberty and law, of perfect freedom of conscience, tempered by the absolute subjection of the individual to the public good. Let each rear his own temple for the worship of his God according to his own conscience, but let the school-house be reared by all in common, open and free to all, and patronized by all.

(b) To the civilized nations this mission is one which can only be effective through a consistent, moral example. They are set for an example, to exhibit moral reform in act, to shun all occasion of war and denounce its horrors, to show the blessings of arbitration by adopting it as their own settled international practice, and to treat all social questions from the standpoint of conscience and equity. The Alabama and Behring Sea arbitrations have been an object lesson to the world more potent in exhibiting the true spirit of Christianity than millions of printed pages or the persuasive voices of a hundred messengers of the Cross. It is only ninety-nine years since the eminent Edmund Burke used language respecting the French people which would now be denounced as unworthy of a civilized man. It is the religious mission of the English-speaking nations to form a juster estimate of other nations, to treat all men as entitled to respect, to allow conscience its full sway in all our dealings with them.

(c) To the semi-civilized and heathen nations our religious mission is one of helpfulness, uplifting and enlightenment. The sympathies of our

Christian faith are all with the poor, the suffering, the ignorant, the oppressed.

The highly favored northern races are called by every prompting of the law of love to go to the help of the less favored continents of the South. Christ bids the strong to help the weak, the blessed to succor the unblessed, the free to deliver the enslaved, the saved to evangelize the unsaved.

But we find ourselves confronted and thwarted at the very gateway of the Asiatic and African, as well as the Polynesian races, by that monster of hideous mien, the *sacra auri fames*, the accursed European greed for gold ; gold earned at any price, gold in exchange for opium, gold for poisonous, maddening liquors, degrading and crazing with their flood of foulness and death men, women and children, made in the image of God. We who are strong, are bidden by our Master to bear the infirmities of the weak, and instead of this, men bearing the name of Christians, are shamelessly taking advantage of their weakness for the lowest and most groveling motives to betray and destroy them. While we thank God for the great insurrection of the human mind in the sixteenth century against spiritual absolutism ; for our legacy of liberty, its principles, its maxims and its glorious results ; for our pure and peaceful homes ; for our sacred day of rest, instituted by God himself, honored and kept pure by our forefathers, revered and enforced by Washington and Lincoln in the critical emergency of war ; for the dignity and honor with which our women are crowned ; for the growing abhorrence of war ; for the spirit of moral and social reform, and for the Divine call and opportunity to go forth and bless the nations ; let us all resolve that our nation and people shall no longer be compromised by complicity in these accursed forms of sordid traffic.

Our mission is one of peace. We are to guarantee to our sons and daughters of toil one full day's rest in seven ; an equitable adjustment of all social and labor questions that arise ; the protection of our children from the gilded tempting cup which at last "biteth like a serpent and stingeth like an adder." We are not to be ashamed of that Divine Book which has made the difference between North and South America, between Great Britain and the Spanish peninsula.

This then is our mission : that we who are made in the image of God, should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually towards that image, and we owe to our fellow men to aid them in returning to it in the glory of God and the beauty of holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape,

In the palace of Behjeh, or Delight, just outside the fortress of Acre, on the Syrian coast, there died a few months since a famous Persian sage, the Babi saint, named Behâ Allah—the "Glory of God"—the head of that vast reform party of Persian Moslems, who accept the New Testament as the Word of God and Christ as the deliverer of men, who regard all nations

as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar, and gave utterances to sentiments so noble, so Christ-like, that we repeat them as our closing words :

"That all nations should become one in faith and all men as brothers ; that the bonds of affection and unity between the sons of men should be strengthened ; that diversity of religion should cease and differences of race be annulled ; what harm is there in this ? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the ' Most Great Peace ' shall come. Do not you in Europe need this also ? Let not a man glory in this, that he loves his country ; let him rather glory in this, that he loves his kind."

THE SPIRIT AND MISSION OF THE APOSTOLIC CHURCH OF ARMENIA.

BY OHANNES CHATSCHUMYAN.

The Armenian Church is the oldest Christian church in the world.

Because of its past it has a peculiar place among other churches. While the church is only one element in the lives of other nations, in Armenia it embraces the whole life of the nation. The Armenians love their country, because they love Christianity.

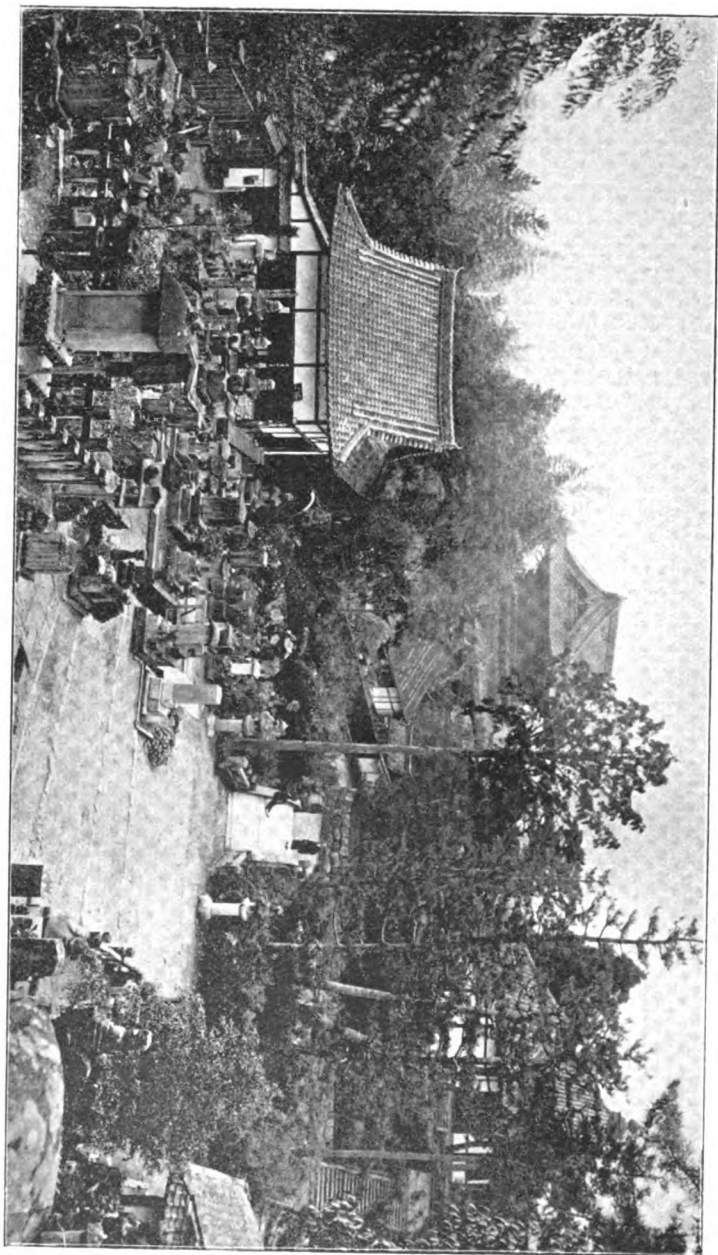
The construction of the Armenian Church is simple and apostolic. It is independent and national. The ordinary clergy are elected by each parish. Each church being free in its home work, they are all bound with one another, and so form a unity. The people share largely in the work of the church. The clergy exists for the people, and not the people for the clergy.

The Armenian clergy have always been pioneers in the educational advancement of the nation. They have been the bringers-in of European civilization to their people. They have been first in danger and first in civilization.

The spirit of the Armenian Church is tolerant. Every day, in our churches, prayers are offered for all those who call on the name of the Most High in sincerity.

The Armenian Church does not like religious disputes. She has defended the ideals of Christianity more with the red blood of her children than with big volumes of controversies. She has always insisted on the brotherhood of all Christians.

The Armenian Church has a great literature, which has had a vast influence over the people. But the purifying influence of our church appears chiefly in the family. For an Armenian the family is sacred. Ethnologists ask with reason : "How can we explain the continued existence of the Armenian nation, through the fire and sword of four thousand years ?" The solution of this riddle is in the pure family life.



A BUDDHIST CEMETERY AT KIOTO, JAPAN.

Geographically, Armenia is the bridge between Asia and Europe. All the nations of Asia have traveled over this bridge. One cannot show a single year in the long past, through which she has enjoyed peace. Every one of her stones has been baptized many times with the sacred blood of martyrs. Her rivers have flowed with the blood and tears of the Armenian nation. Surrounded by non-Christian and anti-Christian peoples, she has kept her Christianity and her independent national church. Through the darkness of the ages she has been a bright torch in the Orient of Christianity and civilization.

All her neighbors have passed away—the Assyrians, the Babylonians, the Parthians, and the Persian fire-worshippers. Armenia herself has lost everything; crown and scepter are gone; peace and happiness have departed; to her remains only the cross, the sign of martyrdom. Yet the Armenian Church still lives. Why? To fulfill the work she was called to do; to spread civilization among the peoples of this part of Asia, and she has still vitality enough to fulfill this mission. For this struggling and aspiring church we crave your sympathy. To help the Armenian Church is to help humanity.

THE GREEK CHURCH.

BY REV. P. PHIAMBOLIS, OF THE GREEK CHURCH, OF CHICAGO.

I come into your presence as a representative of the truths of the Orthodox Church and to greet you with our love. A man of Judea preached, saying: "I am the Truth, I am the Light of the World, I will send to the world the Holy Ghost, the Spirit of the Truth, and he will say every truth." Has that man spoken the truth?

I read the scriptures and I see that our Jesus Christ sent his Holy Ghost, the Spirit of the Truth, to all the disciples without exception. The Apostles were the first Christian Church with the Spirit of the Truth. But the Apostles sometimes disputed among themselves upon religious questions. They decided it, however, by leaving it to the Apostles and elders of the church. Has the Orthodox Church kept this example of the Apostles; namely, the discussion and the union after the decision? Let us look at the history of the church. The Jews of Judea, according to the prophets, were waiting for a Messiah. When in the fullness of time a child was born in Bethlehem, and when he was old enough to preach the kingdom of heaven and that he was the Son of God, he met great opposition until he was crucified. After his resurrection his disciples continued the work of their teacher, and the subject of their teaching was the person of Jesus Christ, the crucified. St. Paul, a learned Jew, at first a persecutor of Christianity, finally became the chosen vessel of Jesus Christ. Jesus Christ was

to the Jews a scandal and to the Greeks a foolishness. The apostles began at first their preaching among their compatriots, the Jews, but their followers were few. Then they, and especially St. Paul, applied to the nations, and especially to the Greeks of Asia Minor; afterwards to the Thessalonians and Philippians, of Macedonia, to Athenians, Corinthians and, at last, to Romans, or to the Jews and Greeks of Rome.

Some Greek Christian churches had been established, and for that reason the evangelists wrote their gospel in the Greek language, as other disciples did their epistles. I said above that Christianity met a great opposition. It was to fight against all the religions of that epoch. The emperors of Rome armed themselves against it, and the weapon cut off tender and feeble creatures. But Christianity became the religion of the Roman states. Meanwhile the opposition continued under other shapes of false Christian philosophy, that is, the heresies, and it began to enter the enclosure of the church under the shape of truth and agitated the peace of the church. Clouds of heresies troubled the ceremony of the church, which cut them off by the weapon of the true doctrine, by the weapon of the Holy Ghost according to the examples of the apostles, and they guarded the Christian doctrine far from any error. All these synods agreed about the Christian and evangelical truths and composed the Christian creed as it is to-day except the *filioque*, which entered into the church without the ecumenical decision, at the ninth century. And the opinion of the whole church was one, and they had true love of Jesus Christ and the truth of the Holy Ghost. In that time have been seen most eminent theologians, Christian philosophers and writers of the Christian doctrine, and the most of them took part in these synods.

Unfortunately human interest and human pride united, entered at the ninth century the sacred inclosure of the church, and a great schism and division followed between the East and the West. This division resulted in retarding Christianity and in the progress of Mohammedanism, whose motto is "Kill the Infidels," because every one who is not a Mohammedan, according to the Koran of the Prophet, is an infidel, is a dog.

It is not my desire to speak about Turkish tyranny, but I will say a few words concerning the Christian kings of Europe. The people of the Orient suffered and still suffer; Christian virgins are dishonored by the followers of the Moslem Prophet, and the life of a Christian is not considered as precious as that of a dog. But the kings of Europe, the Christian kings, thinking only of themselves and their interests, see from afar this barbarous state of affairs, but without sympathy, and for that reason I stated that politics had entered the church.

Regarding the Orthodox Church, we are true to the examples of the apostles; we follow the same road in religious questions and after discussion do not accept new dogma without the agreement of the whole ecumenical church; neither do we adopt any dogma other than that of the one united

and undivided church whose doctrine has been followed until to-day. The Orthodox Apostolic Catholic Church contains many different nations, and every one of them uses its own language in the mass and litany and governs its church independently; but all these nations have the same faith. The patriarchs, metropolitans, archbishops and bishops are all equal. There is no difference in their rank; freedom, fraternity and ceremony range between them. This is, in short, the church which I represent, the church which does not request the authority over other churches or mix itself in politics—the church of the Apostles who had the spirit of truth. And can we say that the truth, far from any error, is not found in such a church?

In finishing this short account of my church I raise my eyes on high and pray:

O, thou Holy Ghost, the Spirit of the Truth, thou who illuminated the Holy Apostles, thou who illuminated thy saints apostolic, thy united and undivided church and synods; O thou Holy Ghost who illuminates every man coming into the world; thou who didst illuminate Columbus the hero to give the whole continent to humanity; thou who didst illuminate this glorious people of America to fight against slavery and for freedom; thou who didst illuminate the eminent presidents of this Religious Congress, from which an immense light will be spread over all the world; O thou Holy Ghost, hear my humble prayer and grant us that all men of the earth may become one flock under one Shepherd—and that our Jesus Christ, the one Head of the Church.

INTERNATIONAL JUSTICE AND AMITY.

BY REV. S. L. BALDWIN, D.D., OF NEW YORK.

It is only by justice that real amity between nations can be secured. The true basis for international conduct, as for that of the individual, is the golden rule. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Or the rule laid down by Confucius, which may be called a negative form of the golden rule, "What you do not like when done to yourself, do not do to others." Between the old brute law of "might makes right" and the Christian teaching of justice, based on a love for our fellow-men, there is no middle ground.

In order that there may be pleasant relations between nations, treaties are formed. Of course, the object of such treaties should be to secure and preserve peace and good-fellowship, and to do this by acting in accordance with the demands of justice and righteousness in all dealings with each other. Justice Field, of the Supreme Court of the United States, in his dissenting opinion on the Geary law, well said:

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"Aliens domiciled within the country by its consent are entitled to all the guarantees for the protection of their person and property which are secured to native-born citizens. The moment any human being comes within the jurisdiction of the United States, with the consent of the government—and such consent will always be implied when not expressly withheld, and in the case of the Chinese laborers before us was in terms given by treaty—he becomes subject to all their laws and amenable to their punishment and entitled to their protection. Arbitrary and despotic authority can no more be exercised over them with reference to their persons and property than over the persons and property of native-born citizens. They differ only from citizens in the respect that they cannot vote or hold any public office. As men having our common humanity they are protected by all the guarantees of the constitution. To hold that they are subject to any different law, or are less protected in any particular is, in my judgment, against the teachings of our history, the practice of our government and the language of our constitution.

Certainly, the object of all treaties between nations must include and keep foremost the idea of securing exact justice to the citizens and subjects of the nations represented. If this be true, it is no less true that treaties once made should be faithfully kept by both parties to the agreement. This has always been the accepted principle of civilized nations. Nothing is considered more sacred than a treaty, and by the constitution of the United States, the treaties made by the government were placed with the constitution and the laws enacted under it as the supreme law of the land.

If the provisions of a treaty may be set aside at the caprice of one party without any consultation with the other, by mere legislative enactment, they become of little value. A Christian nation should repudiate any deflection from the original principles of fidelity to treaty obligations.

In further pursuance of justice, it is evident that in case of disagreement between nations they should come to good understanding without resorting to the barbarous practice of war. Christian principle suggests in such cases that other nations be called in to arbitrate.

In the light of justice the duty of strong nations towards weak ones is clear. It is to treat them as weak children in a loving family are treated, the stronger ones emulating each other in a strife for preëminence in kindness of treatment toward those who need it most. Thus among nations just rights will be secured to all and injustice be prevented. The weak will be as well off as the strongest, because the strongest will combine to secure every just right to the weakest.

One most important matter to be considered at this time is the application of these principles to the question of immigration. No just objection can be made to laws intended to secure the welfare of a country, to protect it against anarchists, law breakers and harmful immigrants of every kind. But any discrimination against any race or people, as such, is of the nature

of an essential injustice and cannot be defended on any principle of Divine or human law. If, as an illustrious instance of how not to do it, we examine the conduct of the United States government in regard to the Chinese in the light of the principles laid down, we can only be filled with humiliation. Many instances might be given showing the hardships which were experienced under former laws, but in 1892 another law, still more unjust and oppressive, violating more fundamentally our solemn treaties with China, was enacted, which is known as the Geary law. On this Justice Field well said:

The punishment is beyond all reason in its severity. It is out of all proportion to the alleged offense. It is cruel and unusual. As to its cruelty, nothing can exceed a forcible deportation from a country of one's residence and the breaking up of all relations of friendship, family and business there contracted. I will pursue this subject no further. The decision of the court and the sanction it would give to legislation depriving resident aliens of the guarantees of the constitution fill me with apprehension. These guarantees are of priceless value to every resident in the country, whether citizen or alien. I cannot but regard the decision as a blow against constitutional liberty when it declares that Congress has the right to disregard the guarantees of the constitution intended for all men domiciled in the country, with the consent of the government, in their rights of person and property.

These words are none too strong. Our treaty had promised to these men the same treatment accorded to the citizens or subjects of the most favored nation, but this solemn promise seems to have been utterly ignored when this unblushing violation of our treaty was enacted into so-called law. What apology is there for such action? None whatever. The reasons urged against the Chinese have been frequently shown to be without weight.

The true course for us to take in this matter is to recover from the fright into which we have allowed political demagogues to throw us, and in a manly and Christian way to proceed at once to conform our governmental action to the earliest and best traditions of the republic. Only in this way may we expect the blessing of God and ultimate honor and success as a nation, for it still remains true that "Righteousness exalteth a nation, but sin is a reproach to any people," and the law of God still remains.



REV. P. PHIAMBOLIS, RESIDENT PRIEST OF THE GREEK CHURCH,
IN CHICAGO.

"I DO NOT COME TO TEACH YOU A NEW GOSPEL BECAUSE OUR GOSPEL IS ALWAYS NEW. YOU KNOW VERY WELL THAT ITS TRUTHS ARE UNCHANGEABLE AND ETERNAL, THE RUDDER OF THE ACTION OF EVERY CHRISTIAN, THE GUIDE OF SALVATION. BUT I COME INTO YOUR PRESENCE AS A REPRESENTATIVE OF THE TRUTHS OF THE ORTHODOX CHURCH AND TO GREET YOU WITH OUR LOVE."

MEN ARE ALREADY BROTHERS.

BY PRINCE SERGE WOLKONSKY, OF RUSSIA.

CHICAGO, Sept. 15, 1893.

PRINCE SERGE WOLKONSKY.—DEAR SIR: There will be a meeting next Monday, Sept. 18, at 4 P. M., in Room 23 of the Art Palace, to decide, if possible, upon a formula which may serve as a bond for universal brotherhood.

One representative of each faith and order will be invited. The invitation is hereby extended to yourself. Yours, respectfully,

THEODORE F. SEWARD.

When I received the above invitation I did not know whether this would be a private gathering for a friendly exchange of ideas or a public session with regular speeches and addresses, but the appeal touched me too profoundly not to try to prepare myself for both. In the following lines I take the liberty of setting forth the ideas which have been suggested to me by Mr. Seward's invitation.

Much has been spoken of universal brotherhood during these last weeks, and still a kind of doubt prevents us from trusting in any palpable result. For a long time I have been searching for the reason of that doubt, which never ceased trailing clouds upon the pure sky that shined over those brotherly gatherings; and I think I finally have found the reason.

We speak of brotherhood as of a thing to be founded. People seem to say: "We are not brothers, but let us try to become so. Yes, let us try to become brothers, though difficult it may be; let us strive, for we are civilized people, and there is no real civilization without brotherhood. Brotherhood is the crowning of all civilization."

Alas, brotherhood is not the crowning—it is the basis, and if a civilization is not built on that basis, no posterior efforts can remedy the evil. It is not to become brothers. We must try not to forget that we are brothers. It is not because we are civilized that we speak of instituting a universal brotherhood on earth. It is because we are not—or, far more, because we are wrongly civilized that we strain our brains to institute a condition that never ceased to exist. Not by instituting societies or associations shall we inspire feelings of brotherhood, but in breaking the exclusiveness of those which exist.

We must not forget that associations are not the aim, but only the instrument. If we regard those "religious clubs" as an aim in themselves, our membership becomes a seclusion from the rest of humanity; an end instead of a beginning; it generates death instead of generating life. It is not what we do when we go to the meeting, nor the fact of our going

that is important, but what we do when we leave the meeting. When we believe that, we will see that associations and clubs are not the principal thing. We will not breathe without full lungs until the day we understand that human brotherhood is not a question of badge, and that, if we really wish to bring brotherhood in life, we have to turn our eyes other ways. Where? This is the great question.

Our modern civilization—or, rather, let us not use this word, for it supposes a perfection, and hence cannot be applied to anything that exists on earth—no, we will say our ways of teaching and learning, there is the evil we must fight against if we want to deliver the idea of human brotherhood from the dust and smoke and mud which cover it, so that we are able to forget that it exists and speak of it as a new thing to be instituted. Our ways of teaching are the evil, so I said and so I repeat. For our ways of teaching are shameful. From childhood on we are taught that human beings are divided as civilized, enlightened, uncivilized, barbarians, etc.—I do not know the exact definitions used in American school-books, nor do I know the exact group to which I have to belong, as being a Russian—but the fact is that from our childhood on we are trained to divide those whom we call our brothers into different categories, according to their more or less proximity to those summits of civilization, the benefits of which we enjoy, and the more learning we want to show the more we accentuate and underline these divisions of humanity.

And when a few of us get rid of that habit of classifying our similars; when we at last become aware that all nations are composed of men like ourselves, then we consider this conviction as our highest personal merit and the greatest proof of our enlightenment and culture. Is it really to our culture we owe these feelings of brotherhood? Is it not far more to the fact of having succeeded in shaking off from our souls the deposits of a wrong education?

Now, I ask you all: Is that the spirit which ought to animate all education? Just allow me to tell you what happened to a Russian peasant, of course uncivilized. He one day undertook a journey. With a bag on his shoulders he started off and walked through Germany, France, a part of Italy and Austria without knowing a word of any other language but his own. When he came back his land owner, the civilized man, asked him, "How it was possible he could make himself understood in foreign countries among foreign people?" And the peasant replied in the most genuine way: "Well, why shouldn't they understand me, are they not human beings like myself?"

I leave you to decide which of the two was the more civilized one, and whether I am wrong in affirming that our modern education does just the contrary of what it should do.

We think that the question of universal brotherhood is an educational question—that it ought to be put at the very bottom of the primary school and

not at the very top of the university. And, by the way, do you know what might become a school for teaching human brotherhood? The Midway Plaisance at the World's Fair. You hardly believe that, and still it is so, and if I tell you why you will agree with me.

The Midway Plaisance is generally considered as a resort of pleasure. For me it is the most sad thing I know, because it is human life exposed as a show, human beings deprived of their feelings and reduced to the state of a catalogued exhibit, a moving panorama of human empty forms. And we civilized people who go and buy our entrance to the Cairo street or the Arabian circus, we even do not inquire whether these human brothers of ours have a human soul under their interesting and picturesque costumes. We look at those Arabian riders, at their equestrian exercises, the showy colors of their dresses, their movings, their wavings, their cheering, and we stare at them like animals. But their language is a beautiful one. It is a jewel set in filagree. Their poetry is the finest dream humanity has dreamed. No, don't say they are barbarians; don't be afraid of them; step closer. You will see they are men just as we.

Remember, you cannot become a brother of a man if you do not feel that you are his brother.

So, if you really wish that humanity should be united in feelings of universal brotherhood, do not go to the meeting, do not become a member of the association, but going home, gather your children and tell them: "Children, let us learn, for we must know what other people are, because other people are our brothers, and we must know our brothers, because if we do not know them we may not recognize them, and it is a crime not to recognize one's brother."

These are my ideas on human brotherhood. I am glad to have had the opportunity of proclaiming them publicly; for, after having written this paper, I did not go to that meeting, but I want those who asked me and expected me to go, I want them to know why I did not go and why I never will.

AMERICA'S DUTY TO CHINA.

BY DR. W. A. P. MARTIN, PRESIDENT OF THE IMPERIAL TUNGWEN
COLLEGE, PEKING.

It is not claiming too much for Christianity to assert that beyond all other systems it has made its influence felt in the morality of individuals and of nations. It is like the sun which not only floods the earth with light, but imparts the force that enables her to pursue her pathway. Says Sir J. Mackintosh: "The peculiar characteristic of the Christian religion is that spirit of universal charity which is the living principle of all our social duties." And Lord Bacon says: "There never was any philosophy, religion or other discipline which did so plainly and highly exalt that good, which is communicative and depress that good which is private and particular as the Christian Faith."

It has been well said "that it is one of the glories of Christianity that it has caused the sentiment of repentance to find a place in the heart of nations." This is the sentiment that I desire to evoke.

Let it not be forgotten that to China we are indebted for the best of our domestic beverages; for the elegant ware that adorns our table; and for those splendid dress materials that set off the beauty of our women.

To China, moreover, we are indebted for at least one of our sciences — one which is doing more than any other to transform and subjugate the elements. Alchemy, the mother of our modern chemistry, had its original root in the Chinese philosophy of Tao — one of the religions represented here to-day.

To China, beyond a doubt, we are indebted for the motive that stimulated the Genoese navigator to undertake his adventurous voyage; and to her he was indebted for the needle that guided him on his way. Without China for motive, and without the magic finger for guide, it is certain that Columbus would not have made his voyage; and it is highly probable that we should not have been holding a World's Fair at this time and place. With such claims on our grateful recognition, is it not a matter of surprise that China is not found occupying a conspicuous place in this Columbian Exposition? Could anything have been more fitting than to have had the dragon flag floating over a pavilion draped with shining silks — with a pyramid of tea-chests on one hand, and on the other a house of porcelain surmounted by a gigantic compass and a statue of China beckoning Columbus to cross the seas?

As a matter of form, our government did send an invitation to China
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as to other countries, to participate in a national capacity. To Chinese eyes it read like this: "We have excluded your laborers and skilled workmen because our people dread their competition. We have even enacted a law that not one of them who turns his back on our shores shall be permitted to re-enter our ports. Still we would like to have you help us with our big show, and for this occasion we are willing to relax the rigor of our rules so far as to admit a few of your workingmen to aid in arranging your exhibit—under bond, be it understood, that they shall clear out as soon as the display is over." What wonder that a proud and sensitive government declined the tempting offer, leaving its industries to be represented (if at all) by the private enterprise of its people resident in the United States?

Here is China's official reply as communicated by Minister Denby in a dispatch to the Secretary of State:

Reporting an interview with the Chinese premier, Li Hung Chong, he says:

"I then took up the subject of the Chicago Exposition, and advised him to send a fleet to Hampton Roads to show the world the great progress China has lately made in the creation of a modern navy. I found, however, that it was useless to argue the subject with him. He said he would not send a fleet; and that China would have no exhibition at Chicago. I expressed my regret at this *irrational* conclusion, and used some arguments to make him recede from it—but *without avail*."

"Who is my neighbor?" is a question which every human soul is bound to ask, in a world in which mutual aid is the first of moral laws. The answer given by Him, who better than any other expounded and exemplified the laws of God, is applicable to nations as well as to individuals. It is an answer that sweeps away the barriers of race and religion, and shows us the Samaritan forgetful of hereditary feuds ministering to the wants of the needy Jew.

Thus China is our neighbor, notwithstanding the sea that rolls between us,—a sea which, contrary to the idea of the Roman poet, unites rather than divides. Yes—China which faces us on the opposite shore of the Pacific—China, which occupies a domain as vast and as opulent in resources as our own—China, teeming with a population five times as great as ours and more accessible to us than to any of the great nations of Christendom—China, I say, is preëminently our neighbor. What, then, is the first of the duties which we owe to her? It is unquestionably to make her people partakers with ourselves in the blessings of the Christian religion.

Here in this Parliament of Religions it is unnecessary to stop to prove that religion is our chief good, and that every man who feels himself to be in possession of a clew to guide him through the labyrinth of earthly evils is bound to offer it to his brother man.

Who that believes that (in Buddhistic phrase) "he has found the way out of the bitter sea," can refuse to indicate the path to his brother man?

The latter may decline to follow it, but that is his lookout; he may even feel offended by an implied assumption of superiority; but ought a regard for susceptibilities of that sort to dissuade us from the duty of imparting our knowledge? "Why should we not send religions to your country?" once said to me a distinguished Chinese professor in the Imperial University of Peking. Careful not to say that it was "because water does not flow up hill," I replied—"By all means; send them and make the experiment." "But would your people receive them with favor?" he asked again. "Certainly," said I, "instead of being a voice crying in the wilderness, they would be welcomed to our city halls, and their message would be heard and weighed." Do you suppose that my esteemed colleague at once set about forming a missionary society? He was proud of his position as professor of mathematics, and proud to be the expositor of what he called "western learning;" but his faith was too feeble to prompt to effort for the propagation of his religion. He was a Confucianist and believed in an over-ruling power, which he called "Shangti" or "Tien;" and had some shadow of notion of a life to come, as evidenced by his worship of ancestors; but his religion, such as it was, was woefully wanting in vitality, and marked by that Sadduceean indifference which may be taken as the leading characteristic of his school despite the excellence of its ethical system.

Another religion indigenous to China is Taoism; but, as the Chinese say of their famous Book of Changes, that "it cannot be carried beyond the seas"—we may say the same of Taoism—it has nothing that will bear transportation. Its founder Laotsze did indeed express some sublime truths in beautiful language; but he enjoined retirement from the world rather than persistent effort to improve mankind. His followers have become sadly degenerate; and not to speak of alchemy, which they continue to pursue, their religion has dwindled into a compound of necromancy and exorcism. It is, however, very far from being dead.

Buddhism has a nobler record. It imported into China the elements of a spiritual conception of the universe. It has implanted in the minds of the common people a firm belief in rewards and punishments. It has cherished a spirit of charity; and in a word, exercised an influence so similar to that of Christianity that it may be considered as having done much to prepare the soil for the dissemination of a higher faith. But its force is spent and its work done. Its priesthood have lapsed into such a state of ignorance and corruption that in Chinese Buddhism there appears to be no possibility of revival. In fact, it seems to exist in a state of suspended animation similar to that of those frogs that are said to have been excavated from the stones of a Buddhist monument in India; which, inhaling a breath of air, took a leap or two and then expired. Of the Buddhism of Japan, which appears to be more wide-awake, it is not my province to speak; but as to that of China there is reason to fear that no power can galvanize it into even

a semblance of vitality. One more service it has rendered in addition to those enumerated—it has proven the possibility of a religion of foreign origin acquiring an ascendancy over the Chinese mind.

The religion of the state is a heterogeneous cult, made up of ceremonies borrowed from each of these three systems. And of the religion of the people, it may be affirmed that it consists of parts of all three commingled in each individual mind, much as gases are mingled in the atmosphere, but without any definite proportion.

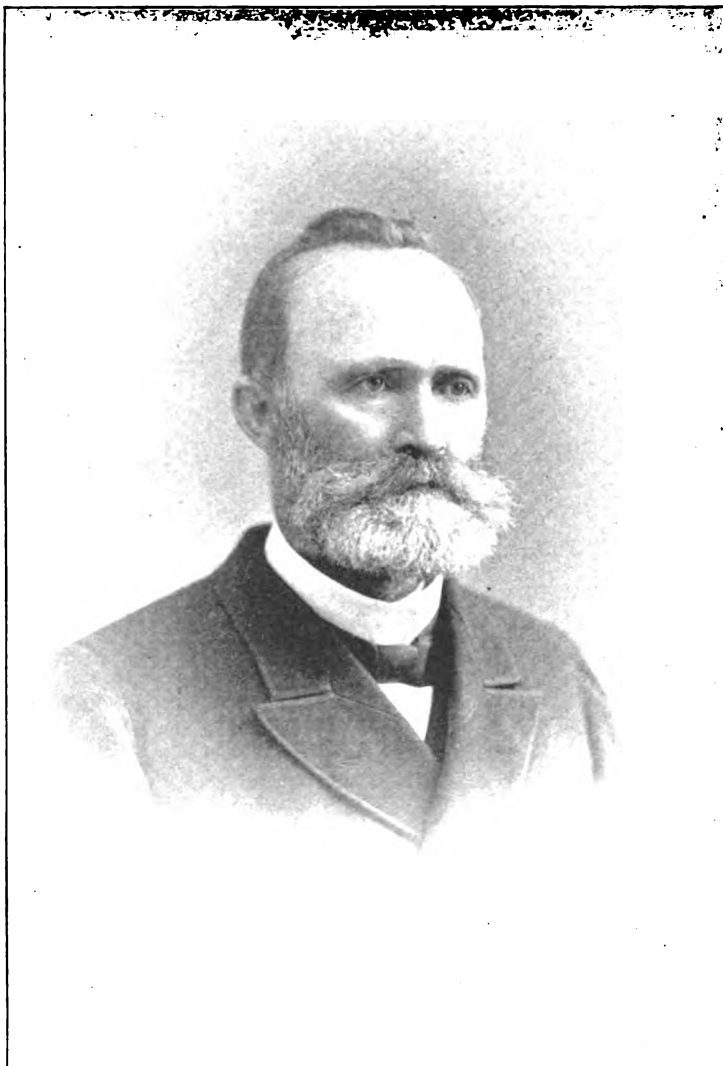
Each of these systems has, in its measure, served them as a useful discipline, though in jarring and irreconcilable discord with each other. But the time has come for the Chinese to be introduced to a more complete religion—one which combines the merits of all three, while it heightens them in degree.

To the august character of Shangti, the Supreme Ruler, known but neglected, feared but not loved, Christianity will add the attraction of a tender Father, bringing him into each heart and house in lieu of the fetiches now enshrined there. Instead of Buddha, the Light of Asia, it will give them Christ, the "Light of the World;" for the faint hopes of immortality derived from Taoist discipline or Buddhist transmigration, it will confer a faith that triumphs over death and the grave; and to crown all, bestow on them the energy of the Holy Ghost quickening the conscience and sanctifying the affections, as nothing else has ever done.

The native systems bound up with the absurdities of geomancy and the abominations of animal worship are an anachronism in the age of steam-boats and telegraphs. When electricity has come forth from its hiding-place to link the remotest quarters of their land in instantaneous sympathy, ministering light, force and healing, does it not suggest to them the coming of a spiritual energy to do the same for the human soul?

This spiritual power I hold it is preëminently the duty of Americans to seek to impart to the people of China. When Christianity comes to them from Russia, England, or France, all of which have pushed their territories up to the frontiers of China, the Chinese are prone to suspect that evangelization under such auspices is only a cloak for future aggression. It is not Christianity in itself that they object to so much as its connection with foreign power and foreign politics.

Now these impediments are minimized in the case of the United States—a country, which, until the outbreak of this unhappy persecution of their countrymen, was regarded by the Chinese as their best friend, because an impossible enemy. Our treaty of 1858 gives expression to this feeling by a clause inserted at the instance of the Chinese negotiators to the effect that whenever China finds herself in a difficulty with another foreign power she shall have the right to call on America to make use of her good offices to effect a settlement. America holds that proud position no longer. To such a pass have things come that a viceroy who has always been friendly,



PRESIDENT W. A. P. MARTIN, D.D., PEKING, CHINA.

"WHO IS MY NEIGHBOR? IS A QUESTION WHICH EVERY HUMAN SOUL IS BOUND TO ASK IN A WORLD IN WHICH MUTUAL AID IS THE FIRST OF MORAL LAWS, AND THE ANSWER GIVEN BY CHRIST SWEEPS AWAY THE BARRIERS OF RACE AND RELIGION, AND SHOWS US THE SAMARITAN FORGETFUL OF HEREDITARY FEUDS, MINISTERING TO THE WANTS OF THE NEEDY JEW."

and at times has been regarded as a patron of missionaries, not long ago said to an American missionary : "Do not come back to China, stay in your own country and teach your people the practice of justice and charity."

This brings us to the duties especially incumbent on our government, and the first that suggests itself is that of protecting American interests. That, you may say, is not a duty to China, but one that it owes to its own people. True, but Americans have no interest that does not imply a corresponding good to the Chinese Empire.

Take, for example, our commerce. Do we impoverish China by taking her teas and silks ? Do we not on the contrary add to her wealth by giving in exchange the materials for food and clothing at a less cost than would be required for their production in China ? The value of our commercial interests in that empire may be inferred, better than from any minute statistics from the fact that within the last thirty years they have been a leading factor in the construction of four lines of railway spanning this continent and of three lines of steamships bridging the Pacific. What dimensions will they not attain when our states west of the Mississippi come to be filled up with an opulent population ; and when the resources of China are developed by the application of Occidental methods ?

Had Columbus realized the grandness of his discovery—and had he, like Balboa, bathed in the water of the Pacific, what a picture would have risen before the eye of his fervid imagination,—a new land as rich as Cathay—and new and old clasping hands across a broad expanse of ocean whitened by the sails of a prosperous commerce. Already has such a dream begun to be fulfilled ; and to the prospective expansion of our commerce fancy can hardly assign a limit. In that bright reversion every son of our soil and every adopted citizen has a direct or indirect interest.

But what has the government to do with all that, beyond giving free scope to private enterprise ? Much, in many ways ; but not to descend into particulars, its responsibility consists mainly in two things, both negative ; viz., not by an injudicious tariff to exclude the products of China from our markets, and not to divert the trade of China into European channels by planting a bitter root of hostility in the Chinese mind.

Our other great interest is the commerce of ideas—the propagation of Christian faith. That, you will say, is an order of things with which our government, from the nature of its constitution, is incapable of interfering.

True, it may not resolve itself into a missionary society, any more than it can turn itself into a commercial company. Yet it may have as much to do with religion as with trade, and almost in the same way.

It cannot refuse to be interested in the propagation of the Christian faith, if for no other reason, because the bulk of our people (some twenty million church members) are interested in it. But there are other reasons for favoring and encouraging the missionary enterprise.

Does it make no difference to us, whether we have for our vis-à-vis on the

other shore of the ocean a Christian or a pagan power? How different would be our relations with Europe were the religions of Asia substituted for her Christian institutions! It was the possession of a common religious faith that molded the independent states into one family, subject to a common code, which Phillemore calls the "*jus commune* of Christendom." "Great and inestimable," says the same writer, "has been the effect of the doctrines of revelation on the jurisprudence of nations." It was precisely the want of these doctrines for the basis of a common code, which, as explained by Mr. Cushing, led the negotiators of our earlier treaties with China to refuse to allow our people to be subject to her territorial jurisdiction. And though, as Phillemore remarks, "Events which are now happening are evidently preparing the way for a general diffusion of international justice among nations of different religious creeds," is it not obvious that the brotherhood of man can only be expected to follow on the acknowledgment of the Fatherhood of God?

If to any of the European powers it be an object to prevent China from becoming rich and powerful, let them discourage her from the adoption of our Christian faith; but such can never be the policy of the United States, as we have nothing to fear from her power and much to gain from her wealth. She herself is beginning to be dimly conscious of what she owes to the labors of missionaries; in preparing the way for that "renovation of the people," which Confucius declares it to be the duty of an emperor to promote. To the Roman Catholic missionaries she is indebted for the mathematics and astronomy of the sixteenth century; and to Protestant missionaries, since the latter half of the present century, she owns a series of text-books including the whole circle of modern sciences—carrying her scanty stock of mathematical knowledge to the highest branches; substituting the astronomy of Newton for that of Ptolemy, and adding chemistry, physics, political economy and international law.

To the importance of these sciences the Chinese are gradually waking up; nor can they long continue to ignore the renovating power of those religious principles which form the soul of our western civilization. The greatest obstacle in the way of their acceptance would be removed could the Chinese be convinced that they are not intended in any way to subserve the ends of foreign political ambition.

That our country has no such ends to serve, they are well aware; and that our missionaries are not political agents, they are fully assured.

This is an immense natural advantage of the United States in their favor; but alas! it is more than counterbalanced by prejudices created by the short-sighted policy of our government in pursuing the Chinese with as cruel legislation as that which is directed against the Jews in Russia. Let the Christian people of the United States rise up in their might and demand that our government shall retrace its steps by repealing that odious law which may not be forbidden by the letter of our constitution; but which three emi-

nent members of our supreme court have pronounced to be in glaring opposition to the spirit of our *Magna Charta*.

I am not presenting a plea for unrestricted immigration. It is not expected by China that our gates should be thrown open to the Briarean arms of her laboring people, any more than that she should be compelled to admit the labor-saving machines of this country.

In September, 1888, the Chinese government had under advisement a treaty negotiated by its minister in Washington, in which to escape the indignity of an arbitrary exclusion act, it agrees to take the initiative in prohibiting the emigration of laborers. That treaty would undoubtedly have been ratified, if time had been given for the consideration of amendments which China desired to propose. But the exigencies of a presidential campaign led our government to apply the "closure" with an abruptness almost unheard of in diplomatic history, demanding through our minister in Peking the ratification within forty-eight hours on pain of being considered as having rejected the treaty. The Chinese government, not choosing to sacrifice its dignity by complying with this unceremonious ultimatum, our Congress, as a bid for the vote of the Pacific Coast, hastily passed the Scott law,—a law which our Supreme Court has decided to be in contravention of our treaty engagements.

Another Olympiad came round—a term which we might very well apply to the periodical game of electing a president—and on the high tide of another presidential contest a new exclusion law, surpassing its predecessors in the severity of its enactments, was successfully floated.

Could such a course have any other effect than that of exciting in the mind of China profound contempt for our republican institutions, and an abiding hostility towards our people? One of our leading journals has characterized that law as "a piece of buncombe and barbarous legislation," of which the administration would appear to be "heartily ashamed," to judge from the excuse they find for evading its execution.

If it were put in force and any considerable number of Chinese subjected to the penalty of deportation, all the gunboats in our navy would not suffice to prevent our missionaries and merchants being chased out of every province in the empire. That may not be ordered by the Chinese government, which makes it a point of honor to observe its treaties, and which always acts with a dignified deliberation quite in contrast with the hasty proceedings of our Congress; but there are limits to its patience, and the tide of popular fury will be difficult to stem.

Let a wise diplomacy supersede these obnoxious enactments by a new convention which shall be fair to both parties; then will our people be welcomed as friends, and America may yet recover her lost influence in that great Empire of the East.

TOLERATION.*

BY PROF. MINAS TCHERAZ.

I accept with the deepest gratitude the honor to-day conferred upon me. I owe it to the inexhaustible kindness of our estimable president, Mr. Bonney, and Rev. Dr. John Henry Barrows, who have in this way wished to show their sympathy for the old Armenian Church. Born in the shadow of this church, I love it for its tolerant and democratic spirit. It is this spirit which has guided my steps toward this new Pantheon. In Europe and America I have met many skeptics, who think that the Parliament of Religions will be as the Falls of Niagara, a gigantic and barren effort. This black prophecy has not succeeded in breaking my faith, because the truly religious heart cannot but be optimistic. For me this august assembly, the highest theological school after that of nature, will have a result which will suffice to immortalize the memory of John Henry Barrows and his companions in arms. It will have laid the basis for a universal tolerance. Fifteen years ago I was present in the Armenian Church of Manchester, England, at an interview between the Greek Archimandrite and the Supreme Patriarch of the Armenian Church. To the words of union uttered by the brilliant Armenian the monk replied as follows: "If there be no harmony between our two churches, the fault is not with our peoples. They are like flocks of sheep which long for nothing more than to pasture together. It is with us the shepherds who separate them that the trouble lies." Since the beginning of this Parliament we see on the same platform the pastors of all the nations, the representatives of the most diverse religions, who treat each other with respect, and what is more with sympathy and affection.

This scene of reconciliation, that unfolds itself before the eyes of a large international gathering, united in Chicago on the occasion of the World's Fair, and the telegraph and the press transferring the scene before the eyes of an entire humanity, is certainly wonderful progress. What can result from this great Parliament but the general conviction that religions are not barriers of iron, which separate forever the members of the human families, but are barriers of ice which melt at the first glance of the sun of love. These are the words which the Armenian Patriarch at Constantinople answered to the words of union from the Patriarch of the Roman Catholic Armenians: "The union must be by acts and not by words. Send into my churches your preachers and I will send into your churches my preachers; let them preach freely, but do not share their doctrines, and let the peo-

*This address belongs chronologically to the ninth day.

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ple follow freely the teachings that they think best." The Armenian Catholic Patriarch found this scheme too bold to be accepted, but the prelate of the old Armenian Church has now at the last given example of a tolerance which deserves to be thought of.

Ladies and gentlemen, the memorable speakers to which we have listened in this presence, as well as those which we shall hear to-day and until the end of this Parliament, will serve to reinforce, even by the antagonism of the religious systems, the desire for absolute tolerance. Humanity in our East, as well as in your West, prays for peace and love. It does not want a religion which teaches of a Creator who hates his creatures. It does not want a God who prefers an involuntary worship to one which freely flows from the depths of the human soul. It will bless some day the Council of Chicago, even should this council proclaim for its creed nothing but this one word "tolerance."

THE KORAN AND OTHER SCRIPTURES.

LETTER TO THE PARLIAMENT FROM J. SANUA ABOU NADDARA, PARIS.

You desire me to give you freely my opinion about the Koran.

I shall not speak of its holiness, lest I profane it, and besides I am not an Imam. I shall only show you that the Koran is tolerant, humane and moral. I shall merely quote to you some of its verses, and leave you to judge of its divine precepts.

"Surely those who believe, and the Jews and the Christians and the Sabians, whoever believeth in God and the Last Day, and doeth that which is right, they shall have their reward with their Lord. There shall come no fear on them, neither shall they be grieved." Ch. ii : 59.

I am then not wrong in saying that the Koran is tolerant. Now as to its being moral :

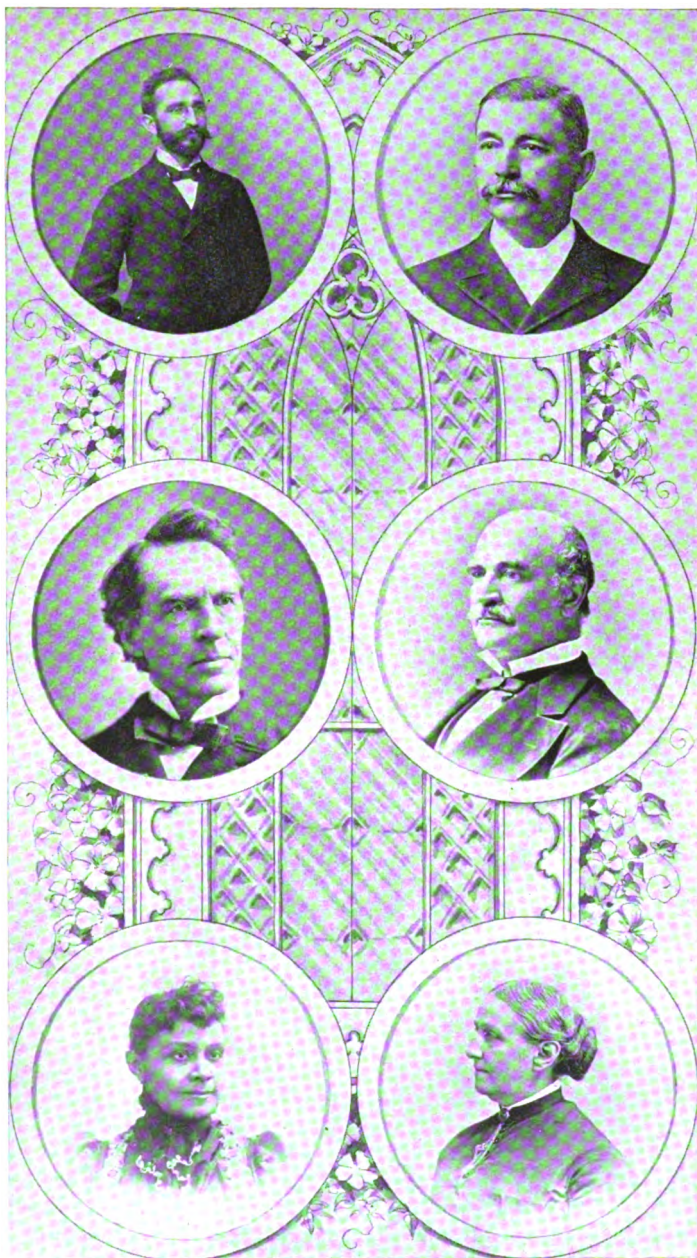
"Good and evil shall not be held equal. Turn away evil for that which is better, and behold, the man between whom and thyself there was enmity shall become, as it were, thy warmest friend." Ch. lxi : 33.

"A fair speech and to forgive is better than alms followed by mischief." Ch. ii : 265.

Observe how humane Mohammed was : "They shall ask thee what they shall bestow in alms. Answer, The good which ye bestow, let it be given to parents and kindred and orphans and the poor and the strangers. Whatever good ye do, God knoweth it." Ch. ii : 211.

Concerning *Hospitality*.—"If any of the idolaters shall demand protection of thee, grant him protection, that he may hear the word of God, and afterwards let him reach the place of security." Ch. ix : 6.

Mercy toward Slaves.—"Unto such of your slaves as desire a written



DR. H. BERKOWITZ.
HON. JOHN W. HOYT.
MRS. FANNIE B. WILLIAMS.

REV. S. L. BALDWIN, D.D.
HON. THOMAS J. SEMMES.
REV. ANTOINETTE B. BLACKWELL.

instrument allowing them to redeem themselves on paying a certain sum, write one, if you know good in them, and give them of the riches of God which he hath given thee." Ch. xxiv : 33.

Encouragement of Learning.—Mohammed said : "Learned men are the heirs of prophets." "Learning is a divine precept that every Mussulman must fulfill." "Acquire knowledge, even if it were in China." "Expect no good from a man who is neither learned nor student." Moslem writers have said much on this subject.

The Koran's Praise of Women.—"Happy and fortunate is the man who has only one wife, pious and virtuous." "I love three things in your world, woman, perfume and prayer." "The greatest bliss of man after that of his being a faithful believer in God, is his having a pious wife who delights him when he looks at her, obeys him when he commands her, and preserves his honor and his property when he is far from her." "Respect those who have borne you." "If you feel that you cannot act equitably toward many wives, marry one only."

Divorce.—The Apostle says that even if a man has given his wife a talent, if he divorces her, he has no right to take back anything from her.

WOMAN AND THE PULPIT.

BY REV. ANTOINETTE BROWN BLACKWELL.

Feelings which come unbidden from the influence of our surroundings tend to produce in us the willing acceptance of anything to which we are accustomed. The present becomes the instructive measure of the future. This tendency is much more influential than may be supposed in the settlement of many of the great problems of life, and it forms the only justification for the opposition still felt by very excellent persons to the presence and the wise, helpful teaching of capable women in the Christian pulpit. Serious arguments against feminine preaching were answered long ago. Wherever any of the fairly acceptable women preachers are heard and known long enough to make their speaking and their good work familiar and appreciated, there it is already accepted that the sex of the worker is not a bar to good work.

Women are taking an active, increasing share in the education, the thought and the investigations of the age, and are passing into almost every field of work, certainly to no obvious disadvantage to any worthy interest. This great Parliament of Religions is in evidence that narrow conservatism is rapidly decreasing, and that our conception of the religious pulpit must widen until it can take in all faiths, all tongues which strive to enforce the living spirit of love to God and man.

If Christianity had fully decided the modern status of society, there would have been neither male nor female in church, or state, or education, or property, or influence, or work, or honor. Choice and capacity would have established all questions of usefulness. Is God, who is no respecter of persons, a respecter of sex? Paul's exposition of practical Christianity is: "In honor preferring one another."

Under barbarism, when no child could inherit except from the mother, personal property and power were as yet but partially separate from the community interests. The tribe, or clan, was a social unit for offense, defense and ownership. Their gods were tutelary, household, and tribal gods. Like other property safest around the hearthstones, they or their symbols were given into the safe keeping of women. In that condition of morals, women could only safely bequeath wealth or chieftainship to sons of their own lineage. That social order was an accepted fact, and, miserable as it was, it kept its women and its men side by side, equals in the onward march toward a better future.

When property and power were gained by some of the stronger males, naturally they desired to bequeath these to their own children. From that time female chastity began to be enforced as the leading virtue for the legal wives and daughters. The legal adoption of heirs to share with or supersede children born in wedlock was an accepted custom. The futile schemes for securing virtuous wives and legitimate children without entirely discontinuing a wide license for husbands, fathers and sons, had not arisen for these simpler heathen folk.

The later enforced civil inferiority of women sprang from the same baneful root. And woman's long exclusion from the pulpit, from the most consecrated place which Christianity has kept for its supposed best and noblest, is the outgrowth of the same basal iniquity.

The highest code of morals is not elastic, but both men and women must look aloft before they can cordially appreciate its teachings. To be hedged about by conventions is not to learn a self-reliant rectitude. Was there ever a reason why capable women should not have continued to be expounders of the highest truth to which their era could attain?

There is no impropriety in proclaiming truth from the highest house-top. The most consecrated pulpit is less sacred than any living principle. If reverent lips proclaim holiness and truth, the gaze of the thousands who listen can brush no down from the cheek of maidenhood or wifehood. The fitness of the primary educators of the race to be moral and religious teachers has easily demonstrated itself. It was inevitable.

In 1853 an orthodox Congregational Church called a council and ordained its woman pastor; who had been already settled among them for six or eight months. In 1859 two were ordained by the Adventists. In 1863 two women were ordained by the Universalist Church. In that second decade, so far as yet ascertained, three other women received ordi-

nation—only five in all. In the third decade thirty or forty were ordained, and in the fourth decade more than two hundred have received ordination from many denominations.

Numbers of our most earnest religious speakers have not chosen to seek ordination. Most of these women are, or have been, stated preachers or pastors of churches, and are believed to have proved themselves to be successful above the average in promoting the religious welfare of the church and community.

Women are needed in the pulpit as imperatively and for the same reason that they are needed in the world—because they are women. Women have become—or when the ingrained habit of unconscious imitation has been superseded, they will become—indispensable to the religious evolution of the human race.

THE VOICE OF THE MOTHER OF RELIGIONS ON THE SOCIAL QUESTION.

BY RABBI H. BERKOWITZ, D.D., PHILADELPHIA, PA.

From the first Judaism proclaimed the dignity and duty of labor by postulating God, the Creator, at work, and setting forth the divine example unto all men for imitation, in the command, "Six days shalt thou labor and do all thy work." Industry is thus hallowed by religion, and religion in turn is made to receive the homage of industry in the fulfillment of the ordinance of Sabbath rest.

Against the iniquity of self-seeking, Judaism has ever protested most loudly, and none the less so against the errors and evils of an unjust self-sacrifice. "Love thyself," she says. This is axiomatic. Egoism as an exclusive motive is entirely false, but altruism is not therefore exclusively and always right. In the reciprocal relation between the responsibility of the individual for society and of society for the individual lies one of Judaism's prime characteristics. She has pointed the ideal in the conflict of social principles by her golden precept "Thou shalt love thy neighbor as thyself; I am God." According to this precept she has so arranged the inner affairs of the family that the purity, the sweetness and the tenderness of the homes of her children have become proverbial.

With her sublime maxim, "Love thy neighbor as thyself; I am God," Judaism set up the highest ideal of society, as a human brotherhood under the care of a Divine Fatherhood. According to this ideal Judaism has sought, passing beyond the environments of the family, to regulate the affairs of human society at large. "This is the book of the generations of men," was the caption of Genesis (v. 1), indicating, as the Rabbins taught, that all men are entitled to equal rights, as being equally the children of one Cre-

ator. The freedom of the individual was the prime necessary consequence of this precept. Slavery stood forever condemned when Israel went forth from the bondage of Egypt.

Judaism has calmly met the wild outbursts of extremists of the Anti-poverty and Nihilistic types with the simple confession of the fact: "The needy will not be wanting in the land." The brotherly care of the needy is the common solicitude of the Jewish legislators in every age.

The freedom of the individual was recognized as involving the development of unlike capacities. From this freedom all progress springs. But all progress must be made, not for the selfish advantage of the individual alone, but for the common welfare "that thy brother with thee may live." Therefore, private property in land or other possessions was regarded as only a trust, because everything is God's, the Father's, to be acquired by industry and perseverance by the individual, but to be held by him only to the advantage of all. To this end were established all the laws and institutions of trade, of industry and of the system of inheritance; the code of rentals; the Jubilee year that every fiftieth year brought back the land which had been sold, into the original patrimony; the seventh or Sabbatical year in which the lands were fallow, all produce free to the consumer; the tithings of field and flock; the loans to the brother in need without usury, and the magnificent system of obligatory charities which still holds the germ of the wisdom of all modern scientific charity: "Let the poor glean in the fields," and gather through his own efforts what he needs; *i. e.*, give to each one, not support, but the opportunity to secure his own support.

A careful study of these Mosaic-Talmudic institutions and laws is of untold worth to the present in the solution of the social question. True, these codes were adapted to the needs of a peculiar people, living under conditions which do not now exist in exactly the same order anywhere. We can not use the statutes, but their aim and spirit, their motive and method we must adopt in the solution of the social problem even to-day.

The cry of woe which is ringing in our ears now was never heard in Judea. In all the annals of Jewish history there are no records of the revolts of slaves such as those which afflicted the world's greatest empire; no uprising like those of the Plebeians of Rome, the Demoi of Athens, or the Helots of Sparta; no wild scenes like those of the Paris Commune; no processions of hungry men, women and children crying for bread, like those of London, Chicago and Denver. Pauperism never haunted the ancient land of Judea. Tramps were not known there. We have here the pattern of what was the most successful social system that the world has ever known.

The hotly contested social questions of our civilization are to be settled according to the ideas neither of the capitalist, the communist, the anarchist, nor the nihilist, but simply and only according to the eternal laws of morality, of which Sinai is the loftiest symbol.

THE FOURTEENTH DAY.

THE RELATION OF CHRISTIANITY TO AMERICA.

BY PROF. O'GORMAN, OF WASHINGTON.

By right of discovery and possession, dating back almost nine hundred years, America is Christian.

The books, pamphlets, lectures and articles, written on this Columbian anniversary, prove beyond a candid doubt that the discovery of America was eminently a religious enterprise; and that the desire to spread Christianity was, I will not say the only, but the principal motive that prompted the leaders engaged in that memorable venture. Before you can strip the discovery of its religious character, you must unchristen the admiral's flagship, and tear from her bulwarks the painting of the patroness under whose auspices the gallant craft plowed her way through the terrors of the unknown ocean.

The inspiration that gave the old world a new continent was also the cause of its colonization and civilization. When I say that religion was the primary motive in the making of the American nations, I make all due allowance for subsidiary and lower motives, for greed and cruelty, and all the baser passions which in all things human, alas, accompany and follow the nobler virtues and higher intentions, and seem, when they alone are looked at, to overshadow and damn Christian civilization. Yet, granting all this, it is true to say that religion often originated, always upheld and blessed the colonization of this continent and the founding of the great commonwealths that to-day make America the admiration of the world, and to-morrow may make it the world's master.

In the North our missionaries softened the nature and manners of the aborigines and prepared them for the civilization, into the possession of which the United States is leading them slowly but surely. I do not deny the evils which Christians, untrue to their religious creed, have inflicted on the native races, but I do say that on the whole those races have been benefited by Christianity, and that the government of this country intends, and steadily seeks, their greater good in spite of the obstacles that contending churches, and still more contending politicians, raise against its benign desires and efforts. The improvement of a race, like the improvement of a man, is always at the cost of cruel experience; such is the price of evolution.

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In South America Christianity has swept away pagan civilizations fair in appearance, but reeking with slavery and human sacrifices, and has fashioned to Christian life the millions of natives who compose in very great part the republics of that half of our continent. There are disorders there, I confess, in state and church, which we in the North have happily escaped; disorders in the state which are the strivings after that purer and solidier democracy which was our dower from the cradle, and was sealed to us as an heirloom once for all by the blood shed in the first successful assertion of our independence; disorders in the church which are the fatal outcome of a civilization not yet perfected, and above all of a union with the state which hampers the free and natural working of the church. Yet, despite all this, we may safely predict that there, as here, as in our mother land, Europe, in past ages, Christianity, if you but give her time, will beget a perfect civilization, and that the republics of the South will move up to the first rank in the grand march of humanity to the goal of Christian progress. Thus, by her action on the native races of the new world, an action which may be said to begin only and cannot be judged fairly at this stage of its working, Christianity has made large additions to the family of civilized man, and has given birth to communities that may yet play an important part in the future history of the world.

But the field of my study is not so much all this continent as that portion of it which we inhabit, and which is allowed by common consent on account of its superiority in all that makes civilization to be called par excellence America. In what relation does this republic stand to Christianity? That is the question before us.

It was religion that wafted the first colonists to our shores. They came to seek liberty of worship, and some of them, while finding that boon for themselves, refused it to others. But there came to Maryland a band of emigrants who, by the original design of their founder, Lord Baltimore, and later by their own legislative enactment in colonial assembly, erected into law within their province civil and religious liberty for all Christians. The first Marylanders were Catholics, and to them belongs the glory of enacting the freedom of religion. When the Colonies entered into federation and formed the United States, the Maryland enactment became part of our constitution. Thus Religious equality came to us as the natural and necessary result of political development. This is secured by two provisions in the Constitution. "No religious test shall ever be required as a qualification to any office or public trust under the United States." This excludes the establishment of any particular church by doing away with the religious tests which had been required in the colonies for the holding of office. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This enactment constitutes a bill of rights, guarantees to all churches full liberty, and forbids Congress ever to abridge that liberty. It is a denial on the part of the federal government

of control over religion, an acknowledgment that it is incompetent in the matter. The line marked out by those two provisions was the only one left open to the fathers of the republic. The necessities of the situation imposed this relation, and emphasized to the world the providential destiny of the United States, which is to be a home to emigrants of all nations and all creeds.

American Christianity, therefore, is a self-supporting, self-governing religion in independent but friendly relation to the civil power. Both are equally necessary to constitute an organic nation as soul and body to constitute man; both meet on questions of public morality without which there is no society. The church gives stability and strength to the foundations of the state, the state protects the church in her property, legislation and liberty.

We may truly say that with us separation of church and state is not separation of the nation from religion. The American conception is that the religious character of the nation consists mainly in the religious belief of the individual citizen and the conformity of conduct to that belief. Let me enumerate some evidences of the influence of Christianity on individuals and domestic society, and through them on the organic nation, or the state. Respect for the clergy and voluntary support generously given them; multiplication and maintenance of churches, private schools, Sunday schools, Y. M. C. A. Associations, benevolent and charitable societies, religious associations for the relief of every misery, physical and spiritual, to which humanity is liable; coöperation of men, irrespective of creeds, in issues of public morality, reform or charity, and the consequent softening of sectarian prejudices; observance of Sunday, not only by rest from ordinary work, but by attendance at public worship; labors and contributions for missions, especially for the Christianizing of our African and Indian neighbors; zeal and practical work for temperance and social purity; respect for woman and the opening to her of new avenues and fields of occupation, the giving to her a vote in questions that come close to her as wife and mother, such as temperance and education; the movement to make the punishment of crime reformatory; finally the general interest taken in the development of religion, the evolution of its teaching, the interior life of its churches, and the connection of all social and philanthropic progress with religion.

Such a wide and deep Christian life in the component parts of the state cannot but influence the state itself; and of what I should call the state's Christianity, I give the following evidences:

1. Not only does the federal government make Sunday a legal day of rest for all its officials, but the states have Sunday laws, which do not enforce any specific worship, but do guard the day's restfulness. Moreover, certain religious holidays are made legal holidays.
2. Presidents and governors in official documents recognize the dependence of the nation on God and the duty of gratitude to him. As notable



GERMANUS, METROPOLITAN OF ATHENS, OF THE ORTHODOX
GREEK CHURCH.

"BEING ABSENT AND FAR AWAY BODILY, BUT BEING PRESENT IN SPIRIT, I NEVER CEASE
TO SEND UP MY PRAYERS TO THE HIGHEST, AND TO PETITION THAT A RAY OF DIVINE LIGHT MAY
ILLUMINE YOUR GREAT PARLIAMENT, AND SERVE AS A REWARD FOR YOUR LABORS IN BRINGING
IT TOGETHER."

examples I will cite Washington's first and last addresses, Lincoln's second inaugural and Gettysburg speech, and Cleveland's second inaugural.

3. Our courts decide questions of church discipline and property that come before them according to the charter and the constitution of the church in litigation.

4. The action of Congress in regard to Mormonism is an upholding of Christian marriage, and in all the states bigamy is a crime. Immorality is not allowed by the civil power to flaunt itself in public, but is driven to concealment, and the decalogue, inasmuch as it relates to the social relations of man, is enforced.

5. Celebrations of a public and official character, sessions of state legislatures and Congress are opened with prayer. Chaplains are appointed at public expense for Congress, the army, the navy, the military and naval academies, the state legislatures and institutions.

6. More than once it has been decided by courts that we are a Christian people, and that Christianity is part of our unwritten law, as it is part of the common law of England.

Such briefly is the relation of Christianity to the American republic, when we consider only its internal life.

And now a few words as to the religious character of the external life of the republic, by which I mean the relations of this nation with other nations.

As early as 1832 the Senate of Massachusetts adopted resolutions expressing "that some mode should be established for the amicable and final adjustment of all international disputes instead of a resort to war." Various other legislatures gave expression to the same sentiment, and the sentiment grew apace on the nation. In 1874 a resolution in favor of general arbitration was passed by the House of Representatives. The movement spread to other countries. In 1888 two hundred and thirty-three members of the British Parliament sent a communication to the President and Congress urging a treaty between England and the United States which should stipulate "that any differences or disputes arising between the two governments, which cannot be adjusted by diplomatic agency, shall be referred to arbitration." In the same year the government of Switzerland proposed to the United States the conclusion of a convention for thirty years, binding the contracting parties to submit their mutual differences to arbitration. The settlement of the Alabama claims showed that the magnitude of a controversy and the heat of public feeling were not an insuperable barrier to a peaceful settlement by arbitration. The best known, as it is the latest, arbitration treaty, is the one formulated by the International American Conference under the secretaryship of Mr. Blaine, whereby the republics of North, Central and South America adopt arbitration as a principle of American international law for the settlement of disputes that may arise between two or more of them. They characterize this in the preamble of the proposed treaty as the only Christian and rational procedure as between indi-

viduals so also between nations. Since the establishment of our government the United States has entered into forty-eight agreements for international arbitration, has acted seven times as arbitrator between other governments, has erected thirteen tribunals under its own laws to determine the validity of international claims. Most of the questions thus arbitrated involved national rights and honor and might have been considered as just and necessary causes of war.

From our review of the relations between religion and the republic, we may conclude that this is not an irreligious nation; we are encouraged to hope for its steady progress in all that is noble and elevating and to predict for it the grandest future reserved to any race of the present day.

WHAT CHRISTIANITY HAS WROUGHT FOR AMERICA.

BY DAVID JAS. BURRELL, MARBLE COLLEGIATE CHURCH, NEW YORK CITY.

The world will ultimately believe in the religion that produces the highest type of government and the best average man. All religions must submit to that criterion. By their fruits ye shall know them.

Ours is distinctly a Christian nation. The history of America gives proof on every page that the Gospel of the crucified Nazarene is interwoven with our entire national fabric.

We trace the hand of Providence in the discovery of this land. The star of its nativity was the star of Bethlehem. The light of its earliest morning, glowing westward from bleak Plymouth, was the luminous shadow of the cross. The land thus opened up for the development of a new nation lies within what is familiarly known as "the belt of power," that is, between the thirtieth and fiftieth parallels of north latitude. It is significant that within these limits have dwelt nearly all the great historic peoples, and there are those who fancy that America may be added to the imposing procession which has passed through chronicles along this magic zone.

The hand of Providence is further traced in the settlement of the country, and in the development of our American life and character. In glancing at the successive migrations hitherward, one is reminded of that old-time Pentecost, when strangers came from everywhere. The place of honor is accorded to the Puritans, the Huguenots, and the Beggars of Holland, all of whom were fugitives from civil and religious oppression. The influence of their sturdy devotion to truth and righteousness has ever been a potent influence among us.

The people of America are a distinct people; a conglomerate, formed of the superflux of the older lands. If ever it was proper to characterize

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this people as English or Anglo-Saxon, it is certainly no longer so. The Anglo-Saxon element in our population is relatively slight. The mingling of many bloods has produced a new ethnic product which can be aptly designated only as *American*. The process of assimilation still goes on. The seas are dotted with ships from every quarter of the globe, bringing the poor and weary and disappointed, eager to renew their hopes, and rebuild their fortunes in a land which gives an ungrudging welcome to the oppressed of all nations. And surely this is not without the gracious ken and purpose of God.

It is a fact of prime importance, furnishing, perhaps, a key to the problem, that, with scarcely an exception, the dominant races of history have been of mixed blood, such as the Germans, the Romans and the Anglo-Saxons. Proceeding from this fact, Herbert Spencer has ventured to express the hope that out of our conglomerate population may be evolved, in process of time, the ultimate, ideal man. If so, however, it must be brought about through the assimilating power of that principle of human equality which has its reason in our filial relation with God. In other words, religion furnishes the only guaranty of our national welfare and perpetuity.

The life-blood of popular government is equality. In this lies the rationale of individual and civil freedom. But equality is only another name for the brotherhood of man; and the brotherhood of man is an empty phrase unless it find its original ground and premise in the Fatherhood of God.

The earliest formulation of this principle is in the preamble of our Declaration of Independence, which declares that all men are born free and equal and with certain inalienable rights. Between the lines of that virile pronouncement one may easily read Paul's manifesto to the Athenian philosophers, "God hath made of one blood all nations of men, for to dwell upon the face of the earth." God, the All-Father, revealing his impartial love in the cross, becomes the great Leveler of caste.

Among the relics of our early struggle for freedom is the bell inscribed with the legend, "Proclaim liberty throughout all the earth unto all the inhabitants thereof." Our fathers deliberated long and anxiously over the truth which that bell rang forth. The truth thus formulated was, however, not made operative for almost a hundred years. The curse of human bondage was among us. Here was a curious anomaly, involving an irrepressible conflict. A free people, claiming equality as their birthright, held four millions of their fellows in chains. But God reigneth; and the hearts of nations are in his hand as the rivers of water. In 1862 the President signed the Emancipation Proclamation; and the people of America were "free and equal" at last.

This truth, conceived in our Revolutionary war and born out of the travail pains of the great Rebellion, finds its ultimate expression in the ballot. Our elective franchise rests in the fundamental truth of equality. One man is as good as another. One man, one vote; by eternal right no more

and no less. There is no primogeniture in the great family. We are free and equal because we are all divinely born. This is distinctly a religious principle. Wherever a constitutional government has ignored its birthright, to wit: the Fatherhood of God, expressing itself in the brotherhood of man, through the Gospel of that Only-begotten Son who is Brother of all, it has had but a brief and troubled life. Republicanism is anarchy, with a latent reign of terror in it, unless this truth is at its center, shining like God's face through the mists and darkness of chaos. A common birth is the sure ground of mutual respect. All adventitious conditions go for naught.

If we turn now to the distinctive institutions of our country, we shall find them with scarcely an exception bearing the sign-manual of Christ.

First, the American home. Where all men are sovereigns, all houses are palaces. The hut becomes a cottage, where there is no feudal mansion. There are lands where homes are merely dormitories and refectories, where social clubs and gardens supplant the higher functions of domestic life. But the American lives at his home. It is his castle and his paradise. The numblest toiler, when his day's work is over, makes this his Eldorado. The heart of domestic life is the sanctity of wedlock as a divine ordinance. It may be noted, that in lands where God and the Bible are revered, "wife" and "mother" and "home" are sacred words. The influence of religion may be but an imperceptible factor in the peace and happiness of many households; yet the Gospel is their roof-tree, and their purest happiness is but a breath from the garden before that home at Nazareth where the mother of all mothers ministered to her Divine Child.

The next of our American institutions which finds its sanction in religion is the public school. The distinctive feature of our national system of education is civil control. This is in the necessity of the case. As every American child is a sovereign in his own right, born to his apportionate share of the government, it is primarily important that he should be educated for his place. It was in wise apprehension of this danger that our Puritan forefathers required every fifty families to hire a pedagogue and every hundred to build a school-house. The teaching of religion was compulsory in these early schools, but as a rule under such conditions as obviated all danger of denominational bias. There were no "godless schools." Indeed, it may be seriously questioned whether, at this stage of Christian civilization, there can be any such thing as a godless school.

Still another of our institutions having distinctive features and borrowing them from the sanctions of the Christian religion, is the workshop. We have no caste, no titled orders, no aristocracy save that of brains and industry. The American toiler is the peer of all his fellow citizens. The highest places of honor and emolument are wide open before him. What a man is and does, not what his father was and owned before him, is the criterion of popular regard. Whether this could be the case in any other than a Christian land is greatly to be doubted. It never has been; it remains to be proved that it could be.

A just recognition of the dignity of labor is a necessary inference from the life and teachings of the Carpenter of Nazareth. That "best of men that e'er wore flesh about him" toiled in the shop, with chips and shavings about his feet and the implements of his trade on his bench before him, so entering into sympathy with the cares and struggles of workingmen. That sympathy is the most potent—though oft unrecognized—factor in the adjustment of the industrial problems of our time. He taught fair wages for honest toil. His "golden rule" is the effective remedy for strikes and lock-outs. Wherever the mind that was in Christ Jesus prevails the man and his master are bound to see face to face and eye to eye. And nowhere, as we believe, has that consummation been more nearly reached than in the industrial conditions of the new world. Indeed, "man" and "master" are here invidious terms. The man is his own master. There is no employer in the land who dare strike or wantonly affront his humblest employé. A common birthright of the Great Father blots out all mastership; and a fellow feeling toward the Elder Brother has made us wondrous kind.

Not that all things are as they should be. The millennium is still a good way off. There are wrongs to be righted and middle walls of separation to be broken down. But so long as the leaven is in the meal there is hope that the lump may be leavened. And however the American workman may at times complain of his lot—toil being ever a burden and the want of it a greater—he would not for a moment consent to an exchange of place with any other workman on the earth. He owns himself; as a rule he owns his home—and he still owns, in fee simple, one-seventh of his time.

It remains—in thus briefly canvassing our national indebtedness to religion—to speak of the establishment. If other nations have their way of expressing the religious preference of the people, we more. A national church, indeed, we have not—but we have that which is deemed incomparably better, religious freedom. This is the American establishment,—freedom of heart and conscience, freedom to believe what we will respecting the great problems of the endless life, freedom to consult our personal convictions as to whether or where or how we will worship God. This involves an absolute divorce of church and state. At this point the unanimity of sentiment within the church is as entire as without it. We want no national church—we want no clergy feeding at the public crib. Our experiment has been tried for a hundred years and is fully vindicated.

Observe, however, it is not proposed to alienate religion from national affairs. On the contrary, by their mutual interdependence the wise and effective influence of each upon the other must be greatly enlarged. It could not be otherwise. True religion is all pervasive; it touches life at every point in its circumference, physically and intellectually, socially and politically, every way. The just attitude of the government toward all religious bodies whose tenets do not contravene its welfare, is impartial sufferance and protection. Church and state are coördinate powers, each supplementing and upholding the other, and both alike ordained of God.



CHURCH OF THE NATIVITY OF THE HOLY VIRGIN, RUSSIA.

THE PRESENT RELIGIOUS CONDITION OF AMERICA.

BY H. K. CARROLL.

There are so many religious bodies in America that it is desirable, if we would get a comprehensive idea of them, to arrange them, first, in grand divisions; secondly, in classes; and thirdly, in families. I would specify three grand divisions: 1. The Christian. 2. The Jewish. 3. Miscellaneous. Under the last head come the Chinese Buddhists, the Theosophists, the Ethical Culturists, some communistic societies and Pagan Indians. The Jewish division embraces simply the Orthodox and Reformed Jews. The Christian division contains, of course, the great majority of denominations and believers, Catholics, Protestants, Latter Day Saints—all bodies not Jewish, Pagan or anti-Christian.

We commonly divide the Christian bodies into classes, as, Catholic and Protestant, Evangelical and non-Evangelical. In the Catholic class there are seven representatives in this country; the Roman Catholic, the United Greek Catholic, the Russian Orthodox, the Greek Orthodox, the Armenian, the Old Catholic and the Reformed Catholic. All the Catholic bodies, except the Roman, are small and unimportant as represented in the United States, ranging in numbers of communicants from 100 to less than 14,000.

No denomination of Protestantism has thus far proved to be too small for division. Denominations appear in the census returns with as few as twenty-five members. I was reluctantly compelled to exclude one with twenty-one members.

We count in all 143 denominations in the United States, besides 150 or more congregations which are independent, or unassociated with any church. Of the 143 separate denominational bodies six are Adventist, thirteen Baptist, three (River) Brethren, four (Plymouth) Brethren, seven Catholic, two Christian Connection, nine Communistic, four Dunkard, four Quaker, two Jewish, two Mormon, sixteen Lutheran, twelve Mennonite, seventeen Methodist, twelve Presbyterian, two Episcopalian, three Reformed, and two United Brethren, with twenty-three single denominations, such as the Congregationalists, Moravians, Disciples of Christ, Christadelphians, Christian Scientists and Salvation Army. Many of the 143 separate bodies are very small and unimportant. We can pick out ninety-seven, of which no one has as many as 25,000 communicants; seventy-five have less than 10,000 communicants each; fifty-four less than 2,500, and thirty-two less than 1,000, ranging between 20 and 937. Of bodies having 25,000 and upwards there are only

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forty-six, or about one-third of the whole number. The other two-thirds is made up of denominations having from 20 to 25,000. It is the little bodies, therefore, that give religion in the United States such a divided aspect. If most of them were blotted out we should lose little that is very valuable, but much that is queer in belief and practice. What is it has caused these numerous divisions? Among the Methodists ten of the seventeen divisions were due to the race or the slavery question, and six to controversies over practical questions. The other was imported. Of the twelve Presbyterian bodies all are consistently Calvinistic but two, the Cumberland and the Cumberland colored, which hold to a modified Calvinism. All use the Presbyterian system of government with little variation. What, then, is it that divides them? Slavery divided the Northern and Southern, the race question the two Cumberland bodies. One branch is Welsh and the rest are kept apart largely by Scotch obstinacy. They have close points of agreement, but they differ on questions that seem to others utterly insignificant. We may, I think, sum up the causes of division under four heads: (1) Controversies over doctrine; (2) controversies over administration or discipline; (3) controversies over moral questions; (4) ambitious and disputatious persons.

The last census, that of 1890, embraced all religious bodies among its greatly extended inquiries, and we have, therefore, for the first time, complete returns for all forms of religion represented in the United States. These returns show how many ministers, organizations or congregations, church edifices and communicants each denomination has, together with the seating capacity of its edifices and their value; also how they are distributed among the counties, states and territories.

The Roman Catholic is now the largest of the churches in number of communicants, having, in round numbers, 6,231,000. A hundred years ago it had only about 25,000; fifty years ago it had about 1,200,000. According to this it has increased, in the last half century, five-fold. This enormous growth is due chiefly to immigration. The Methodist Episcopal Church comes second, with more than 2,240,000; the Regular Baptists (colored) third with 1,362,000; the Regular Baptists (South) fourth, with 1,308,000; and the Methodist Episcopal (South) fifth, with 1,210,000.

Taking value of church property as our next item, that is, the value of houses of worship, their furnishings and the lots on which they stand, we find that the Catholic Church is first again, its property being valued at \$118,000,000. The Methodist Episcopal Church is second, reporting \$97,000,000; the Protestant Episcopal third, \$81,000,000; the Northern Presbyterian fourth, \$74,000,000; and the Southern Baptists fifth, \$49,000,000. Two of these denominations, the Episcopal and the Presbyterian, are not among the five I have just mentioned as having the largest number of communicants. They stand third and fourth, respectively, in the table of church property, showing that they are much more wealthy in proportion to communicants than the other denominations.

In number of organizations, or congregations, the Methodist Episcopal Church comes first, with 25,861, and the Roman Catholic last, with 10,231. The Southern Baptists are second, with 16,450; the Southern Methodists third, with 15,000; and the Colored Baptists fourth, with 12,650. The reason the Catholic congregations only number two-fifths as many as the Methodist Episcopal, is because their parishes are so much larger and more populous. In some cases a Catholic parish embraces from 12,000 to 16,000 communicants, all using the same edifice. It is a common thing in the cities for Catholic churches to have five and six different congregations every Sunday.

To recapitulate, the Roman Catholic Church is first in the number of communicants and value of house property, and fifth in number of organizations and houses of worship; the Methodist Episcopal Church is first in the number of organizations and houses of worship, and second in the number of communicants and value of church property.

Let us now see how the five leading denominational families, or groups, stand. The Catholics, embracing seven branches, come first as to communicants, with 6,258,000; the Methodists, embracing seventeen branches, come second, with 4,589,000; the Baptists, thirteen branches, are third, with 3,743,000; the Presbyterians, twelve branches, are fourth, with 1,278,000; and the Lutherans, sixteen branches, are fifth, with 1,231,000. It will be observed that the combined Methodist branches have about 1,600,000 fewer communicants than the combined Catholic branches. As to value of church property, the Methodist family is first, the figures being \$132,000,000. The Catholic family is second, \$118,000,000; the Presbyterian third, \$95,000,000; the Episcopalians fourth, \$82,835,000; the Baptists fifth, \$82,680,000. As to organizations, or congregations, the Methodists are first, with 51,500; the Baptists second, with 43,000; the Presbyterians third, with 13,500; the Catholics fourth, with 10,270; and the Lutherans fifth, with 8,595.

Thus, among denominational families, the Catholics are first in the number of communicants, second in value of church property, and fourth in number of organizations and houses of worship. The Methodists are first in the number of organizations and houses of worship, and value of church property. These figures are for the five leading denominations, and the five chief denominational families. The grand totals for all denominations, Christian and non-Christian, are as follows: Ministers, 111,000; organizations, 165,250; houses of worship, 142,600; value of church property, \$680,000,000; communicants, 20,643,000. According to these figures, nearly one person in every three of our entire population is a member or communicant of one or another of the 143 denominations. This cannot, I should say, be regarded as an unfavorable showing for the churches. It indicates a religious population of 57,720,000. That is, the communicants, with all adherents added, constitute 57,720,000, leaving about 5,000,000 to compose the non-religious and anti-religious classes, including freethinkers and infidels.

Of the 165,250 organizations, all are Christian but 1,855, or a little more than one per cent., and all are Protestant, except 12,131, or a little over seven per cent. That is, Christian organizations form nearly ninety-nine per cent. of the total, and Protestant organizations about ninety-three per cent. Of the 20,643,000 members all are Christian except 347,623, and all are Protestant except 6,605,494. That is, Christian members form ninety-seven and one-quarter per cent. of the total, and Protestant members sixty-eight per cent. The Catholic percentage is about thirty and one-half and the Jewish and miscellaneous only one and a half.

I call your attention to the fact that of the 153,122 Protestant organizations all but 747 are evangelical, and of the 14,037,417 Protestant members all but 128,568 are evangelical. That is, counting the Universalists with the evangelical class, where I think they really belong, ninety-five per cent. of Protestant organizations are evangelical; and over ninety-nine per cent. of Protestant communicants belong to evangelical denominations.

In the last ten years the net increase in our population was a little less than twenty-five per cent. A comparison of the returns of churches representing 16,500,000 members, shows that in the same period their net increase was about thirty-five per cent., or ten per cent. greater than the increase of the population. The largest percentage of gain was sixty-eight, which belongs to the Lutheran family; the next was fifty-seven per cent. by the Methodist Episcopal Church, South; the third, forty-eight per cent., by the Protestant Episcopal Church; the fourth, thirty-nine per cent., by the Presbyterian family; the fifth, thirty-seven per cent., by the Regular Baptists, North, South, and Colored; the sixth, thirty-three per cent., by the Congregationalists, and the seventh, thirty per cent., by the Methodist Episcopal Church.

We must, of course, remember that all the houses of worship have been built by voluntary contributions. They are valued at \$680,000,000, and furnish sitting accommodations for 43,500,000 persons. They have been provided by private gifts, but are offered to the public for free use. The government has not given a dollar to provide them, nor does it appropriate a dollar for their support.

THE INVINCIBLE GOSPEL.

BY GEO. F. PENTECOST, D.D.

Christianity is a fighting religion. Christ came not to send peace but a sword—not the sword of a Mohammed, but the sword of the Spirit, which is the word of God. Christianity recognizes the absolute freedom of the human will and conscience. It condemns all violence in its conflict with other religions, appealing only to the intelligence, the conscience and the heart of men, by the Word of God with the Holy Ghost sent down from heaven. It is not intolerant of other religions, except as light is intolerant of darkness, but will in no case compromise with error, or enter into fellowship with any religious system or philosophy that is not built on the Rock of Ages.

Paul went forth into the Greek and Roman classical world, not only to preach the Gospel, but to challenge the claims of any and all religions with which the Gospel came in conflict. To the Romans he wrote: "I am not ashamed of the Gospel of Christ, for it is the power of God with salvation to every one that believeth."

In respect of the conquest of the world, or what remains of it, we occupy much the same stand-point as did Paul. We are not ashamed of the Gospel of Christ, and are ready to preach it and vindicate it in the face of all the world. In this regard it is a great privilege for us Christians to meet face to face in this Parliament the representatives of many ancient religions and equally ancient philosophies; to give to them a reason for the faith and hope that is in us, and show them the grounds upon which we base our contention that *Christianity is the only possible universal religion*, as it is certainly the only complete and God-given revelation.

The power of the Gospel is the power of God, and so is greater than all possible opposing powers. All power has been given into the hands of Jesus Christ for the propagation and defence of his Gospel, and to give eternal life to as many as believe on him.

1. *We are not ashamed of its antiquity.*—Some of the religions of the Roman Empire boasted great antiquity. Indeed, they based their religions on myths whose fancied existence antedated history. To antedate history is an easy way to secure antiquity for any faith. There are those among us to-day who will tell you that, as compared with their faiths, Christianity is but an infant of days.

We are often charged by Orientals with being the propagators of a modern faith, because by our own claims Jesus Christ did not appear until the

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comparatively recent time of two millenniums ago. The Hindu faith was then already hoary with age. But Christianity does not date from the birth of Christ. Christ incarnate, crucified and raised from the dead two thousand years ago was only the culmination in time, and to our sense, of a revelation already ages old. Abraham believed in Christ and rejoiced to see his day approaching. Christ was believed on in the wilderness when Moses was bringing the children of Israel out of Egypt; for "the Gospel was preached to them as well as to us."

We claim no revelation given before the age of our race, and put forth no myth which antedates the history of earth and man. But as far back as history goes the records of our faith are found. Every turn of the archaeologist's spade confirms the truth of them. In this respect we are not ashamed of the Gospel. Its historical antiquity stands unrivaled among the religions of the world.

2. *We are not ashamed of its prophetic character.*—Christ's appearance in this world nineteen centuries ago was not an unexpected event. For centuries, even from the beginning of man's spiritual need, he has been looked and longed for. The heroes of the world's religions have been either myths or unlooked-for men springing up from among their fellows, for whom their disciples neither looked nor were prepared. Who prophesied the coming of Confucius, or Zoroaster, or Krishna, or the Buddha, or Mohammed? Moreover, none of these heroes or leaders of men were in any sense saviours. They were at best teachers, throwing their followers back upon themselves to work out their own salvation as best they might.

3. *We are not ashamed of the Divine Author of Christianity.*—Whether we consider the character of Jehovah-God of the Old Testament, or of the Jesus-God of the New Testament, there is nothing in either that suffers by the highest ethical criticism which may be applied to them. In the Old Testament from the beginning God proclaims himself in love, holiness, righteousness, truth and mercy. Jesus stands without a peer among men or gods. The moral glory of his character lifts him head and shoulders above that of all men or beings, ideal or real, with which we are acquainted. Nineteen centuries of study has only served to increase his glory and confirm and deepen his divine-human influence over men. Even his worst enemies are among the first to lay at his feet a tribute to his greatness, goodness and glory. He is, indeed, in the language of a distinguished Hindu gentleman and scholar, uttered in my presence in the old city of Poona, and before an audience of a thousand of his Brahmanical fellows, "*The Peerless Christ.*" To compare him with any of the gods worshiped by the Hindus is to mock them and insult him. It is the moral glory of Christ's character which compelled Renan to say: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing. All ages will proclaim that among the sons of men, there is none born greater than Jesus." Goethe, the father of the modern school of high culture, in one of his last

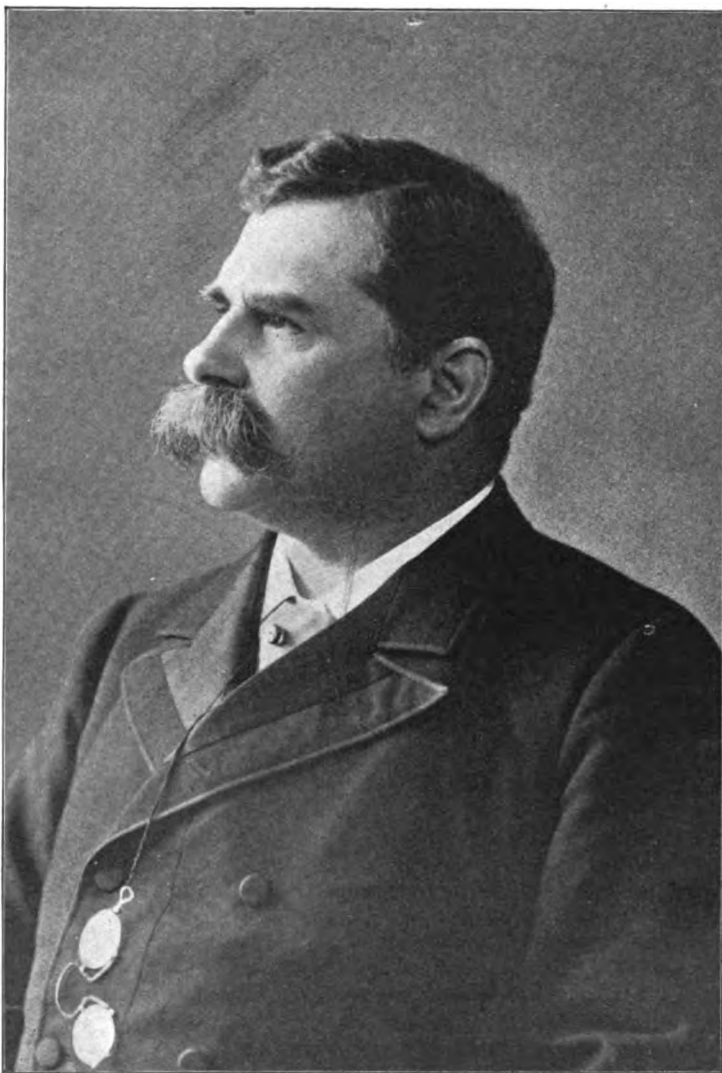


utterances, expresses the conviction, "that the human mind, no matter how much it may advance in intellectual culture and the extent and depth of the knowledge of nature, will never transcend the high moral culture of Christianity as it shines and glows in the Canonical Gospels." Napoleon the great declared: "I search in vain in history to find one equal to Jesus Christ, or anything which can approach the Gospel. Neither history, nor humanity, nor the ages, nor nature afford me anything with which I am able to compare or by which to explain it."

4. *We are not ashamed of the ethical basis of the Gospel.*—Without denying that there is to be found ethical teaching of great beauty in the non-Christian religions of the world, it is still true that these religions lay their stress upon their cults, rather than upon moral culture. Among most of them there is a striking divorce between religion and morals; if indeed these are ever found joined together. But in the Gospel we find that the final test of Christianity is in its power to regenerate and sanctify man. The moral basis of Christianity may be found throughout the Scriptures, but for the sake of brevity we take only two examples. The first is that code of righteousness revealed by God to Moses and which we commonly speak of as the Ten Commandments. It is strikingly significant that this wonderful moral law was communicated at a period when ethical truth among the then existing nations was at its lowest point, and the morals of the people lower than the teaching. Where did Moses get these words? Not from Egypt, nor from the desert where for forty years he lived; not from the land toward which he was journeying. It would require a stretch of the imagination beyond anything we know to suggest that he himself was the author of them. *They were written by the finger of God, and given to him.* But let them come from where they may have come, our point is that in contending for the faith of the Gospel we are not ashamed of the ancient ethic basis of our religion.

Passing from the Old Testament to the New, we have only to call attention to the sermon on the mount. These words of Jesus, spoken to his disciples, are but the transfiguration of the ten words given by God to Moses. Who ever assumed to revise the sermon on the mount in order to eliminate that which is not good or add to it that which it lacked?

It has been said that the Golden Rule was borrowed by Jesus from his religious predecessors. But even a casual comparison of the sayings of Christ with those of other teachers will show a vast difference. Instance that of Hillel, "Do not to thy neighbor what is hateful to thyself"; or that of Isocrates, "What stirs the anger when done to thee by others that do not to others"; or that of Aristotle, when asked how we should bear ourselves toward our friends, "As we would desire that they should bear themselves toward us"; or that of Confucius, "What you do not want done to yourself do not do to others"; or a maxim mentioned by Seneca, "Expect from others what you do to others." These are all fore-gleams from the sun which shines in its fullness in the perfect law of Christ, "All things whatsoever ye



REV. GEORGE F. PENTECOST, D.D., LONDON, ENGLAND.

"IT IS A GREAT PRIVILEGE TO MEET FACE TO FACE IN THIS PARLIAMENT THE REPRESENTATIVES OF MANY ANCIENT RELIGIONS AND EQUALLY ANCIENT PHILOSOPHIES; TO GIVE TO THEM A REASON FOR THE FAITH AND HOPE THAT IS IN US, AND SHOW THEM THE GROUNDS UPON WHICH WE BASE OUR CONTENTION THAT CHRISTIANITY IS THE ONLY POSSIBLE UNIVERSAL RELIGION."

would that men should do unto you, do ye even so to them." This is positive and exhaustive. All the others are partial and negative, if not merely prudential, not to say selfish. How is it that in the Orient to-day it is the rule of Jesus and not those of their own sages that is quoted by the Orientals themselves? Is it not because the one class of maxims contains but partial or half truths, while the sayings of Jesus *are the truth, and that Jesus has embodied and illustrated them in his own life?*

But beyond the ethical teachings of Christ, which are without question far in advance of all statements which the world had ever had, and which stand to-day upon the outermost confines of possible statement, Jesus has brought to us a revelation of God himself, not only as to the fact of his being, but as to his nature and the love and grace of his purpose toward man. Moreover, he has shown us what we are ourselves; from whence we are fallen and unto what the purpose of God designs to lift us.

5. *We are not ashamed of its doctrines of salvation.* Let me briefly summarize these :

(1) *The Incarnation.*

By the Incarnation, roughly speaking, we mean that revelation which God made of himself in Jesus Christ. In this declaration we see (a) God was in Christ seeking after man. All natural religions and philosophies show us man seeking after God if haply he may find him. Here only do we see *God seeking after man*. "God is a spirit, and he seeketh such to worship him." When preaching to the educated English-speaking gentlemen of India, I was often confronted with the statement that : "The gods and heroes of India wrought more and greater miracles than Jesus. They, too, fed the multitudes, opened the eyes of the blind and healed the sick." When I asked for the proof they had none to give except the Puranic stories. When they in turn challenged me for proof, I simply said, "Gentlemen, look around you, even here in India. The reported miracles of your gods and heroes stand only in stories, but each miracle of Christ was a living seed of power and love planted in human nature, and has sprung up and flourished, again bringing forth after its kind wherever the Gospel is preached. Who cares for the lepers? who for the sick and the blind, the deaf and the maimed? Till Christ came to India these were left to die without care or help, but now every miracle of Christ is perpetuated in some hospital devoted to the care and cure of those who are in like case with the sufferers whom Christ healed." This is the difference between the fables of the ancients and the living wonders wrought by the living Christ. He, himself, the embodiment of righteousness, love, pity, tenderness, gentleness, patience and all heavenly helpfulness, being the greatest miracle of all. Jesus among men as we see him in the Gospel is God's image restored to us, and through him acting in grace toward man.

"Sir," said an old, gray-haired Brahman to me one day, "I am an Hindu and always shall be, but I cannot help loving him; the world never

knew the like of him before — when I think of him I am ashamed of our gods." Truly, the Incarnation of Christ is the revelation of God; he that hath seen him hath seen the Father.

(2) *The Doctrine of Atonement.*

In this doctrine we see the solution of one of the oldest and most stressful questions of the human mind: How God may still "be just and yet the justifier of the ungodly"; how in forgiving transgression, iniquity and sin he establishes and magnifies the law.

On the basis of Christ's great sacrifice God can and does declare the forgiveness of our sins, and justifies us "from all things from which we could not be justified by the law of Moses"—that law standing alone.

(3) *The Doctrine of the New Birth.*

In connection with this righteousness *for* us by Jesus Christ there is a righteousness *in* us by regeneration, wrought by the Holy Ghost; so that every saved man becomes a new creature in Christ. Thus, with righteousness *imputed* freely by grace, and righteousness *imparted* freely through faith by the Holy Spirit of God, man stands free from sin and its penalties, and is panoplied with a new spiritual nature. He is enabled not only to conceive an ideal character of holiness, but to attain to such a character through the further sanctification of the spirit and belief of the truth.

(4) *The Doctrine of Immortality.*

The resurrection of Jesus Christ from the dead has solved the problem of immortality, not by argument, but by *demonstration*, and has guaranteed to us a like immortality, not of the soul only, but of the whole man—spirit, soul and body; for even these bodies of ours, now humiliated and dishonored by sin, and too often yielding themselves instruments of unrighteousness unto sin, shall be changed and fashioned like unto his glorious body, according to the working of that mighty power that worketh in us by Jesus Christ.

6 *We are not ashamed of the terms upon which this salvation is offered.*—

It is unto all who *believe*. It is no aristocratic privilege which is reserved for the rich, the learned and the mighty. It indeed makes place for these, for they also are sinful men, but it extends all its unspeakable privileges to the poor, to the ignorant, to the outcast and to the most degraded. It proclaims, "Whosoever will, let him come." Jesus himself set the note of invitation when he said, "Come unto me, all ye that labor and are heavy laden and I will give you rest."

7 *We are not ashamed of the way in which it deals with the great problems lying just beyond the lines on which we discuss individual salvation.* The unity of God, and of the race, and the consequent brotherhood of man, as suggested in Paul's great speech on Mars Hill, is a statement that causes us no blush or shame. And I may say that it is a teaching unique with Christianity. It is not found in the Hindu or Buddhistic Bibles.

These are some of many reasons why with the great apostle, in the

presence of this Parliament of Religions, we are emboldened to say we are not ashamed of the Gospel of Christ.

Where are the religions of Greece and Rome with their Pantheon full of gods? They are but a historical memory. Like Dagon before the Ark, they have fallen before the cross of Christ. Overwhelmed at times by vast hordes of barbarians, the Christian Church has, through the Gospel, converted its conquerors, and made Christians out of savages. Chained and fettered to the state in false and unholy alliance, the Gospel has burst forth with new power and freedom in the free churches of Christ, and gone on its conquering and saving way.

And now the stream of life issuing forth in the Gospel is flooding back to the Orient whence it took its rise in this world, and will ere long heal all those wonderlands and bring salvation to the great and gentle people of the East who have ever been the most eager in their search after God.

THE PRESENT RELIGIOUS OUTLOOK OF INDIA.

BY THE REV. L. E. SLATER, OF THE LONDON MISSIONARY SOCIETY,
BANGALORE, SOUTHERN INDIA.

The present is a time of transition throughout India. A struggle is going on between old customs and new ideas, such as the world has not seen since the break-up of the Roman Empire. On the one hand the old Hinduism — the masses of the people under the dominion of the priesthood, all sunk in the grossest superstition. On the other hand, there is "Young India," the new thought and feeling of the country reflected in the men trained at colleges in the highest western thought. Withal there are the indigenous scholars, versed in Sanskrit lore, and still exerting a considerable, though dwindling influence. The student-class is annually increased by thousands graduating from the secular government colleges, and from the missionary institutions, and impressible alike by western truth and western skepticism. A danger incident to this class is that of general license and demoralization. There is a tendency among them to lose all religion, and become absorbed in worldliness. Caste and custom still bind them outwardly to Hinduism; but "they outwardly conform to rites that they inwardly despise." Their condition is that of religious unsettlement. As Sir Alfred Lyall, in his "Asiatic Studies," has observed, "The sketch given in Gibbon's second chapter of the state of religion in the Roman Empire during the second century of the Christian era might be adopted to describe in rapid outline the state of Hinduism at the present day. . . . Seventeen centuries ago the outcome was Christianity; but history does not repeat

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itself on so vast a scale. . . . It is quite possible that more difficult and dangerous experiences than wholesale religious conversion are before India." A leading Hindu paper, recognizing that errors and superstitions in existing Hinduism must give way before advancing education, declares that this by no means implies that Christianity is going to be substituted.

What, then, is to take the place of modern and idolatrous Hinduism? That this is a thing of the past for the educated classes, there cannot be the shadow of a doubt. It can no more live in the light that western knowledge is shedding across the land than witchcraft can live in modern England. The temples of Vishnu and Siva will be deserted as surely as have been the temples of Jupiter and Apollo.

The awakening of India from the sleep of ages is due to *Christian* influence—the incessant preaching of the Gospel, mainly in Christian schools and colleges. The cry now is for a *judicious repair* of Hinduism, by elimination and assimilation. Men are now *reading Christianity into Hinduism*, explaining the Vedas by the Bible to find the same truths in both. These reformers urge that there is a faith older than polytheistic and Puranic Hinduism. Vedic and monotheistic Hinduism—the Arya faith—is the true religion of the country; and to this they propose to return. Between the two extremes of a materialistic skepticism, and an earnest approach to Christ, there is observable, during the last decade, this strong undercurrent flowing back in the direction of Vedic Hinduism. The Indian Renaissance—a revival not so much of religion as of philosophy, a part of the wave of revived Buddhism that has been sweeping over Ceylon—was set on foot by the Arya-Somaj of North India, founded by Dyananda Sarasvati, who died in 1883, and encouraged by the pride of Indian nationality that is stirring; and stimulated by the zeal of the Theosophical Society; and, above all, provoked by the advancing power of Christianity. It holds that when purified from error Hinduism can hold its own against every other form of faith. It stands for Indian theism as against foreign theism, and enlists on its side the patriotic preference for Indian literature and thought. It has, without doubt, checked for a time the extension of the Christian Church, coming between Christ and the awakened conscience of the Hindus. But there is much in the movement to excite our sympathy. Those of us who gladly recognize India's past contribution to the religious thought of the world may welcome the attempt to discern between the false and the true, and to utilize whatever of good the past has bequeathed to the present; since it is out of the old that the new and the better are evolved.

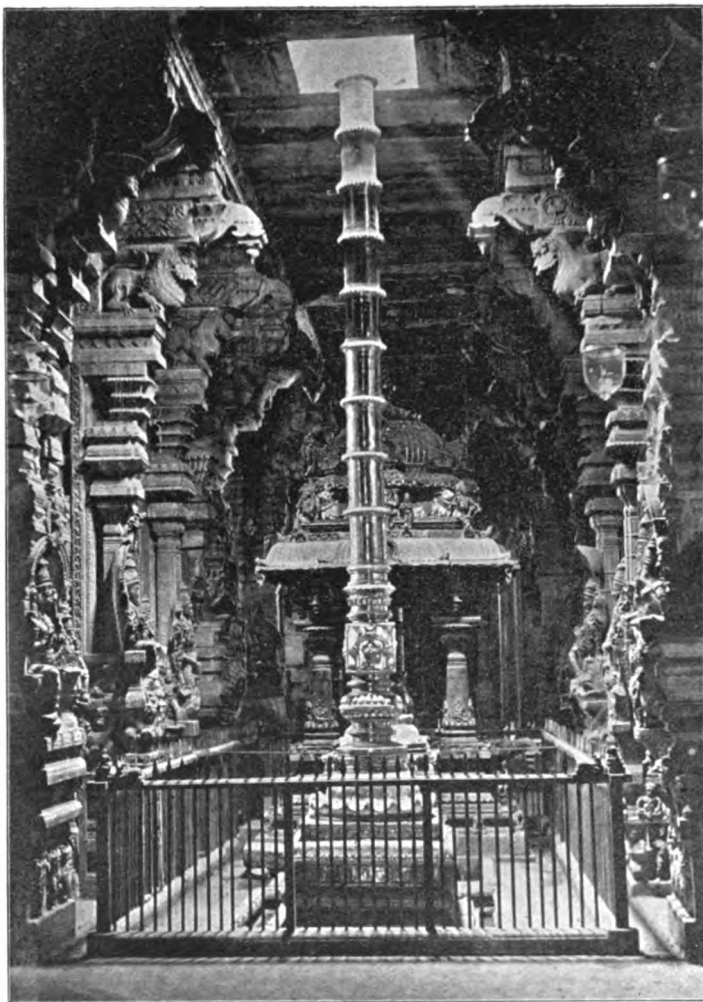
This movement, far more popular, because more really Indian, than Brahmoism, has been bitterly opposed to organized Christianity, though assigning a place of eminence to Christ. The Theosophical Society—from the first a distinctively anti-Christian force in India—has been largely responsible for this. The opposition, and to some extent, the Hindu revival itself, have been a forced growth; and now that the theosophical glamor is quietly fading away, the opposition is declining too.

There are few signs of vitality in this Hindu renaissance. There is a revival of interest in Hindu philosophy and literature, but no real revival of religion. What India needs is not a resuscitated metaphysics, but a new moral life, the result of getting into right relation with God, which is religion. While our Hindu brethren will do well to understand what their faith taught in the purest days, with regard to the burden of sin and the problems of existence, it is hopeless to hark back to a past that cannot be recovered—to put back the hands on the dial of human progress. The Hindu revival, though it has probably passed its highest point, will no doubt continue for a time, as a phase of educated thought. Christian ideas are in the air and are absorbed even by those who intend to resist them. And scientific ideas, which have done much to purify mediæval Christianity, are taking hold of the Indian mind. As there are two Buddhisms now in Ceylon, and two Islâms in India, so there are two Hinduisms, the one holding to the traditions of the past, the other living in the present and shaped by outside influences. The advanced movement is likely to include the fundamental conceptions of natural theism—belief in one God and in a future life, purity in thought and action, and charity in social relations. This is the most marked transformation that has come over the educated mind of India, its truer conception of God and of prayer. In the midst of the pantheism and polytheism of ages, has penetrated the idea of a personal and holy God—the foundation truth of real religion. In all modern religious reforms, the Vedic idea has been modified by Biblical theism, thus drawing the East and the West to a closer spiritual fellowship.

This leads us to speak of the organized Theistic Church of India—the Brahmo-Somaj, the highest and most interesting development of religious thought in the present century outside of the Christian Church. Like its younger brother, the Arya-Somaj, it started with the Vedas, but has gradually been approaching Christianity.

It has certainly familiarized India with the name of Christ, and the voices that once blasphemed him are now silent. It has brought Christ nearer to the people; and India cannot see him without discovering new beauties in his character, and new depths in his teaching and life. Christians are thus indebted to it as being an interpreter to India of the Christianity of the West, and an interpreter to the West of the best religious aspirations of the East.

In the south of India, however, one receives the impression that Brahmoism is declining, or, at any rate, overshadowed by the influence of the Arya-Somaj. It has no leadership, and among a caste and custom-bound people, leadership is essential to any reforming movement. It is nowhere conspicuous as a compact body, marching with a well-defined and determined purpose; but seems rather a tendency of a few unsettled, yet earnest minds, journeying, let us hope, to some better land. May it not be, that its worthy elements—prayer, repentance, moral struggle, self-effacing consecra-



SWAMI SUNGATH ANUM,
FACING THE ENTRANCE OF THE PRINCIPAL SHRINE, MADRAS, INDIA.

tion to God, active philanthropy, and far-reaching social and domestic reforms, being essentially Christian, can flourish only in out-and-out Christian soil, and that, therefore, what is best in Brahmoism will be gradually absorbed by Christianity? Mr. Mozoomdar once said that "pure Theism" could never become a national religion, and added, "before India could have that, she must listen to the voices of God's prophets, among whom Christ held a solitary preëminence." And, further, since the movement has owed much of its success and not a little of its vigor to its contrast with a distorted Christianity, as may be seen from the caricatures of Christian doctrine that still disfigure some Brahmic organs, may we not believe, that, as a scientific and rational Christianity—that of Christ rather than of churches and theologies—becomes better understood, the *raison d'être* of Brahmoism will largely disappear?

If the position occupied by Babu B. C. Banerjia, a Bengali Brahman, and a member of the Church of the "New Dispensation," founded by Chunder Sen, fairly represents that of his co-religionists, then they are certainly preparing the way for a true Eastern Church, and a wide acceptance of Christ by the Hindu nation. In starting a new journal, called *The Harmony*, the object of which was to harmonize Brahmoism and Christianity, he penned the remarkable words. "We mean to preach the reconciliation of all religions *in Christ*, whom we believe to be perfectly divine and perfectly human."

Here, then, our Brahmist brethren may almost join hands with their fellow Christians, or with that section of them known as the undenominational "*Christo-Somaj*:"¹ and, later on, it may be, with the best spirits of the Arya-Somaj; and we have rising before us the vision of an *indigenous and united Indian Church*, with form of government and worship adapted to the conditions of national thought and life; presenting many a departure from some of the traditions, ecclesiastical and theological, of the churches of the West; and affording scope for the varied and distinctive elements—the gifts, talents, graces—which the Indian mind and character can so well supply: the simplicity of the peasant, the independence of the aborigines, the learning of the pundit, the speculations of the mystic, the self-sacrifice of the devotee: a true *Eastern Church*, which, while making valuable contributions to the thought and reunion of Christendom, would be the means of consolidating a great Indian nation.

Writing to Mr. Mozoomdar a few years ago with reference to such a church, he replied in words that sufficiently confirm the view just outlined: "You do not know what a deep chord in my heart you touch when you speak of an Eastern Church of Christ. I behold it already arisen in the Brahma-Somaj. You cannot fail to perceive that the great secret underlying the manifold utterances of Keshab Chunder Sen was to *prepare his land and nation for the reception of the Son of God*."

¹ Its home is Calcutta. All that is required for membership is the name of Christian, a belief of the Apostles' Creed, and a consistent Christian life.

The great need of India is Indian Christian scholars, of Eastern fervor and individuality, who, not content with respecting the shibboleths of the West, and transplanting to the East all the historic and dogmatic types of Christianity, shall be able, with sanctified power and insight, to guide forward such a movement, and foster the growth of a natural Christianity, such as India, with the pure Word of God and his Spirit, may work out for herself. We want our Krishna Mohan Banerjeis, and Nehemiah Gorehs, and Narayan Sheshadris, multiplied a hundred fold.

But, it may be said, this forecast embraces only the higher minds. What of the great masses of the people? As already described, these are still sunk in the grossest superstition; but no religious outlook would be complete without a reference to the remarkable awakening taking place in many parts of the country among the depressed and non-caste classes, in favor of Christianity. Victims for ages of sore oppression and injustice, this movement is largely a social one; and there can be little doubt that in a few years there will be such an ingathering from this class of the population as to tax to the utmost the shepherding and training resources of the Christian Church.

Another promising field for the extension of Christianity, where a similar harvest will probably be reaped, is among the millions of animistic hill tribes and aborigines and the dwellers in the jungles of Central India; though here an active Hindu propaganda, attracting little attention from the outer world, is being carried on by the Yogi and Sannyasi—the ascetic souls of India, and the survivors of its ancient Brahmanism.

It does not fall within the province of this paper to sketch the present position—numerical and social—and the prospects of the native Christian community proper, the facts relating to which are pretty generally known. It is sufficient to say that, though still deficient in worldly prestige and in self-reliance, it numbers now 560,000, being an increase of 142,000 since the census of 1881; and that it is advancing at an accelerating ratio. What is of greater importance, it possesses many bright adorners of Christian faith and practice, and is growing every year in culture, power, and influence, and in a sense of its spiritual responsibilities. Both the Roman Catholic Church (which claims over 1,250,000) and the Protestant are strongest in the south of India; and the Director of Public Instruction in Madras has recently stated, that "There can be no question, if this community pursues with steadiness the present policy of its teachers, that, with the immense advantages it possesses in the way of educational institutions and the absence of caste restrictions, in the course of a generation it will have secured a preponderating position in all the great professions, and possibly too in the industrial enterprise of the country."

Thus in course of time, a nominal Christianity will doubtless be professed by the less cultured and poorer races of the land, as a multiplied band of evangelists from the West bear forward "the Everlasting Gospel," the

great social lever of the world. Probably, too, at a still more distant day, the conversion may be crowned by the higher and wealthier classes, drawn by the growing bands of loyalty and political concessions, if by nothing higher, to accept the religion of their rulers. Modern Hinduism for these classes can mean little more than caste and custom; and as these fetters yield, sooner or later in the Zenanas which are opening to receive the Gospel, and through increasing intercourse with the West, the Brahmans and other castes must find themselves face to face with a Christianity that has come to stay, or with the old historic and ultimate foe of all religion—a rationalistic and materialistic infidelity. For the final struggle in India is not likely to tie between Christianity and any purified Hinduism or Islâm, but, as in all other lands, between Christ and unbelief.

Even now enlightened Hindus are coming more and more to regard the religion of Christ as the commanding factor in whatever is best in the character and progress of persons and of states, and to concede, with John Stuart Mill, that "Whatever is excellent in either may be brought within the sayings of Christ."

Then, far in advance of these, there is a growing band of secret disciples, who recognize Christ's right to their allegiance, but who, because of the social disgrace that it would bring, shrink from an open profession. On their behalf let us plead for greater toleration—freedom to worship God according to their conscience.

Happily, the religious nature of the Hindus, the national genius for fervor and devotion, the instinctive passion for transcendental ideas, and the ceaseless searching after the Divine Essence, point to a religious future for the nation generally—not merely formal, but rich and deep. And that the heart of India will yet respond to Christ, though it may decline to learn the systematic theology of the schools; that, when touched by his grace, it will produce a type of saintliness as yet unseen; that there are notes of sweetest music, hitherto unheard, waiting to be struck by Hindu Christianity and to rise from a great Eastern Church, we cannot doubt. The best thought of India is not toward Hinduism, but toward Christ. He is still the test of souls, the touchstone of nations, and all that is best in Hindu humanity; all who are weary of their sin and are yearning for a something that Hinduism cannot give, will be surely drawn to him as steel to the magnet, as the magnet to the pole.

THE FIFTEENTH DAY.

THE BEARING OF RELIGIOUS UNITY ON THE WORK OF CHRISTIAN MISSIONS.

BY REV. GEORGE T. CANDLIN, OF CHINA.

Whoever takes a comprehensive survey of the state of religious thought and sentiment during the nineteenth century with a view to ascertain their prevailing tendency, cannot fail to be impressed with certain portentous changes which, in obedience to some hidden law, are taking place. So far as Protestant communities are concerned at least, there has been an enormous increase in missionary activity. In fact, Protestant missions on any scale, which even in outlook was at all commensurate with the earth's area, may fairly be said to have been born with the century. The Reformation was a civil war within the church, and as in political matters so in religion, internal strife withdrew men's thoughts and energies from "foreign affairs." It stood for purification and for intensification, not for expansion. For at least a century and a half this was a prime characteristic of the reformed churches. But, with the dawn of the century now near its close, there flamed forth as from an inner furnace of spiritual fervor the splendid enthusiasm which has given to the church such hero names as Moffat, Livingstone, Carey, Martin, Bowen, Gordon, Morrison, Burns and Hannington. The movement has lost some of its early romance, not because the fire of its zeal has abated, but because it is settling down to steadfast purpose and practical, wisely calculated aim. It has yet to reach its culminating point.

The Roman Catholic section of Christendom presented the same phenomena, but at an earlier date. The Reformation which kept the reformers busy at reconstruction made the ancient church missionary. Perhaps it would hardly be too much to say that the magnificent successes of the propaganda during the sixteenth and seventeenth centuries did much to save the Papacy from extinction. Exploits like those of Xavier and Ricci have lent a luster to Catholicism brighter and more lasting than all the august grandeur of the popes, and which cannot be dimmed by comparison with Protestant annals. Nor can it be fairly said, though Protestant missions have been to the front, that during the present century there has been any abatement of missionary ardor on the part of the older community.

Side by side with this movement there has grown up a strong and
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general aspiration for religious union. So far it can hardly be described as more than an aspiration, though in two or three instances it has reached, and with the happiest result, the point of organic amalgamation. But the force of the sentiment may be partly measured by the fact that all which has been accomplished, either in the fuller toleration and more friendly attitude of church to church or in such actual union as has been already brought about, utterly fails to satisfy its keen demand. It is a growing hunger of man's spiritual nature which will never rest, but will become more ravenous until it is fed. Historic generalization is always dangerous and often unconvincing, because it can always be confronted with the adverse facts, the value of which has only to be somewhat magnified to show the conclusion wrong. Still one may venture the assertion that the tide of tendency which has been flowing since the Greek and Roman communion separated from each other's fellowship, and which has issued in the myriad divisions of Christendom, has already spent its strength, that the set of the current is now toward union, and that men no longer care to separate from each other's communion to witness for some particular phase of truth, but are at least earnestly longing to find the "more excellent way" which reconciles fellowship of spirit with liberty of thought. This is not a down-grade, but an up-grade movement.

While the tendency is one, it manifests itself in various ways. Its widest exhibition is in the almost universal admission of the political right of freedom of conscience. It is not confined to Protestants, for though Rome, boasting of her unchangeableness, maintains in theory the right to persecute, and Protestants, for the sake of argument, affect to think that her will, where she has the power, is as good as ever, there is no real ground to doubt that the public sentiment of Romanists themselves would be outraged by the revival of such horrors as those of St. Bartholomew or the Inquisition. In the various denominations of Protestantism men are already feeling that their differences are rather matters to be apologized for than to be proud of. There is a growing disposition to substitute a spiritual test for the intellectual one, conversion for orthodoxy. There is an increasing tendency to recognize the commonwealth of Christian life. More and more stress is being laid upon what the various churches have in common, less and less emphasis is being given to their distinctive differences. Here and there one marks the signs of the capacity to learn from one another. There is a wide spread unity of sentiment and of spiritual aim. There is an irrepressible desire for organic union. In some few minds, still to be considered extreme and too far in advance of the common sentiment to powerfully affect the mass, the idea is dimly entertained of some common bond of union which shall give visible expression to the catholic sentiment of one common Christendom.

Without the ranks of professing Christians the same spirit is at work, but in an apparently hostile direction. A strong sentiment of the value of those spiritual and ethical impulses which make the very heart and life of

Christianity accompanies a peremptory rejection of specific theological doctrines. An undisguised contempt for and impatience with the divisions and differences of Christians is coupled with a wide and sympathetic study of the non-Christian religions of the world. By the new pathway of comparative religion, men are finding their way to the belief in the common possession of a spiritual nature on the part of all the members of the human family.

Not less notable, as a mark of change, is the growth of the cosmopolitan and humanitarian spirit, which is breaking the barriers of national prejudice; the democratic spirit, which asserts the right to a share of political power on the part of the humblest member of the state; the socialistic spirit, which is fast abolishing the merciless distinctions of caste and of class, and claiming for all a place in society and a share of the necessities and reasonable comforts of life.

Can we trace these various movements to a common cause? Different and disconnected as they appear in external aspect, can we ascribe them to one originating force? We believe that we can. They are the results of the action of the essential spirit of Christianity in human life, upheavals of the surface of society subject to the permeating influence of Gospel leaven, phases of the age-long but age-victorious process by which the kingdom of heaven is being established on earth. They indicate the Gospel in practice, the fulfillment of the great command, "Go ye into all the world and preach the Gospel to every creature;" the realization of the Saviour's prayer "that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us;" the dawning consciousness of the Saviour's care for all the spiritual in all climes and ages, "Other sheep have I which are not of this fold, them also must I bring;" the application of that practical Gospel apostolically taught, "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" They mark and define the epoch as one in which the best ideals of our holy faith have held practical sway, in which Christians are nobly striving to make Christ king everywhere and over the whole of life. The Chicago Parliament of Religions will stand a red-letter event in the calendar of religious history, the grandest visible embodiment yet reached of these magnificent aspirations.

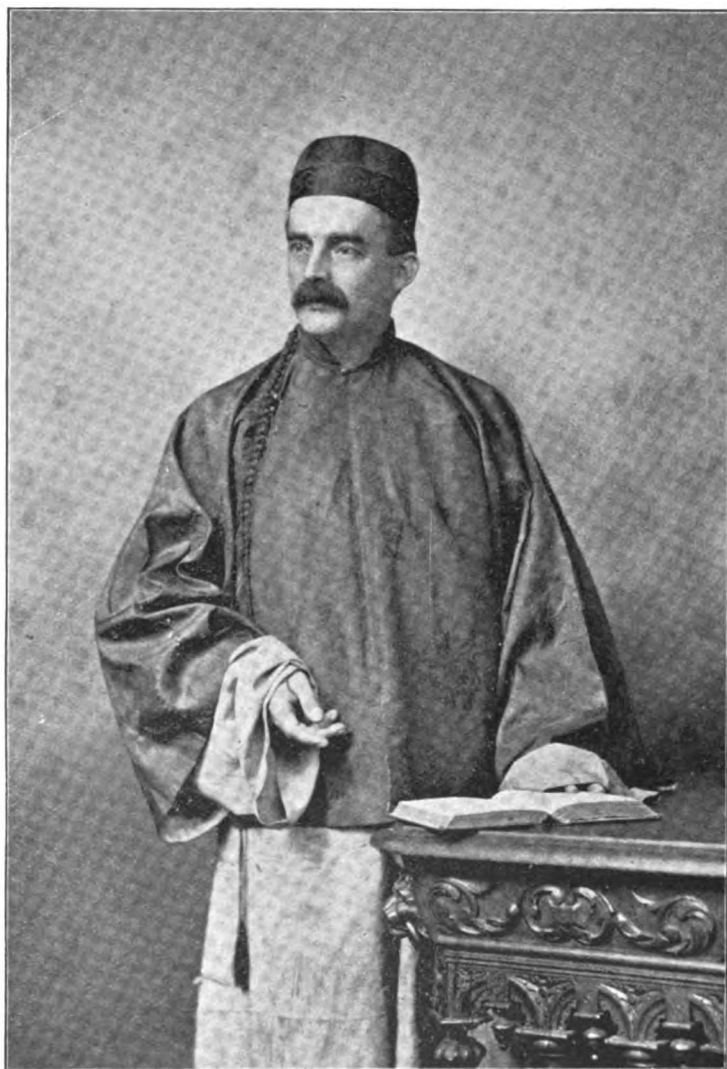
The cause of Christian missions and that of religious unity are so intimately related to each other that they need to be considered together, as each promotes the other, and whatever tends to advance either will benefit both. One of the questions we often ask ourselves in the present day is: Why is missionary work on the whole attended with so little success? And undoubtedly a partial answer is supplied in the statement that it is carried on with divided and sometimes rival forces. On the other hand, if we ask ourselves what has been the secret of the unhappy divisions which have rent Christendom into countless sects, the answer is equally pertinent—because

the energy, the aggressiveness, the battle-spirit which should have occupied themselves in combatting sin and darkness and subduing the powers of superstition and evil without the church, have been pent up within her bosom.

It was to the united church that the grace of Pentecost was given; it was to equip her for the conquest of the world that she was clothed with its inspiration. It is idle to bemoan the past, but it is the part of wisdom to learn its lessons, and surely one of the lessons God is loudly teaching us to-day is that to have larger measures of missionary success we must have increased Christian unity. In the very nature of things these two must go together. In the family, in business, in the management of the state, we do not hesitate to recognize the principle that domestic harmony and outward prosperity are linked inseparably to each other. Can we imagine then that in religion alone, which ought to be its grandest expression, the law is relaxed? Is a religion universal in its empire but disordered and disparate in its fellowship so much as conceivable? The world conquered by a divided church? Never!

It would be an interesting subject of inquiry, though far beyond our range, to discover how far the sentiment in favor of Christian union has been the direct outcome of the increase in missionary zeal and enterprise. Reports of Gospel conquests among men of various races and of all grades in the scale of civilization; the record of how savagery has been tamed, cannibalism diminished, and nameless cruelties abated, peaceful industries established and the useful arts cultivated among those lower races of Africa, Madagascar, Fiji and other islands of Polynesia, whom German writers style the nature peoples, together with such partial successes as have been achieved amongst the followers of the great non-Christian creeds on the great continent of Asia—the Hindu, the Chinaman and the Japanese, leaving the metaphysical subtleties of Brahm, the grotesque idols of Buddhism, and the cold abstractions of that Confucianism which is neither a religion nor a philosophy, and the believers in Mohammed, turning from the Prophet of Arabia to find in Christ an eternal Saviour, a new light and a fresh hope, cannot have failed to impress men's imaginations and set them asking the question, Is not this better far than rivaling one another at home and giving almost exclusive attention to the minor issues which lie between us? Moreover, in proportion as attention is directed to any particular subject it is withdrawn from other matters of controversy. Automatically, therefore, missions promote union.

But whatever has been the force of the missionary sentiment hitherto in promoting Christian unity, there is no question that its influence might be enormously increased. Christian union is a gigantic problem which the wisest leaders of the churches do not at all see their way to solve. But if there is one thing clear about the subject, it is that we must have a common ground to unite upon and one that we can all accept with enthusiasm.



REV. GEORGE T. CANDLIN, TIENTSIN, CHINA.

"AS A MISSIONARY I ANTICIPATE THAT THIS PARLIAMENT WILL MAKE A NEW ERA OF
MISSIONARY ENTERPRISE AND MISSIONARY HOPE. * * * * * THIS IS PENTECOST,
AND BEHIND IS THE CONVERSION OF THE WORLD "

Unity is not uniformity. What we want is not so much an army the stature of whose soldiers agrees with the standard, and whose uniforms are according to regulation patterns, as an army in which every heart burns true with the common fire of purpose and which moves with unswerving directness to a common end. So far as we can see, the great object of the conversion of the world, and this object alone, supplies the want. Just as all Protestant Christians hold to the Bible and say: "This is the great *source* of our religion, whatever our difference, we cling to the inspired page, we meet in our common reverence for the Word of God," so ought they to say, so let us hope they will one day say: "The world as the subject of redemption, this is the great *object* of our religion, round this one cause we may cluster ourselves, sink our differences in the one end in view and link ourselves in a new and sweeter brotherhood as we go unitedly to possess it."

Consider only some of the advantages to the work of Christian missions which may be expected to accrue as a spirit of union prevails among the different sections of the church. The union of parent churches will mean very substantial economy in church expenditure at home, and set free very considerable funds for the spread of the Gospel abroad. Fancy the \$10,000,000—the present cost of the Christian army in the greater crusade, being changed into \$20,000,000!

Union would result in a much more systematic mapping out of missionary fields and in much more complete coöperation amongst individual missionaries than exist at present.

The moral effect of a united front is more difficult to estimate, but that its influences on those to whom the Gospel message is carried would be immense, no one can seriously deny. It is the more difficult to speak on this topic, as the wildest nonsense has passed current on the subject among the unsympathetic critics of missions. The picture of an unsophisticated pagan bewildered by the confusion of tongues arising from jarring sects, tossed hopelessly to and fro as he pursues his anxious inquiries, from Episcopalian to Presbyterian, from Calvinist to Armenian, from Churchman to Methodist, from Trinitarian to Unitarian, and finally giving up in despair the vain attempt to ascertain what Christianity is, and impartially inviting them all to join his own tolerant and catholic communion—"More better you come Joss pidgin side"—is too delicious for criticism. Nothing could be more supremely absurd. The whole thing is woven out of the cobwebs of the critic's imagination. It involves not only the densest ignorance of the missionary, but a still more hopeless state of darkness as to the mental attitude of the neophyte. The simple reply to it is, that among Protestant missions nineteen members out of twenty could give no account whatever of the difference between one mission and another.

It is when we look to the future that we tremble for the moral influence of sectarian divisions. As the foundations with which we are now so busy become firmly laid; as an enthusiasm for the study of Christianity spreads;

as large and influential native churches become formed, then more minute study and more discriminating discussion of the faith will show the deep lines of hate and wrath which have cleft asunder the followers of Jesus; then attempts may be made to perpetuate differences amongst those who have had no part in producing them; then, in the face of the great heathen faiths which the Gospel is destined to replace, all the ugly features of intolerance and bigotry will show themselves, and we tremble for the issue, as we think how long they may actually delay the coming of the kingdom of God with power. In India and in Japan, missions are in a stage far in advance of what they have reached in China, and in them the evil effects of division are already exhibiting the principle that the advance of missionary success makes the demand for union more urgent.

The view here taken of religious union does not regard it as a mechanical combination, but as a guiding principle and an animating spirit. The manner of its embodiment must be left to time. The problem is too complex for men to sit down and draw up a scheme and say: "Go to now, let us accept the constitution and forthwith become a Universal Church." It must be a growth, not a manufacture; must be realized by a process of education rather than one of agitation. The ideal must mature in the Christian consciousness before it can emerge as a realization in practice. It must result from the catholic development of Christian thought. Any attempt to force it would but retard its advent. It can only hope to include all by learning to give comprehensive expression to what is precious in each. The great thing is that each and all of us should keep the ideal unswervingly in view, seek by all legitimate means to promote its realization, and by patience, tolerance, sympathetic study of one another, in a larger love, a more embracing wisdom, a stronger faith, move toward the goal. Could we but think that half the zeal, the intensity of purpose, the genius, the learning, the power of argument and persuasion, the loyalty to conviction, the sacrifice for conscience sake, the heroism of effort—in themselves such noble things—which in the past have been employed in the cause of division, would in the future be enlisted in the service of union, we should have no fear that the widest breach will be healed, the strongest barrier shattered, and the followers of Christ made one.

Christian union is but a part of the wider question of religious union. Contemporaneously with the desire that all the citizens of the spiritual Kingdom of our Divine King should stand to the outer world on terms of mutual recognition and fellowship, there has grown up an almost equally imperious longing to approach the non-Christian religions in a spirit of love and not of antagonism, to understand and justly rate their value as expressions of the religious principle in man, to replace indiscriminate condemnation by reverential study, and to obtain conquest, not by crushing resistance, but by winning allegiance. And because this is a subject on which much

confusion of thought and misunderstanding prevail it becomes us to speak with all possible explicitness.

It appears to us then that all religion whatever in any age or country is in its essential spring good and not evil. It has been at the root of all morality that ever made society possible, has been the spring of every philosophy, the incentive to every science yet born, has formed the nucleus and animating soul of every civilized nation the sun ever shone on, has been the uplifting force of whatever progress the world or any part of the world has ever made. Religion has been spoken of as "the great divider," it is in fact, the great, the only adequate and permanent uniting power. Burdened with never so much error, with never so much superstition, it is yet better, immeasurably better, than the error and superstition without the religion, and they would be there in undisturbed exercise if it were not there. Define it in what abstract terms you will, as dependence on a higher power, as a consciousness of the reality of the invisible, as the mysterious feeling of the sacredness of conscience, as a sense of the divine in human life, religion is the one thing that has made union, heroism, nobleness, greatness, possible to men. Held in connection with what amount of falsehood you like, it is the beginning of all truth. Everything worth having in life is founded on belief; nothing worth having is founded on unbelief. India may be as bad as you please under the reign of Brahmanism; China, Thibet and Corea as degraded as you choose under that of Buddhism and Confucianism; Arabia and Turkey as cruel and lustful as you can imagine under Mohammedanism; Africa as savage as you care to suppose with its dumb, dark fetichisms; all would be worse without these. Superstition, lust, cruelty, selfishness, savagery, wrong, hate, rage, can get on without religion of any kind; they reign in uninterrupted devilishness where it has never entered. Lucifer and Beelzebub have no creed, hell has no religion. Dim, dim and cold as yellow changeable moons, as twinkling, distant, cloud-obscured stars, as momentary falling meteors in the dark, dread night of humanity, yet are they farther removed from the utter darkness, the gloom and terror and despair which are the death of the soul than from the crimson and gold of the dawning sky, the splendor of the noon-day sun which we behold in Jesus Christ.

The one insurmountable obstacle which prevents many of the wisest and best of men from seeing this, is the almost ineradicable tendency to ascribe to the religious beliefs of those we call heathen, the abuses we find in heathen society. No religion, Christianity any more than others, can stand that test. It is the proper argument of infidelity. Apply it fairly and you make a clean sweep. All the divine things which Jesus brought into the world go by the board. The careful, impartial student of the working of beliefs on the human mind cannot help seeing that the gigantic evils of society which exist in Christendom and heathendom alike are due to an original corruption of human nature against which religion is always, in a degree which is the test of its value, a protest. The true root of sin everywhere and always is irre-

ligion. Religion wherever we find it makes its appeal to the human conscience, addresses itself to the faculty of worship and makes a stand, effective or ineffective, against evil. However ineffective, to make the attempt at all is better than to let the flood roll irresistibly. China is better than Africa because she has better religions. China without Confucius, would have been immeasurably worse than China with Confucius.

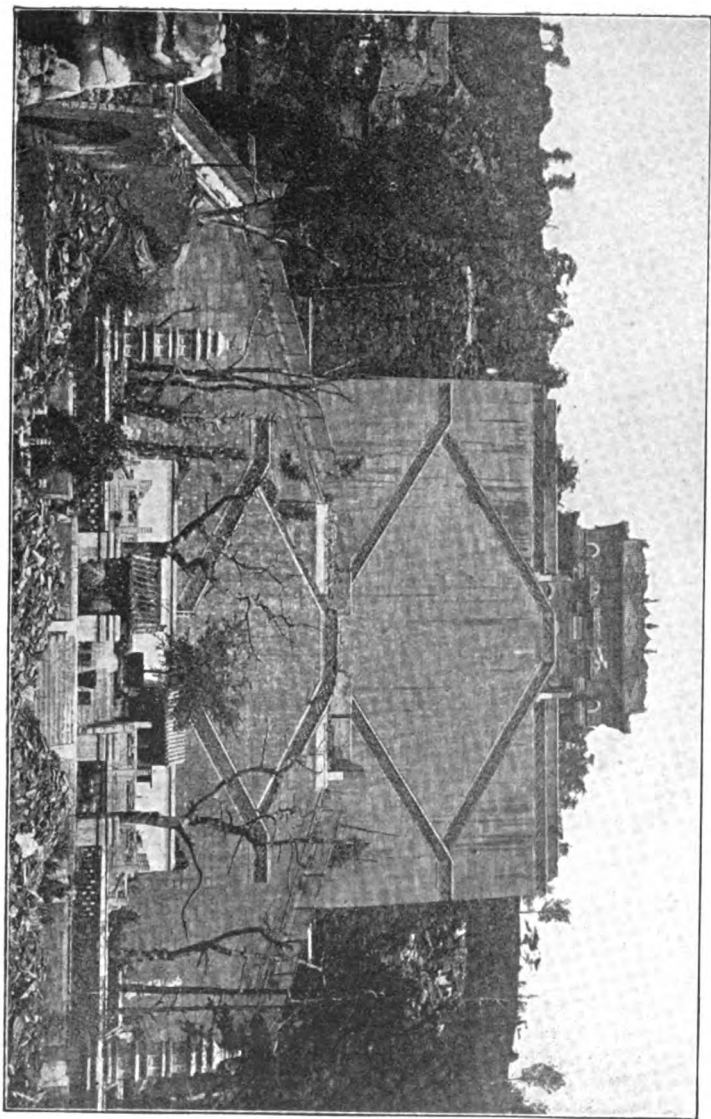
If we regard the question in the light of the distinction between subjective and objective, we may say that the subjective qualities in the nature of man which are exercised in religion, are the same in kind, though differing in degree in all religious systems, and always, however exercised, are to be treated with reverence; and the proud, vast claim we make for the Christian faith is, that it alone furnishes those spiritual objects which can give full development and perfect expression to the spiritual nature of all mankind. It alone has certitude strong enough, life spiritual enough, hope high enough, love wide enough, to make summer in the world's heart. Because it has gone to the center it can reach to the circumference. Its mission to the non-Christian systems is one not of condemnation, but of interpretation. On the same darkness into which their glinting rays have feebly struck, it sheds its heaven-kindled, clear-burning, all-diffusive light. It holds the keys of all spiritual mysteries. To us the non-Christian religions are little other than archaic forms, however valid and fresh they may seem to their followers. They are crude attempts at theology which have gathered round the personality of men, who, in their own spheres, to their own times and races, were spiritual kings. Each presents a problem the Gospel is bound to solve. It has to explain them to themselves. But in doing so it must not disregard the fundamental law of teaching. It must proceed from the known to the unknown, from the acknowledged to the unacknowledged, from the truth partially perceived to the truth full-orbed and clear. Every ray of truth, every spark of holy feeling, every feeble impulse of pure desire, every noble deed, every act of sacrifice, every sign of tenderness and love, which in them have made them dear to their believers, will be an open door for its entrance, and its right to supplant will rest finally on its power to comprehend.

We have a magnificent example of missionary polemics in the Epistle to the Hebrews. Christianity had to replace Judaism, but before it could do so their true relation had to be shown. That mightiest controversialist of the apostolic church took the whole complicated system of sacrifice, priesthood, Sabbaths, purification, traced their intricate lines till they ran into the great redeeming plan, flung over them all the crimson mantle of Christ and struck their foreshadowings through and through with the light that never fades. From that hour Judaism was a lost cause. The bridge was thrown across the gulf by which men might pass out of the narrow, exclusive limits of a national religion to the large liberty of that new faith, whose aim was to renew and reunite the universal family of man. Henceforth Moses must

be included in Christ, and instead of Christians becoming Jews, Jews must become Christians. It is true that Judaism was in a peculiar manner a preparation for Christianity, yet there is a modified sense in which all religion whatever is a preparation for Christianity and this earliest polemic of the church is a model for the Christian missionary in dealing with the religions of every country and of every era.

To sum up what has already been advanced: Christianity, in the conception of her Divine Founder, and according to her best traditions in every century, is a religion for the whole world. To bring all mankind into fellowship with Christ is her chief mission. That was the grand master-purpose which gave to the apostolic age its fervor, its inspiration, its resistless sway over men's hearts. But, alas, through centuries darkened by selfishness, by pride, by love of power, by intolerant bigotry, by intestine strife, she has gone far to forget her errand to the world. Yet again, in our own times, this great thought of a love for all men, wide, tender, tolerant as that of Christ himself, is being born in men's hearts. For the first time in the history of modern Christianity, shall we say for the first time in the history of the world, the idea has been conceived of bringing together, face to face, not only representatives of the many branches of Christendom, but also leaders of the great historic faiths of the world. Surely this in itself indicates that great movements are preparing beneath the surface, full of hope and promise for the future. The splendid courage which has undertaken such a task will not be lost. Everything is calling loudly for a radical change of attitude on the part of Christian men. Our denominational distinctions have for the most part become anachronisms. They rest on certain hopeless arguments which can never be settled one way or another. Our divisions are strangling us. Much of the world's best literature and the world's best science are already without our borders. The leaders of social reform look upon us with suspicion and distrust. Our attitude toward the non-Christian world is stiff and unbending in the extreme. Meanwhile material changes and civilizing influences are flinging the nations into each other's arms. The great world which does not understand the mystery of its sin and misery is left without its Saviour, and he yet waits to possess the world he bought with his blood. The federation of Christian men and the prosecution in a spirit of loving sympathy of her evangel throughout the world, are the great ideals which in the past have made the church illustrious, which in the future must be her salvation.

Is all this distant, far out of reach and impracticable? Doubtless like the millennium—and we might almost say it *will be* the millennium—it is by no means at our doors. These are only ideals, and men sneer at ideals. Already sarcasm has been at work on the aims of this great Congress. It has been “weighed in the balances” of a present-day prudence and has been “found wanting.” Now, in the nature of things, what is to be attempted by this assembly must be provisional, tentative, and not immediately realizable.



A TEMPLE BUILT UPON THE GREAT WALL OF CHINA.

It must deal with unmaturing schemes and unripe issues. Else how is a beginning to be made? Men of hard and unimaginative minds are sure to stigmatize its hopes as visionary. But we are not afraid of a word, and if we were, this is not a word to be afraid of. The world is led by its ideals. It is the golden age to come that cheers us through the dark and dreary winter of present experience. It is Canaan with its "milk and honey" that makes the wilderness of our wanderings endurable. Every great cause for which heroes have bled and brave souls have toiled and sorrowed has been once an idea, a dream, a hope, and, on coward tongues, an impossibility. It has been the peculiar business of religion to furnish those illuminating and inspiring ambitions which have been as "songs in the night" of humanity's upward march. Speaking humanly, religion is the strongest force, and it always will be, because it has always enlisted imagination in its service.

Will you hear a parable from the political history of China? China, great and ancient, we are accustomed to think and speak of her as one wide empire dwelling apart from the nations, unchanged by the course of millenniums, well nigh impervious to the tooth of time. While other nations have come and gone, while empires have risen and fallen, in the misty past and in the clearer present alike, seemingly unaffected by the changes that have convulsed the outer world, China has been China still. But this is partly delusive. China has been one through all the ages of history because we had only one name for her, and our ignorance of her internal state prevented us from knowing otherwise. The truth is that not only once in her history, but many times, China has been a loose aggregation of petty kingdoms, different races, different laws, different languages, different customs, and waging war on each other as remorseless as the internecine struggles of the Saxon Heptarchy.

Yet notwithstanding this, she has displayed one characteristic seen nowhere else, a phenomenon absolutely unique in history. Elsewhere we have seen kingdoms fall and others rise in their place, but nowhere have we seen the resurrection of a ruined empire. Egypt, Babylonia, Assyria, Persia, Greece, Rome, all fell, "never to rise again." Here only we see the broken empire rising from its own ruins, and after being rent by faction, crushed by conspiracy, torn into countless fragments by contending despots, at the next turn of the wheel of destiny once more coalescing into a harmonious whole, and standing one and impregnable still, the most populous, the most homogeneous nation on earth.

And the secret of this strange power has been an ideal. Down the long, almost unnumbered, line of her rulers, through every change of her many dynasties, in times of order and confusion alike, the ideal with which Confucianism furnishes her, the very goal and ultimate aim of the cult, the ideal of a united and peaceful empire, "*P'ing T'ien hsia*,"—"to pacify all under heaven," was never for a moment lost sight of. Rivers of blood

might drench but could not submerge it, treachery and despotism and licentiousness might delay but could not avert it. The star of her darkest night, it has ever lured the nation on, and from every chaos has brought forth order.

Like that is the infinitely greater ideal of Christianity. It, too, aspires in a deeper, holier, more lasting, more blessed sense to "*p'ing T'ien hsia*," to pacify—give peace to all under heaven. Another peace than that of external order—the peace which comes from rest of conscience, trust in the unseen, intimate communion through a living Saviour with a Father God. Not a conventional "under heaven," whose world is limited to Christendom as China's world is limited to China, but one that runs all round the equator and stretches out to both the poles. Its program lies still before us, shame to us that after these nineteen centuries it is unaccomplished! Shame, deeper shame still, if like cravens we count the cost or magnify the difficulties or blench in the hour of danger! But deepest, most infamous, most undying shame, if in our littleness or narrowness, or love of forms and theologies and ecclesiasticisms and rituals, the great ideal itself should be lost which angels sang that night, when the starry spaces were glad, and did not know how to hold their exultation because they divined where the message came from—"Peace on earth, good-will toward men."

"Peace beginning to be
Deep as the sleep of the sea,
When the stars their faces glass
In its blue tranquillity.
Hearts of men upon earth,
From the first to the second birth,
To rest as the wild waters rest
With the colors of heaven on their breast.

"Love, which is sunlight of peace,
Age by age to increase,
Till anger and hate are dead,
And sorrow and death shall cease:
Peace on earth and good-will;
Souls that are gentle and still
Hear the first music of this
Far-off, infinite bliss."

THE REUNION OF CHRISTENDOM.

BY PHILIP SCHAFF, D.D., LL.D., OF UNION THEOLOGICAL
SEMINARY, NEW YORK.

The reunion of Christendom presupposes an original union which has been marred and obstructed, but never entirely destroyed. The Church of Christ has been one from the beginning, and he has pledged to her his unbroken presence "all the days to the end of the world." The one invisible church is the soul which animates the divided visible churches.

Let us briefly mention the prominent points of unity which underlie all divisions. Christians differ in dogmas and theology, but agree in the fundamental articles of faith which are necessary to salvation. They are divided in church government and discipline, but all acknowledge and obey Christ as the Head of the Church and chief Shepherd of our souls. They differ widely in modes of worship, rites and ceremonies, but they worship the same God manifested in Christ, they surround the same throne of grace, they offer from day to day the same petitions which the Lord has taught them, and can sing the same classical hymns. There is a unity of Christian scholarship of all creeds, which aims at the truth, the whole truth, and nothing but the truth. The English Version, in its new as well as its old form, will continue to be the strongest bond of union among the different sections of English-speaking Christendom—a fact of incalculable importance for private devotion and public worship. Formerly, exegetical and historical studies were too much controlled by, and made subservient to, apologetic and polemical ends; but now they are more and more carried on without prejudice, and with the sole object of ascertaining the meaning of the text and the facts of history upon which creeds must be built.

Finally, we must not overlook the ethical unity of Christendom, which is much stronger than its dogmatic unity and has never been seriously shaken.

The unity and harmony of the Christian Church were threatened and disturbed from the beginning partly by legitimate controversy, which is inseparable from progress, partly by ecclesiastical domination and intolerance, partly by the spirit of pride, selfishness and narrowness which tends to create heresy and schism. The church had hardly existed twenty years when it was brought to the brink of disruption by the question of circumcision as a condition of church membership and salvation. The party spirit which characterized the philosophical schools of Greece manifested itself in the congregation at Corinth, and created four divisions, calling themselves respectively after Paul, Apollos, Cephas, and Christ (in a sectarian sense).

1. Many schisms arose in the early ages before and after the Council of Nicæa. Almost every great controversy resulted in the excommunication of the defeated party, who organized a separate sect, if they were not exterminated by the civil power.

2. In the ninth century, the great Catholic Church itself was split in two on the doctrinal question of the procession of the Holy Spirit, and the ecclesiastical question of the primacy of the Bishop of Rome. The Greek schism lasts to this day and seems as far from being healed as ever.

In view of this greatest, and yet least justifiable, of all schisms, neither the Greek nor the Latin Church should cast a stone upon the divisions of Protestantism. They all share in the sin and guilt of schism, and should also share in a common repentance.

3. In the sixteenth century, the Latin or Western Church was rent into two hostile camps, the Roman and the Protestant, in consequence of the evangelical reformation and the papal reaction.

4. In England, a new era of division dates from the Toleration Act of 1688, which secured to the orthodox dissenters—Presbyterians, Independents, Baptists and Quakers—a limited toleration, while the Episcopal Church remained the established or national religion in England, and the Reformed or Presbyterian Church remained the national religion in Scotland.

The principle of toleration gradually developed into that of religious freedom, and was extended to the Methodists, Unitarians, and Roman Catholics.

We find, therefore, the largest number of denominations in England and America where religious freedom is most fully enjoyed ; while on the continent of Europe, especially in Roman Catholic countries, freedom of public worship is denied or abridged, although of late it is making irresistible progress.

5. In the United States, all the creeds and sects of Europe meet on a basis of liberty and equality before the law, and are multiplied by native ingenuity and enterprise.

The number is much too large, and a reproach to the Christian name. For these divisions promote jealousies, antagonisms, and interferences at home and on missionary fields abroad, at the expense of our common Christianity. The evil is beginning to be felt more and more. The cure must begin where the disease has reached its crisis, and where the church is most free to act. For the reunion of Christendom, like religion itself, cannot be forced, but must be free and voluntary. Christian union and Christian freedom are one and inseparable.

Before we discuss reunion, we should acknowledge the hand of Providence in the present divisions of Christendom. There is a great difference between denominationalism and sectarianism. Denominationalism is a blessing ; sectarianism is a curse. We must remember that denominations are most numerous in the most advanced and active nations of the world.

The historic denominations are permanent forces, and represent various aspects of the Christian religion which supplement each other. The Greek Church is especially adapted to the East, to the Greek and Slavonic peoples; the Roman, to the Latin races of Southern Europe and America; the Protestant, to the Teutonic races of the North and West. Among the Protestant Churches, again, some have a special gift for the cultivation of Christian science and literature; others for the practical development of the Christian life; some are most successful among the higher, others among the middle, and still others among the lower classes. All divisions of Christendom will, in the providence of God, be made subservient to a greater harmony. Where the sin of schism has abounded, the grace of future reunion will much more abound.

Taking this view of the divisions of the church, we must reject the idea of a negative reunion, which would destroy all denominational distinctions, and thus undo the work of the past. Variety in unity and unity in variety is the law of God in nature, in history, and in his kingdom. We must, therefore, expect the greatest variety in the church of the future. There are good Christians who believe in the ultimate triumph of their own creed, or form of government and worship, but they are all mistaken, and indulge in a vain dream. The world will never become wholly Greek, nor wholly Roman, nor wholly Protestant, but it will become wholly Christian, and will include every type and every aspect, every virtue and every grace of Christianity—an endless variety in harmonious unity, Christ being all in all.

Every denomination which holds to Christ the Head will retain its distinctive peculiarity, and lay it on the altar of reunion, but it will cheerfully recognize the excellences and merits of the other branches of God's kingdom. No sect has the monopoly of truth. The part is not the whole; the body consists of many members, and all are necessary to each other.

Doctrinal differences will be the most difficult to adjust. When two dogmas flatly contradict each other, the one denying what the other asserts, one or the other, or both, must be wrong. Truth excludes error and admits of no compromise.

But truth is many-sided and all-sided, and is reflected in different colors. The creeds of Christendom, as already remarked, agree in the essential articles of faith and their differences refer either to minor points, or represent only various aspects of truth and supplement one another.

Different movements within the church have already made themselves felt in the line of bringing together the scattered members of the one fold. There have been voluntary associations of individual Christians. History records the Confederate Union of Churches, as realized in the Pan-Methodist and Presbyterian Councils, the International Congress of Congregationalists and the meetings of the Anglican Council. The third meeting of the latter Council adopted a program for the union of Christendom, consisting of four articles, looking toward a confederation of all English-speaking Evan-

gelical Churches, and possibly even to an organic union. As it comes from the largest, most conservative, and most churchly of all the Protestant communions, it is entitled to the highest respect and to serious consideration. It commends itself by a remarkable degree of liberality. The only serious difficulty is the "historic episcopate." This is the stumbling-block to all non-Episcopalians, and will never be conceded by them as a condition of church unity, if it is understood to mean the necessity of three orders of the ministry and of Episcopal ordination in unbroken historic succession. But it is to be hoped that the Episcopal Church will give the historic episcopate as "locally adapted," such a liberal construction as to include "the historic presbyterate," which dates from the apostolic age and was never interrupted, or will drop it altogether, as a term of reunion. In any case, we hail the proposal as an important step in the right direction, and as a hopeful sign of the future.

We pass to the instances of organic union.

1. An organic union between the Lutheran and German Reformed Churches, into which German Protestantism has been divided since the sixteenth century, was effected in 1817 in connection with the third centennial of the Reformation, under the lead of Frederick William III., king of Prussia and father of the first emperor of united Germany.

2. In our country, the recent history of the Presbyterian Church furnishes an example of organic union. The Old School and the New School, which were divided in 1837 on doctrinal questions, were reunited by a free and simultaneous impulse in the year 1869 on the basis of orthodoxy and liberty, and have prospered all the more since their reunion, although the differences between conservative and progressive tendencies still remain, and have, within the last few years, come into collision on the questions of a revision of the Westminster Standards, and the historical criticism of the Bible.

3. The four divisions of Presbyterians in Canada have forgotten their old family quarrels, and have been united in one organization in 1875.

4. The Methodists in Canada, who, till 1874, were divided into five independent bodies, have recently united in one organization.

If all the Protestant Churches were united by federal or organic union, the greater, the most difficult, and the most important part of the work would still remain to be accomplished; for union must include the Greek and the Roman Churches. They are the oldest, the largest, and claim to be the most orthodox; the former numbering about 84,000,000 members, the latter 215,000,000, while all the Protestant denominations together number only 130,000,000.

If any one church is to be the center of unification, that honor must be conceded to the Greek or the Roman communion. The Protestant denominations are all descended, directly or indirectly, from the Latin Church of the middle ages; while the Greek and Latin Churches trace their origin

back to the apostolic age, the Greek to the congregation of Jerusalem, the Latin to the congregation at Rome.

First of all, the two great divisions of Catholicism should come to an agreement among themselves on the disputed questions about the eternal procession of the Holy Spirit, and the authority of the Bishop of Rome. On both points, the Greek Church is supported by the testimony of antiquity, and could not yield without stultifying her whole history. Will Rome ever make concessions to history? We hope that she will.

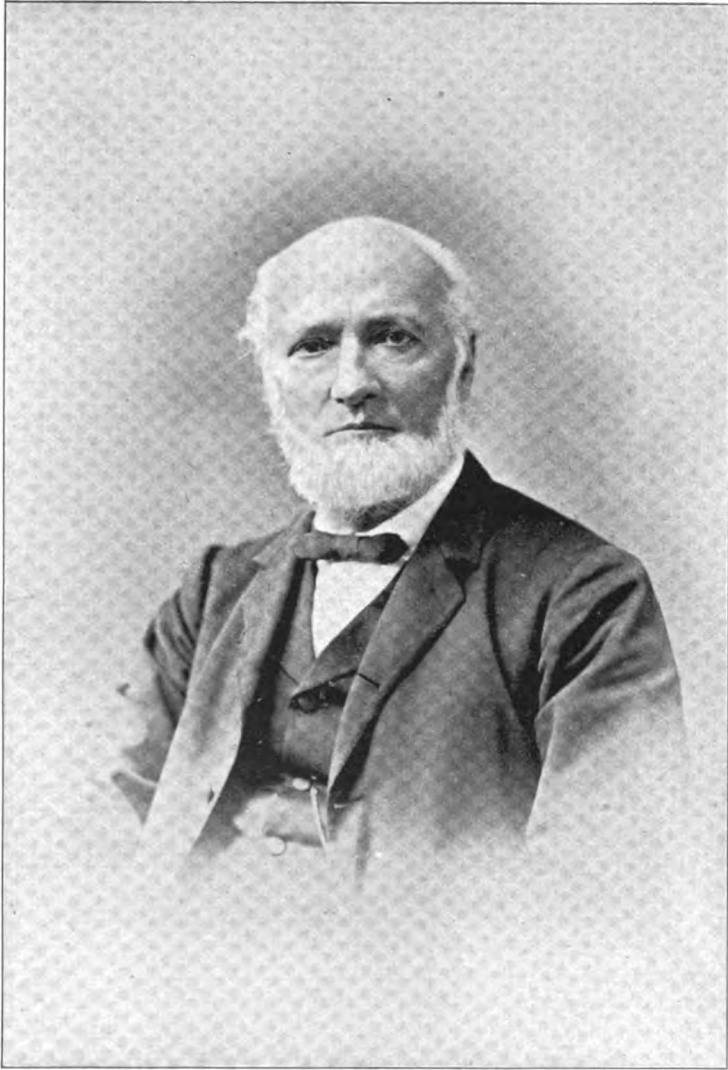
The difficulty of union with the Roman Church is apparently increased by the modern dogmas of papal absolutism and papal infallibility declared by the Vatican Council in 1870. These decrees are the logical completion of the papal monarchy, the apex of the pyramid of the hierarchy. But they can refer only to the Roman Church. The official decisions of the pope, as the legitimate head of the Roman Church, are final and binding upon all Roman Catholics, but they have no force whatever for any other Christians.

What if the pope, in the spirit of the first Gregory and under the inspiration of a higher authority, should infallibly declare his own fallibility in all matters lying outside of his own communion, and invite Greeks and Protestants to a fraternal pan-Christian council in Jerusalem, where the mother-church of Christendom held the first council of reconciliation and peace?

The reunion of the entire Catholic Church, Greek and Roman, with the Protestant Churches, will require such a restatement of all the controverted points by both parties as shall remove misrepresentations, neutralize the anathemas pronounced upon imaginary heresies, and show the way to harmony in a broader, higher and deeper consciousness of God's truth and God's love.

The whole system of traditional orthodoxy, Greek, Latin and Protestant, must progress, or it will be left behind the age and lose its hold on thinking men. The church must keep pace with civilization, adjust herself to the modern conditions of religious and political freedom, and accept the established results of biblical and historical criticism, and natural science. God speaks in history and science as well as in the Bible and the church, and he cannot contradict himself. Truth is sovereign, and must and will prevail over all ignorance, error and prejudice.

The history of the Bible is to a large extent a history of abuse as well as use, of imposition as well as exposition. No book has been more perverted. The mechanical inspiration theory of the seventeenth century, which confounded inspiration with dictation and reduced the biblical authors to mere clerks, is given up by scholars for a spiritual and dynamic theory. Textual criticism has purified the traditional text of the Greek Testament, correcting many passages and omitting later interpolations. The criticism of the Hebrew Bible text and the Septuagint has begun the same fundamental process. Historical criticism is putting the literature of both Testa-



REV. PHILIP SCHAFF, D.D., NEW YORK.

"THE IDEA OF THIS PARLIAMENT WILL SURVIVE ALL CRITICISM. THE CRITICS WILL DIE BUT THE CAUSE WILL REMAIN. I THINK THE LORD WILL GIVE ME STRENGTH TO SURVIVE THIS PARLIAMENT OF RELIGIONS. I WAS DETERMINED TO BEAR MY LAST DYING TESTIMONY TO THE CAUSE OF CHRISTIAN UNION IN WHICH I HAVE BEEN INTERESTED ALL MY LIFE.

ments in a new light, and makes it more real and intelligible by explaining its environments and organic growth until the completion of the canon. The wild allegorical exegesis, which turns the Bible into a nose of wax and makes it to teach anything that is pious or orthodox, has been gradually superseded by an honest, grammatical and historical exegesis, which takes out the real meaning of the writer instead of putting in the fancies of the reader. Many proof texts of Protestants against popery, and of Romanists against Protestantism, and of both for orthodoxy or against heresy, can no longer be used for partisan purposes.

Church history has undergone of late a great change, partly in consequence of the discovery of lost documents and deeper research, partly on account of a new spirit and standpoint of the historian. The study of history—"with malice toward none, but with charity for all"—will bring the denominations closer together in an humble recognition of their defects and a grateful praise for the good which the same Spirit has wrought in them and through them.

With regard to the relation of the church to natural and physical science, concessions will be made to modern geology and biology, when they have passed the stage of conjecture and reached an agreement as to facts. The Bible does not determine the age of the earth or man, and leaves a large margin for differences of opinion even on purely exegetical grounds. The theory of the evolution of animal life, far from contradicting the fact of creation, presupposes it; for every evolution must have a beginning, and this can only be accounted for by an infinite intelligence and creative will. God's power and wisdom are even more wonderful in this gradual process. The theory of historical development, which corresponds to the theory of natural evolution and preceded it, is now adopted by every historian, and is indorsed by Christ himself in the twin parables of the mustard-seed and the leaven. But there is another law of development no less important, which may be called the law of creative headships. Every important intellectual and religious movement begins with a towering personality which cannot be explained from antecedents, but marks a new epoch. The Bible, we must all acknowledge, is not, and never claimed to be, a guide of chronology, astronomy, geology, or any other science, but solely a book of religion, a rule of faith and practice, a guide to holy living and dying. There is, therefore, no room for a conflict between the Bible and science, faith and reason, authority and freedom, the church and civilization.

Before the reunion of Christendom can be accomplished, we must expect providential events, new Pentecosts, new reformations—as great as any that have gone before. The twentieth century has marvelous surprises in store for the church and the world. Let us consider some of the moral means by which a similar affiliation and consolidation of the different churches may be hastened.

1. The cultivation of an eirenic and evangelical-catholic spirit in the personal intercourse with our fellow Christians of other denominations.

2. Coöperation in Christian and philanthropic work draws men together and promotes their mutual confidence and regard.

3. Missionary societies should at once come to a definite agreement, prohibiting all mutual interference in their efforts to spread the Gospel at home and abroad.

4. The study of church history has already been mentioned as an important means of correcting sectarian prejudices and increasing mutual appreciation. The study of symbolic or comparative theology is one of the most important branches of history in this respect, especially in our country, where all the creeds of Christendom come into daily contact, and should become thoroughly acquainted with one another.

5. One word suffices as regards the duty and privilege of prayer for Christian union, in the spirit of our Lord's sacerdotal prayer, that his disciples may all be one in him, as he is one with the Father.

We welcome to the reunion of Christendom all denominations which have followed the divine Master and have done his work. Let us forget and forgive their many sins and errors, and remember only their virtues and merits. The Greek Church is a glorious church; for in her language have come down to us the oracles of God, the Septuagint, the Gospels and Epistles; hers are the early confessors and martyrs, the Christian fathers, bishops, patriarchs and emperors; hers the immortal writings of Origen, Eusebius, Athanasius and Chrysostom; hers the Ecumenical Councils and the Nicene Creed, which can never die.

The Latin Church is a glorious church; she was the *Alma Mater* of the barbarians of Europe; she stimulated and patronized the Renaissance, the printing press and the discovery of a new world; she still stands, like an immovable rock, bearing witness to the fundamental truths and facts of our holy religion, and to the catholicity, unity, unbroken continuity, and independence of the church; and she is as zealous as ever in missionary enterprise and self-denying works of Christian charity.

We hail the Reformation which redeemed us from the yoke of spiritual despotism, and secured us religious liberty—the most precious of all liberties—and made the Bible in every language a book for all classes and conditions of men. The Evangelical Lutheran Church, the first-born daughter of the reformation, is a glorious church: for she set the word of God above the traditions of men, and bore witness to the comforting truth of justification by faith; she struck the keynote to thousands of sweet hymns in praise of the Redeemer; she is boldly and reverently investigating the problems of faith and philosophy, and is constantly making valuable additions to theological lore. The Evangelical Reformed Church is a glorious church: for she carried the reformation from the Alps and lakes of Switzerland “to the end of the West;” she is rich in learning and good works of faith; she keeps pace with all true progress; she grapples with the problems and evils of modern society; and she sends the Gospel to the ends of the earth.

The Episcopal Church of England, the most churchly of the reformed family, is a glorious church: for she gave to the English-speaking world the best version of the Holy Scriptures and the best prayer-book; she preserved the order and dignity of the ministry and public worship; she nursed the knowledge and love of antiquity, and enriched the treasury of Christian literature. The Presbyterian Church of Scotland is a glorious church: for she turned a barren country into a garden, and raised a poor and semi-barbarous people to a level with the richest and most intelligent nations; she diffused the knowledge of the Bible and a love of the kirk in the huts of the peasant as well as the palaces of the nobleman; she has always stood up for church order and discipline, for the rights of the laity, and first and last for the crown-rights of King Jesus, which are above all earthly crowns, even that of the proudest monarch in whose dominion the sun never sets. The Congregational Church is a glorious church: for she has taught the principle, and proved the capacity, of congregational independence and self-government based upon a living faith in Christ, without diminishing the effect of voluntary coöperation in the Master's service, and has laid the foundation of New England, with its literary and theological institutions and high social culture. The Baptist Church is a glorious church: for she bore, and still bears, testimony to the primitive mode of baptism, to the purity of the congregation, to the separation of church and state, and the liberty of conscience. The Methodist Church is a glorious church: for she produced the greatest religious revival since the day of Pentecost; she preaches a free and full salvation to all; she is never afraid to fight the devil, and she is hopefully and cheerfully marching on, in both hemispheres, as an army of conquest. The Society of Friends, though one of the smallest tribes in Israel, is a glorious society: for it has borne witness to the inner light which "lighteth every man that cometh into the world"; it has proved the superiority of the Spirit over all forms; it has done noble service in promoting tolerance and liberty, in prison reform, the emancipation of slaves, and other works of Christian philanthropy. The Brotherhood of the Moravians, founded by Count Zinzendorf—a true nobleman of nature and of grace—is a glorious brotherhood: for it is the pioneer of heathen missions and of Christian union among Protestant Churches; it was like an oasis in the desert of German rationalism at home, while its missionaries went forth to the lowest savages in distant lands to bring them to Christ.

Nor should we forget the services of many who are accounted heretics. The Waldenses were witnesses of a pure and simple faith in times of superstition, and have outlived many bloody persecutions to be missionaries among the descendants of their persecutors. The Anabaptists and Socinians, who were so cruelly treated in the sixteenth century by Protestants and Romanists alike, were the first to raise their voice for religious liberty and the voluntary principle in religion. Unitarianism is a serious departure

from the trinitarian faith of orthodox Christendom, but it was justified as a protest against tritheism, and against a stiff, narrow and uncharitable orthodoxy. It has brought into prominence the human perfection of Christ's character and illustrated the effect of his example in the noble lives and devotional writings of such men as Channing and Martineau. Universalism may be condemned as a doctrine; but it has a right to protest against a gross materialistic theory of hell with all its Dantesque horrors, and against the once widely spread popular belief that the overwhelming majority of the human race, including countless millions of innocent infants, will forever perish. And, coming down to the latest organization of Christian work, which does not claim to be a church, but which is a help to all churches—the Salvation Army: we hail it, in spite of its strange and abnormal methods, as the most effective revival agency since the days of Wesley and Whitefield; for it descends to the lowest depths of degradation and misery, and brings the light and comfort of the Gospel to the slums of our large cities.

There is room for all these and many other churches and societies in the Kingdom of God, whose height and depth and length and breadth, variety and beauty, surpass human comprehension.

THE RELIGIOUS REUNION OF CHRISTENDOM.

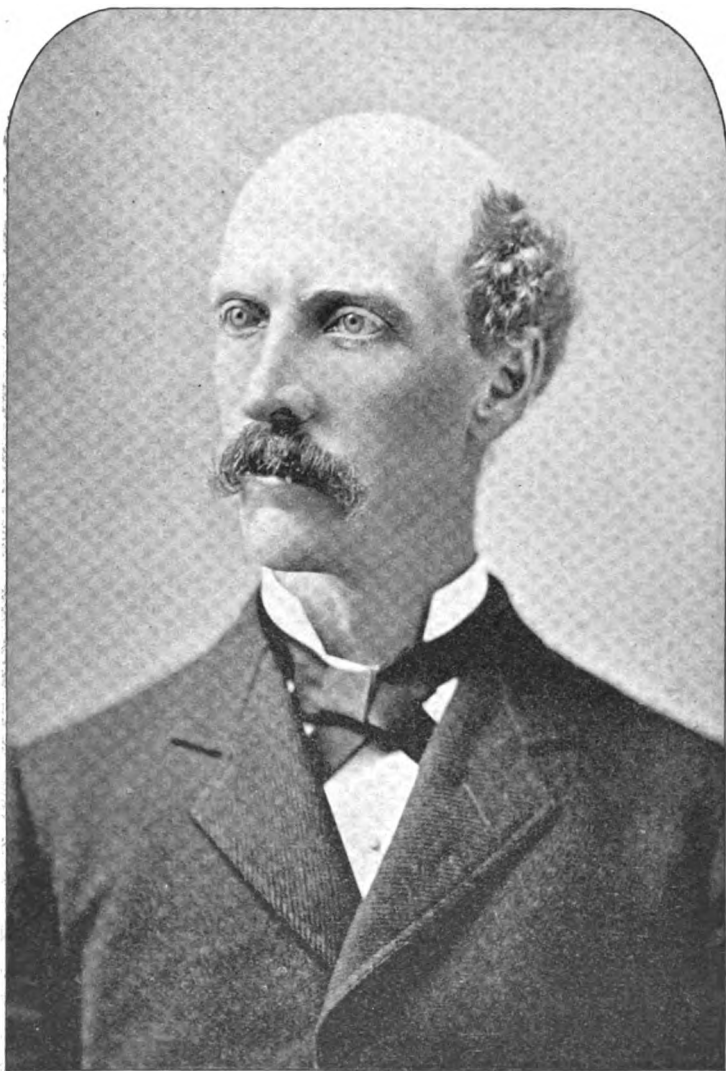
BY THE HON. W. H. FREMANTLE, CANON OF CANTERBURY.

This is a great subject; it might be thought superfluous to write upon it; for is not the Parliament itself a witness that we are united? If we can calmly, and with no sense of mutual enmity, discuss with all religionists, Christian and non-Christian, our various beliefs, it must be an easy thing for those who are Christians to be at one amongst themselves. Alas, it is a very different thing, to meet in a brotherly way in a conference, and to act as Christian brothers in practical life. But it is by the practical life that we are to be tested here and judged hereafter. The Parliament will, I doubt not, do much good, and may shame many into a sense of the evil of disunion. It may suggest thoughts which will fructify in honest hearts. I feel sure, also (I speak from unvarying experience), that when men meet, as they must here, to try to understand each other sympathetically, the points of union will loom out larger, and those of disunion grow less. But we should deceive ourselves and show great ignorance of human nature, if we fancied that the disintegrating tendencies could be stayed by a few brave words. It is up-hill work to endeavor to roll back the enmities of the past, and the reunionist must be prepared for sacrifice and for effort. Indeed, there is a danger in the assertion of unity in great enthusiastic gatherings apart from

the scene of our common duties. The question is not how men feel at Chicago toward their fellow-Christians from distant parts of the world, but how they are going to act six months hence.

The fact is, we do not recognize with all-sufficient clearness the evils of religious disunion. Like war among nations, it has become so customary that we speak of it without pain or attempt to remove it. Where there is not discord there is rivalry, and this means a diminished interest in good works carried on outside our own denomination, a tendency even to disparage them, until they are forced to our attention and win public recognition. It is even thought that a strong sympathy with the good done in other communions implies a certain disloyalty to our own, and possibly a weakness of faith. We cannot frankly accept or recommend some teaching or movement, though it is thoroughly good, lest this should give undue influence to a denomination from which we differ. We cannot join together even in matters like the relief of the poor or the education of children, because we mistrust each other. All social progress is apt to be hindered by denominational consideration and truth suffers in the same way. But most of all our disunion alienates mankind from God. It makes men think of religion as a scene of controversy which they wish to avoid, not of attractive love; and Christ becomes then the author, not of humble love and mutual considerateness, but of discord and confusion. We are always looking back to the disruption of the sixteenth and seventeenth centuries, and their melancholy causes, not realizing the vast changes which have taken place in the interval, nor seeing that lay minds have lost almost all their interests in our discords, and that what then meant the imposing of the papal yoke, with its inquisitions and burnings, or the cant of high communionism and the suppression of spiritual liberty, or, on the other hand, great national revolts and resistance even to blood, is now often little more than a squabble of rival clerics, which becomes contemptible to the common sense of mankind.

I could point out here how great is the responsibility of the clergy and ministers of public worship in all these altered circumstances. They are apt to look at these matters as if the case remained such as it was in the seventeenth century when questions of public worship swayed the whole life. While that was the case, the differences in the statement of doctrines, the modes of public worship and the government of the clergy were matters for which men contended as for their lives, which they were ready to enforce upon others, or for which they might have to suffer, while they looked upon their opponents in such matters as heretics or rebels. The interest of mankind has shifted; such matters excite but a languid interest, while men are looking to religion in common life and social well doing. But the ministers of public worship are apt to ignore this change, or at least not to realize its full significance, and thus they impart into the sphere of common life and mutual well-doing the peculiarities and narrowness of the seventeenth cen-



REV. W. M. BARROWS, D.D.

"RELIGIOUS MISSIONS HAVE BEEN THE MOTHERS OF CIVILIZATION. THE WORK THAT THEY DID IN EARLY TIMES, IN NORTHERN AND WESTERN EUROPE, THEY ARE DOING NOW AMONG SAVAGE AND SEMI-CIVILIZED PEOPLES IN ALL PARTS OF THE WORLD. THEY ARE ALSO GIVING A NEW AND PROGRESSIVE CHARACTER TO THE OLD CIVILIZATIONS OF ASIA. NEVER WAS THIS MISSIONARY MOVEMENT SO WIDESPREAD, NEVER WAS THE WORK CARRIED FORWARD ON MORE RATIONAL PRINCIPLES, OR WITH MORE UPLIFTING POWER. AS THE MISSIONARY MOTIVE WAS ONE OF THE IMPELLING FORCES THAT LED TO THE DISCOVERY AND SETTLEMENT OF THE NEW WORLD, THE COLUMBIAN EXPOSITION OF 1893, TO BE HELD IN A CITY WHOSE FIRST CHURCH WAS PLANTED ONLY SIXTY YEARS AGO BY A HOME MISSIONARY, IS CERTAINLY A FITTING OCCASION TO SET FORTH THE RESULTS OF MODERN MISSIONS."

ture ecclesiasticism. While this is the case, there is great danger lest it should be found that the worst of all hinderers of the religion of the future are the sects established for religious worship, and the worst of all enemies to this religion are those whom we call preëminently ministers of religion. What is wanted is that the worshiping bodies and their ministers, instead of supposing that they themselves constitute the church, should realize that they are but parts of the larger church, which embraces the whole human life, and should strive to vitalize every sphere of social existence with the Christian spirit. In this way only will they assume their true position, and this is the first condition of union; we must be fellow-workers for the kingdom of God; that is, for a new social state in which righteousness reigns.

When the evils of disunion are pointed out, it is sometimes thought enough to answer by pointing out the evils of uniformity. If, it is said, all Christian sects could be drawn into one, with one system of government, doctrine and ritual, would there be any real gain? Would not this uniformity be reached by compromise of principle? Would it not act as tyranny upon consciences? Would not the better sort of rivalry, the provoking to love and to good works, be removed? All this may well make us pause if we are inclined to advocate a complete uniformity of system. For the present it would seem that what we most rightly aim at is unity of spirit and mutual recognition, understanding and sympathy, leading by degrees to coöperation. When we have got thus far we shall see our way more clearly as to any change of ecclesiastical system that may be needed.

I propose to show what are the means by which this unity of spirit may be realized and manifested; and then to give instances of movements which tend to this religious reunion.

The two directions in which we may look for means of union are, first, that of faith as contrasted with system; second, that of the social movements, which is growing to importance from year to year in the view of all sections of the Christian Church.

Faith as Contrasted with Systems.—Faith is a supreme religious faculty. It does not belong to Christianity exclusively. It is, indeed, an eminently Oriental grace. There were controversies about faith in works among the Hindus and Buddhists long before the Christian era, and in St. Paul's hands it became at once the expression of the most intense and positive and of the most universal religious feeling. Such it was also to Luther and to all great reformers; and such it must be to us in the new reformation which looks beyond ecclesiastical systems to the Kingdom of God.

It is sometimes said of those who seek for a common basis of religion not narrowed to ecclesiastical systems, that they are depriving religion of its force. You cut away, it is said, one article from this system, another from that, till what is left is something flimsy and unsubstantial, without any backbone or principle. We have no idea of abolishing the religious systems under which men have lived; but we insist that they hold a secondary

place, and must not be compared with the truth of which they are reflections. The variety is good, according with the order of nature, and helpful to true religion so long as the central unity is preserved. It is quite possible to value our own methods strongly, while we maintain still more strongly that they are only methods and that the end to which they lead is greater than they.

It is certainly not true that to fix the mind upon the central objects of faith—God, Christ, love, truth—instead of on the Thirty-nine Articles, or the Westminster Confession, or the canons of the Council of Trent, or other denominational standards, makes religion weak and flaccid. The experience of many, if not the most of the greatest minds, has been that they have tended, as life goes on, to think more of the former and less of the latter. I appeal to the experience of Richard Baxter, than whom no one was more qualified to speak, having lived through the seventeenth century and taken a prominent part in all its disputes.

"In my youth," he says, "I was quickly past my fundamentals and was running up into a multitude of controversies. . . . But the older I grew, the smaller stress I laid upon these controversies and curiosities, as finding far greater uncertainties in them than I at first discovered, and finding less usefulness comparatively even where there is the greatest certainty. And now it is the fundamental doctrines of the catechism which I highest value, and daily think of, and find most useful to myself and others. The creed, the Lord's prayer, and the ten commandments do find me now the most acceptable and plentiful matter for all my meditations; they are to me as my daily bread and drink, and, as I can speak and write of them over and over again, so I had rather read and hear of them than of any of the school niceties which once so pleased me. And thus I observed that it was with old Bishop Usher, and with many other men."

I believe that the tendency described by Baxter is that of our own age, notwithstanding some counter-currents at the side. The great central truths of religion have come out more distinctly under the light of modern thought as objects of our faith.

God himself, the central object of our faith, stands out before us in greater vividness than in former ages. Physical science has made us realize his unchangeableness; scientific thought has led us to know him as a God not far off but near, immanent in the creation and in man; our larger knowledge of the human race has brought out into prominence his universal fatherhood, while a series of great teachers, Schleiermacher, Erskine of Linlathen, Maurice, Bushnell (I only name a few among many), have led us to dwell not only on those points but still more so on this, that he is on our side against all evil, incessantly seeking and saving men. Surely we have learnt to know him better, to misinterpret him less. But let it be observed as to this clearer knowledge of God—(1) It is quite independent of special systems and is the heritage of all or nearly all. (2) It is very far from that feeble, emas-

culated remnant which is sometimes said to be all that will remain when special systems are put in the second rank. (3) Yet it vivifies these special systems by giving to their modes of thought or action a noble significance.

Similarly, we may take the work of Christ as the object of faith. Here the result of modern thought has been to show it throughout a moral process; to dwell on the character of Jesus as giving its essential quality and value to his sacrifice both before God and men; to make us think of the imparting of this character to men so that they become sons of God and saviours of their fellows, as the final purpose of the atonement and of the incarnation; and to realize him as a present, living power both in the individual and social life.

And so again as to the doctrine of the Spirit and of inspiration. We have learnt more than in other ages to understand St. Paul's great saying, "The letter killeth, but the spirit giveth life." If verbal inspiration is not dwelt upon it is because we feel that the true meaning of a book is not found in the words taken one by one, but in the thoughts behind the words, and that the particular thoughts are governed by the general message. We realize the personality and position of the writer. It is a positive spiritual gain, and moreover it has a wide effect upon our view of ecclesiastical systems. We are taught to view them all as partial but real productions of the Holy Spirit, to sympathize with them and their authors, and to use our own system more intelligently, insisting on those facts that are important, but not thinking it faultless or excluding others.

We have looked thus far on the objects of faith as making for unity. The same is the result if we look at faith as a quality in the heart of man, for it is essentially moral, and though it may be helped and guided by systems of belief and worship, it is in its nature independent of them. It goes direct to God. Its very essence is to place a man face to face with its object, no man intervening.

Faith is the acceptance of God and of his Word. Whatever has been made known to us as to his nature, his truth or his will, faith is that which says "Amen" to it. And no one can do this for us. Each individual must for himself open his heart to accept God's message. The systems of belief or of worship may bring the truth near an appeal to the soul, may train it, court it, woo it, but the ultimate assent must be its own.

But faith is not the mere assent of the mind. It is always a moral attachment. It is trust in a person, and this implies sympathy and admiration; and then it is an aspiration like that which Saint John experienced in the words, "We know that we shall be like Him for we shall see Him as he is, and every one that hath this hope in Him purifieth himself even as He is pure." And faith, again, as we see in the eleventh chapter of Hebrews, is the master principle of life, the source of insight into present and future realities, of obedience, of courage, of endurance; the source of all that is original in thought or action lies within; it is only the issues of faith which can be partially shaped by the ecclesiastical systems. Thus we have a

whole life of faith independent of ecclesiasticism in which we all can join. It is by living this life that we shall overcome our dissensions.

It is necessary to insist upon this point since the history of religion shows that there is a constant tendency to tie faith down to system. Every sect in turn has been inclined to make some definition of the atonement or of inspiration, of miracles, of conversions, of the Divine decrees, of apostolic succession, or the papacy, essential to a true faith.

The teaching of Christ and of St. Paul is perfectly clear about all such matters. They are in a different plane from that of faith. "To eat with unwashen hands defiles not man." "Circumcision is nothing, and uncircumcision is nothing, but faith that worketh by love." If we would apply this principle and cease to compare secondary matters with primary, systems with faith, we should be a long way advanced towards the union of Christendom.

May we not glance at a further point? We are here in a Parliament of all Religions, and we cannot but ask the question how the reunion of Christendom may effect non-Christian peoples. Christianity is not exclusive. It teaches that in every nation he that findeth God and hath righteousness is accepted of him. A Christian man is simply a man in his highest condition as a moral and spiritual being; the Christian Church is simply human society transformed by the Spirit of Christ; and the Christian religion, taken in its principle, and apart from the special cults which have grown up in connection with it, is not so much the sole as the highest mode of approach to God. We vindicate for it not exclusiveness but supremacy. There are affinities to Christian belief and Christian life in all forms of religion, and it should be our task to find these out, to acknowledge and to foster them. Faith is the expression under which all these may be united. The patriarchs had faith in Christ before Christ came, and by faith they were saved. And if Christ is the Eternal Word, the Life and Light of all men, he may be known by faith apart from his incarnation. This was plainly taught in the first great effort of Christian theology under Clement and Origen at Alexandria. They held that Greek philosophy was a true, though imperfect acknowledgment of the Divine Word. We may regard all those, therefore, who are seeking truth and righteousness throughout the world as united with us in that moral faith which we have described above, the faith of trust in the highest good, of sympathy with the noblest life of aspirations to the true ideal. And we may believe that this inchoate faith will ultimately find its completion when it comes in contact with the life and spirit and personality of Jesus Christ. Thus the reunion of Christendom, on the basis of a moral faith, has a significance for the whole world.

Social Movements as a Bond of Union.—The other chief field in which I look for the means of union is that of the great social movement of our time. The attention of all bodies of Christians is turned to it. We are all feeling that if our Christianity is sound, it must issue in the constant effort

to relieve the misery which weighs upon so many classes of our fellow men. To teach the young, to promote culture among the rough and rude lives, to inculcate temperance and thrift, to prevent cruelty to children and animals, to regulate the conditions of labor, to make charity tend to moral and economical progress, to insure some provision in old age to all, are coming to be recognized not merely as a part, but as the main part, of the religion of the future. They flow directly from faith, the faith that is in the original Gospel of the kingdom which Christ preached. That social righteousness which was the burden of the law and the prophets, Christ came himself to fulfill, and he announced that he was come to proclaim the year of jubilee, to heal the broken-hearted, to release the prisoners, to give sight to the blind. He set about this by his works of beneficence, and left it to be carried on by the new social state, the society which he founded as the model of a regenerate world. That society has confessedly done vast things for the renewal of social conditions, but till now it has never realized that this is its main task. It has turned aside into by-paths quite unknown to its masters, the formulation of doctrine, the establishment of separate discipline, the elaboration of forms of public worship. Christ said nothing of these, his apostles very little. His followers in after times have said little else. Christianity has meant a peculiar cult or a philosophy or a system of church government—that is, a government of the clergy and a small part of human life, instead of a vast impulse and plan for the regeneration of the whole. The mistake is now being acknowledged. The pope has issued pastorals on the subject; Protestant bodies, whether of Episcopal or other forms, are all alive with it; the parliaments and municipalities are feeling that the social question is their chief concern, and that the Christian principle is that which must be applied to its solution. But I shall not be in the least better able to solve social questions because I am an Anglican or a Presbyterian, a Roman Catholic, a Baptist, a Wesleyan, or a member of the Salvation Army. It is common ground for us all, and the principles to be applied to it are those in which all the sects may agree. Then no sect, and no union of sects, can possibly conduct this renewal of our social state. The efforts of sects only touch its fringe. They often do more harm than good, because they misdirect men's efforts, as in the case of impulsive charity.

If this be true, then I again point out that in this Christianizing of society we are hardly helped at all, and often very much hampered, by our ecclesiastical connections. We must pass beyond them to do any good. If we are trying to help social efforts in the hands of the bodies organized for public worship and its adjuncts, which are totally inadequate to the task and are weakening in the hands of public bodies which can undertake it, by disclaiming that they have nothing to do with religion (though religion means a Christian service of man in the spirit of Christ), we shall incur the terrible sentence of the Master: "Ye have shut up the kingdom of heaven;

ye entered not in yourselves and those that were entering in ye hindered." But, if putting away our rivalries, we use our religious organizations, which will be greatly strengthened by the task, for public Christian purposes, we shall inevitably be drawn into union in the vast work which we have to perform in common.

THE CIVIC CHURCH.

BY W. T. STEAD.

I gladly respond to the invitation to lay before the Parliament of Religions some account of what seems to me the only conception of a church that is as catholic as this assembly. I have called it the Civic Church because the idea of good citizenship is free from all sectarian or national limitations. All other adjectives, whether geographical or ecclesiastical, impair the catholic conception of the church. But that is not the only reason for choosing that title. The Civic Church is a phrase recalling to the mind of man that religion is concerned not merely with the salvation of the individual man, but with the regeneration of the whole community. The work of the Civic Church is to establish the kingdom of heaven here among men—in other words, to reconstitute human society, to regenerate the state, and to inspire it with an aspiration after a divine ideal. For this purpose civic, as referring primarily to cities, is preferable to national or imperial, which deal with larger areas, or municipal and parochial, which unduly limit the range of the idea. Patriotism has introduced a religious ideal into national life; but, unless America is greatly belied, the conception of a divine order in city government is far from being naturalized in the minds of those who run the civic machine. It is here, therefore, that the organization of a Civic Church to redeem civic life seems so urgently needed. In a hemisphere which has given us the City of Chicago, the City of Saint Louis, the City of New York, there is need of the Civic Church to build the City of God.

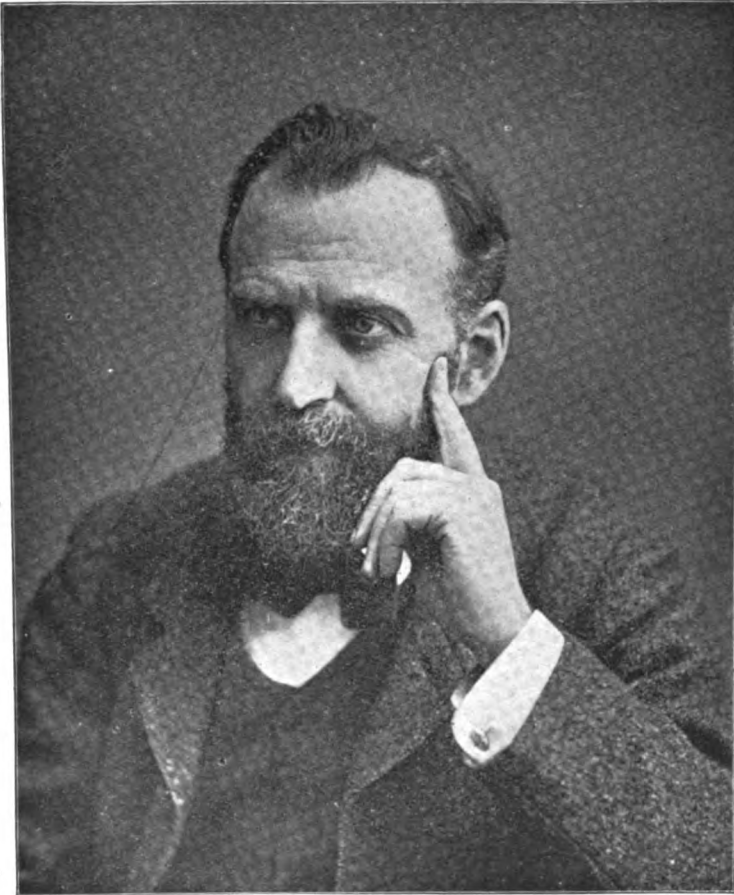
General Idea of the Civic Church.—The fundamental idea of the Civic Church is that of the intelligent and fraternal coöperation of all those who are in earnest about making men and things somewhat better than they are to-day. Men and things, individually and collectively, are far short of what they ought to be, and all those who, seeing this, are exerting themselves in order to make them better, ought to be enrolled in the Civic Church. From the pale of its communion no man or woman is excluded because of speculative differences of opinion upon questions which do not affect the practical coöperation.

Of course it is as impossible for me, a western child of Christian civilization, to escape from the atmospheric pressure of Christian ideas as it is

for me to sever myself from the subtle influences of the law of heredity, or to neutralize the silent but potent suggestions of my environment. The very idea of a church may be said to be a Christian idea, and certainly the aim and object of the Civic Church seems to us essentially Christian. But possibly Buddhists, and Moslems, and Hindus may find the conception as essentially Buddhist, Moslem or Hindu as it seems to us essentially Christian. For all religions are but attempts made by man to define the angle at which he looks at God. The angle of vision varies indefinitely according to the stand point of the observer and the objective on which he fixes his gaze. Humanity toiling laboriously up an immense slope toward the distant peaks on which is throned Infinity, measures an enormous distance between the ranks of the vanguard and the wearied stragglers of the rear. At each observation point in this millennial upward march, the contour of the constantly receding peak will appear different. Yet it is the same peak. It is only our standpoint that differs. The Civic Church recognizes this, and embraces in its comprehensive synthesis all the religions, from the fetich worshipper to the Christian philanthropist, believing that "All paths to the Father lead, when self the feet spurned." The bond of union is no mere intellectual agreement as to the order of church government, the precise form of ritual, or the phrasing of metaphysical formulae; it is the comradeship of soldiers of different regiments, with different uniforms and different weapons, who have nevertheless a common objective to gain and a common enemy to overcome, and therefore ought to have common headquarters, a common intelligence department, and a common directing staff, if they are to make the best use of their collective strength against the common foe.

Here let me at the very outset forestall one common misconception. There is nothing in the idea of the Civic Church that is hostile to the existence and prosperity of all the existing churches. It presupposes the existence of such organizations, each of which is doing necessary work that is more efficiently done by small groups acting independently, than by a wider federation acting over a broader area. The idea of any antagonism between the Civic Church and the innumerable religious societies already existing is as absurd as the notion of an antagonism between the main drain of the city and the wash hand-basin of the individual citizen. For the salvation of the individual soul our existing churches may be the best instrument, while for the redemption of the whole community the Civic Church is still indispensable.

What is the objective of the Civic Church? The restitution of human society, so as to establish a state of things that will minimize evil and achieve the greatest possible good for the greatest possible number. What is the enemy that has to be overcome? The selfishness which in one or the other of its innumerable forms—either by indolence, indifference or downright wrong-doing—creates a state of things which renders it difficult to do right and easy to do wrong. What is the field of its operations? The



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whole range of the life of man, so far as it touches the life of his brother man. And what is the principle on which it is constituted? The principle of brotherly coöperation on the part of all who are willing to take the trouble to make things better, so that the collective moral force of the whole community may be brought to bear to promote the welfare of the whole community.

To a Christian such a church seems to be based upon the central principles of the Christian religion. To him that religion is the truest which helps most to make men like Jesus Christ. And what is the ideal which Christ translated into a realized life? For practical purposes, this: To take trouble to do good to others. A simple formula, but the rudimentary and essential truth of the whole Christian religion. To take trouble is to sacrifice time. All time is a portion of life. To lay down one's life for the brethren—which is sometimes literally the duty of the citizen who is called to die for his fellows—is the constant and daily duty demanded by all the thousand and one practical sacrifices which duty and affection call upon us to make for men.

Thus the Civic Church, which includes men of all religions, is based upon the central principle of the Christian religion. I now proceed to point out why it is the natural and necessary outcome of the development of civilization of our times.

The world has passed, or is fast passing, under the sway of the democratic idea. But that idea has always been most fruitful when it has had a theocratic basis. Of this the two most salient examples are the rise of Islâm in the seventh century and the foundation of the democratic America by the men of the Mayflower in the seventeenth. Both Islâm and New England were manful attempts to realize the theocratic ideal on the broad basis of democratic fraternity. But it has been reserved for the close of the nineteenth century to bring us within sight of the realization of the apostolic ideal, which is so essentially democratic. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. The Civic Church accepts that principle and carries it out to its logical ultimate. Who are those who are in Christ Jesus? Those who conform to certain outward rites, call themselves by particular names, or worship according to a certain order? Not so. Those who are in Christ Jesus are those who have put on Christ, who are baptized with his spirit, those who take the trouble to do good to others. And it is time they were gathered into a society which could act as an associated unit of organization for the realization of the ideal. The recognition of this wide brotherhood of all who take up their cross to follow Christ, must necessarily precede the attempt to secure federated coöperation for the attainment of a common end.

If this Parliament of Religions is to found the church of the future, in the shape of a federal organization of all the forces which make for right-

eousness, it can be fenced by no party walls of speculation; all must meet on the common ground of the service of man. That to me, as a Christian, has always seemed to be the central essence of the religion of Christ, and any church or association formed to help and succor the least of these my brethren, so far as it helped and succored them, formed part of the working Church of Christ, however much its members might repudiate the title.

What is proposed in the Civic Church is that in every center of population there should be one church center, constituted by representatives and by delegates from all the churches and all the organizations which exist for the purpose of making men better and the world sweeter to live in. One town, one church, is as old as the days of the apostles. We had the angel of the Church of Thyatira, the angel of the Church of Ephesus. Who is the angel of the Church of Chicago? Who is the accredited chief of the religious and moral forces of this great city? For combatting sin when it develops into crime you have your chief constable. For combatting sin when it takes the form of disease you have your sanitary authority; and for combatting sin when it takes the form of anything touching the pockets or the bodies of our citizens you have the mayor. Everywhere centralized authority, definite responsibility, recognized and obeyed by every citizen within your civic boundaries. But when sin only threatens the soul of men, where is your central authority? In the great campaign against the power of evil seated in the heart of man, where is your spiritual director-general?—the spiritual counterpart of your chief constable or your mayor. You have no such officer. Is it not time you made some effort to see whether, even now, he could not be brought into being?

There is no longer any possibility of any such official being imposed from above. The whole tendency of modern democracy is in the opposite direction. The center, if there is to be a center, must be elective; the director-general, whoever he may be, must be representative, and the basis upon which any Civic Church is constituted must be on that of voluntary federation.

There is no suggestion on the part of the advocates of the Civic Church that a committee representing the various existing organizations for mending the world, the men and women who are willing to take the trouble to do good to others, should supersede any existing institution. The Civic Church comes into existence not to supersede but rather to energize all the institutions that make for righteousness, to bring them into sympathetic communication the one with the other, and to adapt the sensible methods of municipal administration, with its accurate geographical demarcation and strict apportionment of responsibility, to the more spiritual work of the church.

We have our Thirty-nine Articles, our Westminster Confession, our Roman dogma, and our Greek orthodox creeds, with which no one thinks of interfering. What we want is the formulating of a New Confession of Faith of what is assuredly believed amongst all those who care for their fellow

men, as to what constitutes a normal standard of human comfort, or rather what should be within the reach of each child of man in order that he may have a fair chance of developing the best and repressing the worst elements of his complex nature. The New Confession of Faith in the Civic Church is not destructive of or antagonistic to any other Confessions of Faith, but it covers the whole field of active human life.

Broadly speaking, the difference between the municipality and the Civic Church is that one deals solely with the enforcement of such a minimum of coöperation as is laid down by Act of Parliament, while the other seeks to secure conformity, not to the clauses of a law, but to the higher standard which is fixed by the realizable aspirations of mankind for a higher life and a more human, not to say divine, existence. The church lives forever in the realm of the ideal. She labors in the van of human progress, educating the community up to the ever-widening and expanding conception of social obligations. As soon as her educational work is complete she hands over to the state the performance of duties which formerly were exclusively discharged by the church. The relief of the poor, the establishment of hospitals, the opening of libraries, the education of children, all these in former times were entrusted to the church. But as the church educated the people, these duties were transferred one by one to the care of the state. The church did not, however, lose any of her responsibilities in regard to these matters, nor did the transfer of her obligations to the shoulders of ratepaid officials leave her with a corresponding lack of work to be performed. The duty of the church became indirect rather than direct. Instead of relieving the poor, teaching the young, caring for the sick, her duty was to see that the public bodies who had inherited the responsibilities were worthy of their position, and never fell below the standard either in morals or in philanthropy which the church had attained. And in addition to the duties, which may be styled electoral, the church was at once confronted with a whole series of new obligations springing out of the advance made by the community in realizing a higher social ideal. The duty of the church is ever to be the pioneer of social progress, to be the educator of the moral sentiment, so as to render it possible to throw upon the whole community the duties which at first are necessarily borne exclusively by the elect few.

But in no community is there any organized effort to secure for all the citizens all the advantages which have been secured for a favored few here and there. What is wanted is a civic center which will generalize for the benefit of all the results obtained by isolated workers. The first desideratum is to obtain a man or woman who can look at the community as a whole, and who will resolve that he or she, as the case may be, will never rest until they bring up the whole community to the standard of the most advanced societies. Such a determined worker has the nucleus of the Civic Church under his own hat; but, of course, if he is to succeed in his enterprise he

must endeavor by hook or by crook to get into existence some federation of the moral and religious forces which could be recognized by the community as having authority to speak in the name and with the experience of the Civic Church. The work will of necessity be tentative and slow. Nor do I dream of evolving an ideal collective Humanitarian Episcopate on democratic lines all at once. But if the idea is once well grasped by the right man or woman, it will grow. The necessities of mankind will foster it, and all the forces of civilization and of religion will work for the establishment of the Civic Church.

INTERDENOMINATIONAL COMITY.

BY REV. D. L. WHITMAN, D.D., PRESIDENT OF COLBY UNIVERSITY.

The conditions favorable to interdenominational comity are preëminently American. The comparatively homogeneous populations of other countries make certain of them impossible in those countries. Noteworthy among these conditions are the following:

First, realization of change in the character of the work to be done. This is emphatically an American condition. States have sprung up here in a night. The center of population has shifted year by year. The character of the population has changed as often. Changes have been so rapid that it is only by figure of speech that we can speak of an American type. Heterogeneity, rapid growth and shifting of elements of population have made old methods insufficient.

Second, recognition of wasteful methods. Denominational competition has at times been sharp. Denominational jealousy has not been wholly unknown. Men and money have been expended by each body irrespective of what others were doing. Towns with a population of less than a thousand have three, four or five churches. This means several men where at most two are needed and where one could do the work. The result is meager support for all, small congregations, and emphasis of peculiarities which have no salvation in them. Naturally enough the same method is carried into the field of foreign missions, though there the work is so wide that the effect is not so noticeable.

Third, conviction of inadequacy of resources at present available. Three-quarters of the world is as yet unevangelized in any proper sense. Much has been done. More yet is now immediately possible. Men and means are more easily available than was formerly the case. Intelligence, zeal and ability are finding their right combination. But the need is still comparatively infinite in comparison with the supply. Even in the United States ordained ministers average but little more than one in a thousand of population. In many Christianized countries the proportion of ministers is still smaller.

Comity

In lines of foreign evangelization the disproportion of workers to population is startling. Even assuming the best possible distribution of workers, the disproportion is fearful. It is made still greater by methods already suggested.

Fourth, better conception of the Christian mission. The Christian spirit has been growing more Christlike. More brotherly relations exist between representatives of different creeds. Denominations are the servants of the kingdom. Movements of a coöperative character have been successfully conducted in evangelistic work and social reform. A new and larger thought is cherished. The Christian mission is to preach the Gospel. More than the local church is the universal church—no ecclesiastical body, but those in every place who call upon the Name.

These conditions in themselves amount to little. As conditions, however, they must arise before better things could come. They are of value as making imperative that for which they have cleared the way.

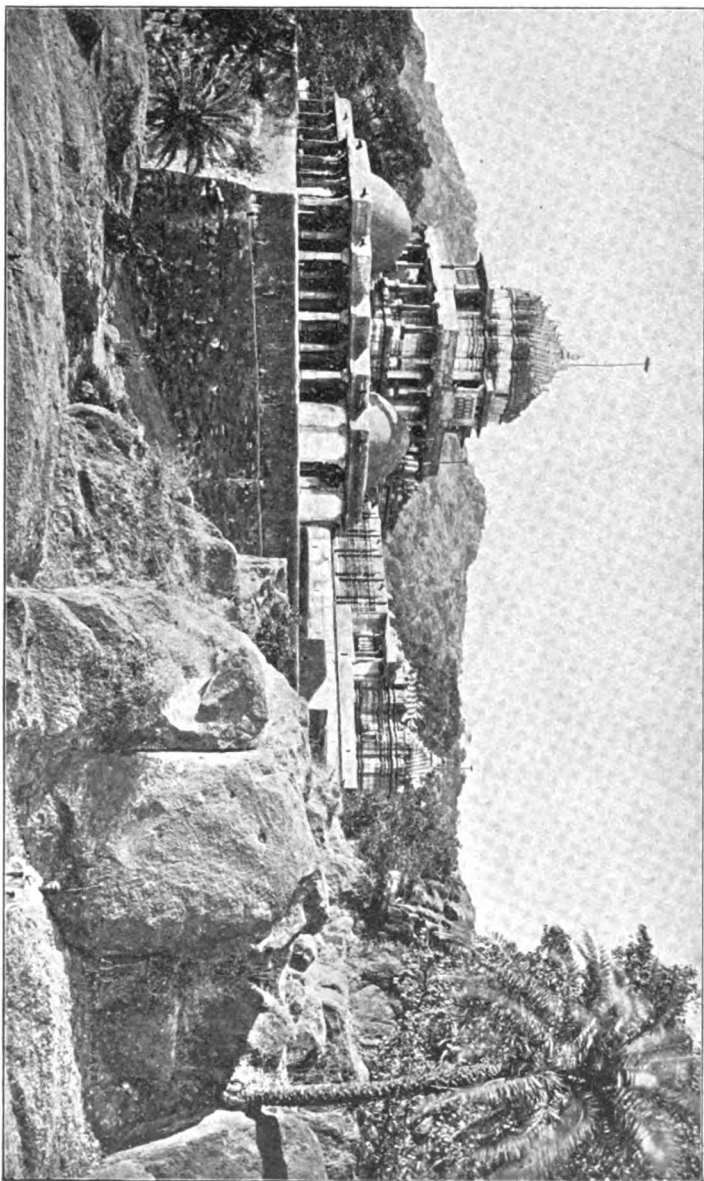
The principles of interdenominational comity are in the main three :

First, different interpretations of scripture give rise to different ecclesiastical organizations.

We are bound to assure a good conscience for every man. What each does presumably he does in accordance with his conception of the will of God. Without this assumption, we inevitably fall into the error of supposing that we alone possess the spirit of truth. In this assumption lies the secret of denominational life. In many cases, no doubt, appeal is made in the first instance to a denominational creed. In some cases it is painfully evident that such creed is accepted as the be-all and end-all of denominational faith. But the larger view alone is intelligent which regards creeds as provisional statements for the sake of clearness and definiteness of what the Word of God teaches. It is worth while to emphasize this, for a short cut to Christian union is supposed by many to lie through a total ignoring of creeds. But creeds are simply the interpretation and formulation of what the makers of creeds understand scripture to teach.

Thus, when we have abolished creeds, instead of having done everything we have done nothing. Forced back, as is right, to scripture as the ultimate rule of doctrine and life, we face the fact that no two men understand the message of scripture in precisely the same way. The truths that save are plain beyond question. The Fatherhood of God, redemption through Jesus Christ, sanctification by the Holy Spirit—no man need remain in doubt concerning these. But the form of ecclesiastical organization, the methods of Christian benevolence, the details of Christian experience, are not described. Principles are laid down, to some extent hints are given, but that is all. It could not well be otherwise if the word was to have permanent significance.

Further, in all revelation the subjective element is large. Our Lord could not declare his message all at once, even to his immediate followers.



JAIN TEMPLE, MOUNT ABOO, INDIA

Little by little, as they were able to bear it, he taught them. Revelation is conditioned upon capacity to receive. And even where there is ability to receive, the exact meaning will depend upon personal experience. Two men may use the same words, and in the main their understanding of these words be the same, but they will attach to those words in their finer shades precisely the meaning which their own experience gives them. The same truth finds different expression in different lives. Interpretation of scripture is subject to this general condition.

With the best intention in the world men will understand the details of the Gospel differently. Different men will emphasize different doctrines. According as one or another doctrine is emphasized the spiritual life will vary in expression. Expressions, whether in word, deed or symbol, tend to become fixed. So different types of religious organizations are developed. Denominational life finds its explanation in this.

A denomination is a body of Christians basing their faith on the Word of God, but understanding the details of duty differently enough from other bodies of Christians to warrant a different name. The true conception of denominationalism sees behind it the Word of God, with liberty of conscience and consequent possibility of honest difference of judgment. The difference is at bottom difference of judgment: no more, no less. Back of all denominational names is faith in Jesus Christ and Christian fellowship. No one denomination is all. Each is part, according to its light serving all. So the whole Christian world can say, "I believe in the holy Catholic Church. I believe in the communion of saints." But it is only on basal truth that agreement has been reached. There are one hundred and forty denominations in the United States alone. For the entire Christian body the number would be considerably increased. And the great majority vindicate their existence by appeal to the Word of God. It follows easily and inevitably that denominational organizations will continue until men agree upon the interpretation of scripture. Thus, apart from all other considerations, we find a working explanation of the existence of different religious bodies.

Second, intelligent loyalty to denominational interests is a worthy sentiment.

Strictly speaking, there is no Catholic Church as an ecclesiastical organization. It is a spiritual body alone which shows the marks of catholicity in a wide sense. Back of all local, provincial or national bodies, embracing all, it stands an ideal whose existence we acknowledge when we say, "I believe in the holy Catholic Church," whose realization is, in part, secured by the bodies which bear its name, whose perfect realization is sought when we pray, "Thy kingdom come." Our inspiration comes from this ideal. We are working toward a better conception of it. But as yet our largest attainment toward its accomplishment has taken shape in denominational life.

This is likely still to be the case in great measure. When we recall the origin of denominational organization we do not wonder that the facts should be as they are. When we consider what has been brought to pass through denominational agencies, we may doubt whether, under existing conditions, such results could have been secured otherwise.

Narrowness, bigotry, jealousy, strife are not at all necessary even when different lines of faith and action are followed. Instead may be found conviction that knowledge at best is but partial; that our formula is our statement of the truths which seem supreme, and that our duty as a body of believers is to translate those truths into life. Denominational loyalty at bottom means only this, and this must be counted good.

Third, Christian interests are larger than denominational interests.

All truths are true, but not all are of equal importance. There is such a thing as a system of truth. In a system right subordination is indispensable. One of the fundamental principles of comity, whatever the sphere, is that emphasis may be laid upon the supreme things without damage to things relatively unimportant. The difficult comes in getting the emphasis rightly placed. A man responds to personal interests more quickly than to the interest of a stranger. The near seems larger than the distant. This life is more real than the life to come. So men deceive themselves when they intend to be fair. The work of the local body is magnified out of all proportion.

But activity in the local body can be permanently effective only as there is thought of larger things. The kingdom of heaven has relation to all men. The redeemed life is not individual, but social. The ultimate purpose is the gathering of all the redeemed into one body, of which Christ is the head. It is this that interdenominational comity emphasizes. Here is a world to be redeemed. The preaching of redemption is the mission of followers of Christ. Called out by the principle of election, which is appointment to preëminent service, those who have been taught of God are to impart what they have received. Faith in a common Lord unites them. A common purpose inspires them. The body thus formed is the church, that portion of the world at any time filled with the spirit of Christ. Names will differ, but essential belief will be the same. The true interests of all are secured by bringing individual lives and denominational orders into subordination to the main doctrine, which is to know God, and to the main work, which is to save men.

A good beginning has already been made in practical effort in interdenominational comity toward giving expression to the principles outlined. Sometimes the work has been local and temporary. Two, three, half a dozen churches in a community have united in evangelistic or benevolent undertaking. It is a common thing for different denominations to combine for the canvass of a city for one purpose or another. In some cases organizations have been formed of a permanent character. Certain forms of

city mission work illustrate this. In the same line is the action of neighboring pastors in some country districts who have combined for more effective service. There is much promise of good in such combinations as soon as it is understood that the salvation of men takes precedence of the question of denominational tenets. The Evangelical Alliance has done much, as have also interdenominational congresses, which find their legitimate outcome in the World's Parliament of Religions.

Granted right spirit, methods will develop themselves. Happily the tendency of the age is along the line of fellowship. Practical union accomplished puts beyond question the fact that practical union is possible. What has been done is a prophecy of better things to be. The logic of events is working out the solution. The work may be delayed, but its ultimate accomplishment is sure.

THE PERSISTENCE OF BIBLE ORTHODOXY.

BY REV. LUTHER F. TOWNSEND, D.D., OF BOSTON.

What we mean by Bible orthodoxy, in distinction from other orthodoxies, is a creed based on the manifest teachings of the Bible and conformity in faith and practice to that creed. While not affirming as yet what, by a universal standard, is right or wrong, in faith and practice, yet our subject, when put into the form of a logical proposition, is this: Bible orthodoxy has inherently that which has brought it on through the ages past and will hand it on through the ages to come, and by implication is therefore right, for truth alone is permanent. If our proposition is correct, Bible orthodoxy, though assailed, will not be endangered; other things may mature, decline and pass away, but the essentials of Bible orthodoxy, such as the special inspiration of the Bible, the atonement through the sufferings and death of Christ, the endless punishment of the finally impenitent sinner and the endless glory of God's true children, as well as the duty of obeying the ten commandments and of bringing the daily life into conformity with the Sermon on the Mount, will be found standing firmly, though many times that which is apparently the most permanent shall disappear.

Evidence of this permanency and persistency in Bible orthodoxy is what our subject first demands.

We are not unfamiliar with the fact that there are those who think that certain phases of Bible orthodoxy will have to be modified in order to suit a progressive philosophy, and that even now the time fully has come in which to restate at least some of the dogmas of Bible orthodoxy.

During what is designated as the second period in church history there were several attempts to restate Christianity; especially noteworthy were the efforts of Clement of Alexandria. His "progressive" views led him to

make the teaching and example of Christ of more importance than his death and sufferings, and it looked for a time as if there would be a reconstruction of Bible orthodoxy.

Clement was not able in any perceptible degree to disturb the foundations of apostolic Christianity. Origen also held certain very radical and progressive views. He was in some respects the greatest man and the profoundest scholar among the fathers. Origen's scheme of an endless probation died with him.

Likewise, during the next period, from 320 to 726 A. D., there were occasional waverings in belief. Gregory may be taken as a representative of one phase of the "progressive" orthodoxy of those times. He appears to have felt that he was raised up for the special purpose of establishing the doctrine that good is ultimately to succeed all evil. But his efforts were unavailing.

Men may say what they please to the contrary, there never yet has been in Christian lands a revival of religion or an improvement in morals, except in connection with the preaching of Bible orthodoxy as defended by the Church of Christ through the ages. Dr. Ballou contended in 1795 that Christianity in America needed a restatement. Universalism was the result, and its advocates confidently predicted the speedy and final overthrow of the worn-out creeds of Christendom. Dr. Channing, in 1815, thought that another restatement was needed, and clearly saw, as he thought, the speedy and final burial of the moss-grown doctrines of Bible orthodoxy. But somehow those doctrines survived, and the "progressive" views of Dr. Channing, like those of Dr. Ballou, have utterly failed in accomplishing what was expected and intended. Those views do not harmonize with the teachings of the Bible. Therefore they are rejected.

But is it replied that there have been in this Congress representatives of existing religions that are older than Christianity, and are claimed to be older than Judaism, the forerunner of Christianity? Or, is it replied that whatever can be argued in favor of the excellence of Bible orthodoxy, from its continuance through the ages, can still more forcefully be argued in support of these religions that are venerable and impressive by reason of their antiquity? The conclusion we think is inevitable that any form of religion that has endured for centuries and has had any considerable number of adherents is in some of its teachings essentially correct. The science of comparative religions reaches the additional conclusion that outcroppings of all or nearly all the fundamental doctrines of Bible theology are to be found in each of the religions that have been represented on this platform, and, therefore, according to the soundest principles of philosophy, one need not be surprised that these great religions have survived in the midst of error. But is it not equally true and as strictly philosophical that in fair and open fields all other religions, from the nature of the case, will have to surrender when brought into competition with the essential religion of humanity, what-

ever that religion may be? The half truth or any part of the truth will overmaster error, but the whole truth will overmaster the half truth or any part of the truth when the competition is open or fair.

The hypothesis we now place over against every other—and we do this with the utmost Christian courtesy and yet with confidence—is that Bible orthodoxy is showing itself to be the essential religion of humanity, and if this it is, it will outlive all other religions of whatever name.

THE PHILOSOPHY AND ETHICS OF THE JAINS.

BY VIRCHAND A. GHANDI, OF BOMBAY.

1. Jainism has two ways of looking at things—one called Dravyarthekaraya and the other Paryayartheka Noya. According to the Dravyarthekaraya view the universe is without beginning and end, but according to the Paryayartheka view we have creation and destruction at every moment.

The Jain canon may be divided into two parts: First, Shrute Dharma, *i. e.*, philosophy; and second, Chatra Dharma, *i. e.*, ethics.

The Shrute Dharma inquiries into the nature of nine principles, six kinds of living beings and four states of existence—sentient beings, non-sentient things, merit, demerit. Of the nine principles, the first is soul. According to the Jain view soul is that element which knows, thinks and feels. It is in fact the divine element in the living being. The Jain thinks that the phenomena of knowledge, feeling, thinking and willing are conditioned on something, and that that something must be as real as anything can be. This "soul" is in a certain sense different from knowledge and in another sense identical with it. So far as one's knowledge is concerned the soul is identical with it, but so far as some one else's knowledge is concerned it is different from it. The true nature of soul is right knowledge, right faith and right conduct. The soul, so long as it is subject to transmigration, is undergoing evolution and involution.

The second principle is nonsoul. It is not simply what we understand by matter, but it is more than that. Matter is a term contrary to soul. But nonsoul is its contradictory. Whatever is not soul is nonsoul.

The rest of the nine principles are but the different states produced by the combination and separation of soul and nonsoul. The third principle is merit; that on account of which a being is happy. The fourth principle is demerit; that on account of which a being suffers from misery. The fifth is the state which brings in merit and demerit. The seventh is destruction of actions. The eighth is bondage of soul, with actions. The ninth is total and permanent freedom of soul from all actions.

Substance is divided into the sentient, or conscious, matter, stability, Copyright, 1893, by J. H. B.

space and time. Six kinds of living beings are divided into six classes, earth body beings, water body beings, fire body beings, wind body beings, vegetables, and all of them having one organ of sense, that of touch. These are again divided into four classes of beings having two organs of sense, those of touch and of taste, such as tapeworms, leeches, etc.; beings having three organs of sense, those of taste, touch and smell, such as ants, lice, etc.; beings having four organs of sense, those of touch, taste, smell and sight, such as bees, scorpions, etc.; beings having five organs of sense, those of touch, taste, smell, sight and hearing. These are human beings, animals, birds, men and gods. All these living beings have four, five or six of the following capacities: capacity of taking food, capacity of constructing body, capacity of constructing organs, capacity of respiration, capacity of speaking and the capacity of thinking. Beings having one organ of sense, that is, of touch, have the first four capacities. Beings having two, three and four organs of sense, have the first five capacities, while those having five organs have all the six capacities,

The Jain canonical book treats very elaborately of the minute divisions of the living beings, and their prophets have long before the discovery of the microscope been able to tell how many organs of sense the minutest animalcule has. I would refer those who are desirous of studying Jain biology, zoology, botany, anatomy and physiology to the many books published by our society.

I shall now refer to the four states of existence. They are *naraka*, *tiryarch*, *manushya* and *deva*. *Naraka* is the lowest state of existence, that of being a denizen of hell; *tiryarch* is next, that of having an earth body, water body, fire body, wind body, vegetable, of having two, three or four organs, animal and birds. The third is *manushya*, of being a man, and the fourth is *deva*, that of being a denizen of the celestial world. The highest state of existence is the Jain *Moksha*, the apotheosis in the sense that the mortal being by the destruction of all *Karman* attains the highest spiritualism, and the soul being severed from all connection with matter regains its purest state and becomes divine.

Having briefly stated the principal articles of Jain belief, I come to the grand questions the answers to which are the objects of all religious inquiry and the substance of all creeds.

1. What is the origin of the universe?

This involves the question of God. Gautama, the Buddha, forbids inquiry into the beginning of things. In the Brahmanical literature bearing on the constitution of cosmos frequent reference is made to the days and nights of Brahma, the periods of *Manuantara* and the periods of *Peroloya*. But the Jains, leaving all symbolical expressions aside, distinctly reaffirm the view previously promulgated by the previous hierophants, that matter and soul are eternal and cannot be created. You can affirm existence of a thing from one point of view, deny it from another and affirm both

existence and non-existence with reference to it at different times. If you should think of affirming both existence and non-existence at the same time from the same point of view, you must say that the thing cannot be spoken of similarly. Under certain circumstances the affirmation of existence is not possible; of non-existence and also of both.

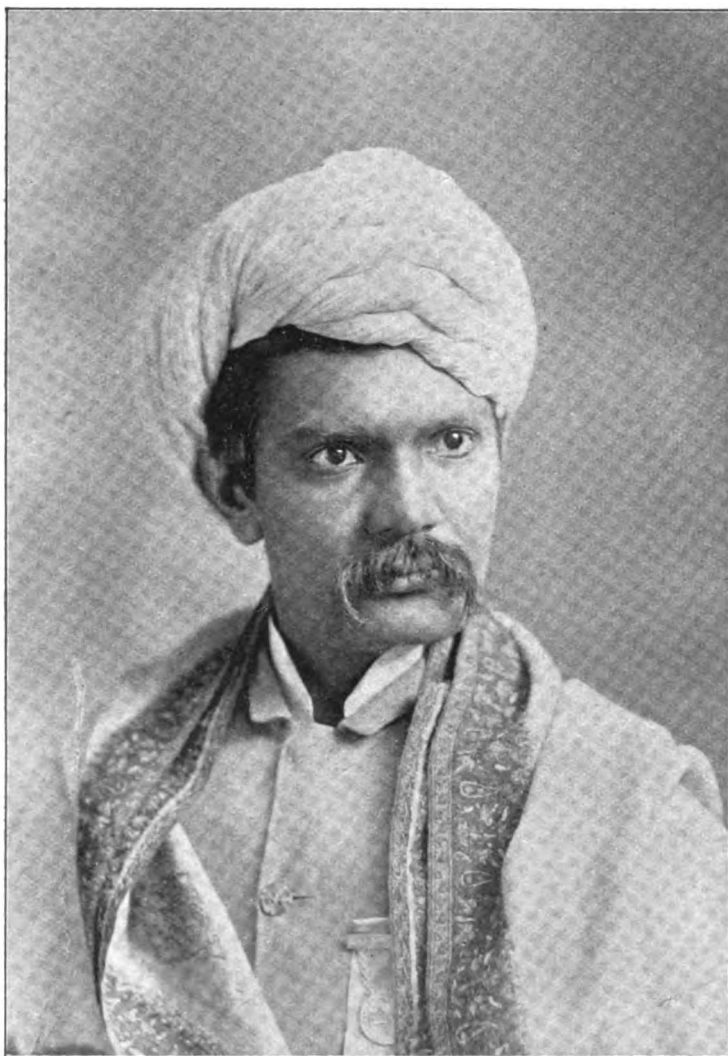
What is meant by these seven modes is that a thing should not be considered as existing everywhere at all times, in all ways, and in the form of everything. It may exist in one place and not in another at one time. It is not meant by these modes that there is no certainty, or that we have to deal with probabilities only as some scholars have taught. Even the great Vedantist Sankaracharya has possibly erred when he says that the Jains are agnostics. All that is implied is that every assertion which is true is true only under certain conditions of substance, space, time, etc.

This is the great merit of the Jain philosophy, that while other philosophies make absolute assertions, the Jain looks at things from all standpoints, and adapts itself like a mighty ocean in which the sectarian rivers merge themselves. What is God, then? God, in the sense of an extra cosmic personal creator, has no place in the Jain philosophy. It distinctly denies such creator as illogical and irrelevant in the general scheme of the universe. But it lays down that there is a subtle essence underlying all substances, conscious as well as unconscious, which becomes an eternal cause of all modifications, and is termed God.

The doctrine of the transmigration of soul, or the reincarnation, is another grand idea of the Jain philosophy. The companion doctrine of transmigration is the doctrine of Karma. The Sanskrit of the word Karma means action. "With what measure ye mete, it shall be measured to you again," and "Whatsoever a man soweth, that shall he also reap," are but the corollaries of that most intricate law of Karman. It solves the problem of the inequality and apparent injustice of the world.

The Karman in the Jain philosophy is divided into eight classes: Those which act as an impediment to the knowledge of truth; those which act as an impediment to the right insight of various sorts; those which give one pleasure or pain, and those which produce bewilderment. The other four are again divided into other classes, so minutely that a student of Jain Karman philosophy can trace any effect to a particular Karma. No other Indian philosophy reads so beautifully and so clearly the doctrine of Karmas. Persons who, by right faith, right knowledge and right conduct, destroy all Karman and thus fully develop the nature of their soul, reach the highest perfection, become divine and are called Jinas. Those Jinas who, in every age, preach the law and establish the order, are called Tirthankaras.

2. I now come to the Jain ethics, which direct conduct to be so adapted as to insure the fullest development of the soul—the highest happiness, that is the goal of human conduct, which is the ultimate end of human action. Jainism teaches to look upon all living beings as upon oneself. What then



VIRCHAND A. GANDHI, INDIA.

"DO WE NOT WISH THAT THIS PARLIAMENT WOULD LAST SEVENTEEN TIMES SEVENTEEN DAYS? DO WE NOT SEE THAT THE SUBLIME DREAM OF THE ORGANIZERS OF THIS UNIQUE PARLIAMENT HAS BEEN MORE THAN REALIZED? I NOW THANK YOU FROM THE BOTTOM OF MY HEART FOR THE KINDNESS WITH WHICH YOU HAVE RECEIVED US, AND FOR THE LIBERAL SPIRIT AND PATIENCE WITH WHICH YOU HAVE HEARD US."

is the mode of attaining the highest happiness? The sacred books of the Brahmans prescribe devotion and Karma. The Vedanta indicates the path of knowledge as the means to the highest. But Jainism goes a step farther and says that the highest happiness is to be obtained by knowledge and religious observances. The five Maharatas or great commandments for Jain ascetics are:

Not to kill, *i.e.*, to protect all life; not to lie; not to take that which is not given; to abstain from sexual intercourse; to renounce all interest in worldly things, especially to call nothing one's own.

SPIRITUAL IDEAS OF THE BRAHMO-SOMAJ.

BY B. B. NAGARKAR, OF BOMBAY.

During the last few days various faiths have been pressing their claims upon your attention. And it must be a great puzzle and perplexity for you to accept any of these or all of these. But during all these discussions and debates I would earnestly ask you all to keep in mind one prominent fact — that the essence of all these faiths is one and the same. The truth that lies at the root of them all is unchanged and unchanging. But it requires an impartial and dispassionate consideration to understand and appreciate this truth. One of the poets of our country has said:

“When scriptures differ, and faiths disagree, a man should see truth reflected in his own spirit.”

This truth cannot be observed unless we are prepared to forget the accident of our nationality. We are all too apt to be carried away for or against a system of religion by our false patriotism, insular nationality and scholarly egotism. This state of the heart is detrimental to spiritual culture and spiritual development. Self-annihilation and self-effacement are the only means of realizing the verities of the spiritual world.

I stand before you as an humble member of the Brahmo-Somaj, and if the followers of other religions will commend to your attention their own respective creeds, my humble attempt will be to place before you the liberal and cosmopolitan principles of my beloved church.

The fundamental spiritual ideal of the Brahmo-Somaj is belief in the existence of one true God. Now, the expression, belief in the existence of God, is nothing new to you. In a way you all believe in God, but to us of the Brahmo-Somaj that belief is a stern reality; it is not a logical idea; it is nothing arrived at after an intellectual process. It must be our aim to feel God, to realize God in our daily spiritual communion with him. We must be able, as it were, to feel his touch—to feel as if we were shaking hands with him. This deep, vivid, real and lasting perception of the Supreme Being is the first and foremost ideal of the theistic faith.

You, in the western countries, are too apt to forget this ideal. The ceaseless demand on your time and energy, the constant worry and hurry of your business activity and the artificial conditions of your western civilization are all calculated to make you forgetful of the personal presence of God. You are too apt to be satisfied with a mere belief—perhaps, at best, a national belief in God. The eastern does not live on such a belief, and such a belief can never form the life of a life-giving faith. It is said that the way to an Englishman's heart is through his stomach; that is, if you wish to reach his heart you must do so through the medium of that wonderful organ called the stomach.

Wherein does the heart of a Hindu lie? It lies in his sight. He is not satisfied unless and until he has seen God. The highest dream of his spiritual life is God-vision.

The second spiritual ideal of the Brahmo-Somaj is the unity of truth. We believe that truth is born in time but not in a place. No nation, no people, no community has any exclusive monopoly of God's truth. It is a misnomer to speak of truth as Christian truth, Hindu truth or Mohammedan truth.

Truth is the body of God. In his own providence he sends it through the instrumentality of a nation or a people, but that is no reason why that nation or that people should pride themselves for having been the medium of that truth. Thus, we must always be ready to receive the Gospel truth from whatever country and from whatever people it may come to us. We all believe in the principle of free trade or unrestricted exchange of goods. And we eagerly hope and long for the golden day when people of every nation and of every clime will proclaim the principle of free trade in spiritual matters as ardently and as zealously as they are doing in secular affairs or in industrial matters.

The third spiritual ideal of the Brahmo-Somaj is the harmony of prophets. We believe that the prophets of the world—spiritual teachers such as Vyas and Buddha, Moses and Mohammed, Jesus and Zoroaster, all form a homogeneous whole. Each has to teach mankind his own message. Every prophet was sent from above with a distinct message, and it is the duty of us who live in these advanced times to put these messages together and thereby harmonize and unify the distinctive teachings of the prophets of the world. It would not do to accept the one and reject all the others, or to accept some and reject even a single one. The general truths taught by these different prophets are nearly the same in their essence; but in the midst of all these universal truths that they taught, each has a distinctive truth to teach, and it should be our earnest purpose to find out and understand this particular truth. To me Vyas teaches how to understand and apprehend the attributes of divinity. The Jewish prophets of the Old Testament teach the idea of the sovereignty of God; they speak of God as a king, a monarch, a sovereign who rules over the affairs of mankind as

nearly and as closely as an ordinary human king. Mohammed, on the other hand, most emphatically teaches the idea of the unity of God. He rebelled against the trinitarian doctrine imported into the religion of Christ through Greek and Roman influences. The monotheism of Mohammed is hard and unyielding, aggressive and almost savage. I have no sympathy with the errors or erroneous teachings of Mohammedanism, or of any religion for that matter. In spite of all such errors Mohammed's ideal of the unity of God stands supreme and unchallenged in his teachings.

Buddha, the great teacher of morals and ethics, teaches in most sublime strains the doctrine of Nirvana, or self-denial and self-effacement. This principle of extreme self-abnegation means nothing more than the subjugation and conquest of our carnal self.

So, also, Christ Jesus of Nazareth taught a sublime truth when he inculcated the noble idea of the Fatherhood of God. He taught many other truths, but the Fatherhood of God stands supreme above them all. The brotherhood of man is a mere corollary, or a conclusion, deduced from the idea of the Fatherhood of God. Jesus taught this truth in the most emphatic language, and therefore that is the special message that he has brought to fallen humanity. In this way, by means of an honest and earnest study of the lives and teachings of different prophets of the world, we can find out the central truth of each faith. Having done this it should be our highest aim to harmonize all these and to build up our spiritual nature on them.

In the fourth place we believe that the religion of the Brahmo-Somaj is a dispensation of this age ; it is a message of unity and harmony ; of universal amity and unification, proclaimed from above. We do not believe in the revelation of books and men, of histories and historical records. We believe in the infallible revelation of the spirit—in the message that comes to man, by the touch of a human spirit with the Supreme Spirit. And can we even for a moment ever imagine that the Spirit of God has ceased to work in our midst ? No, we cannot. Even to-day God communicates his will to mankind as truly and as really as he did in the days of Christ or Moses, Mohammed or Buddha.

The dispensations of the world are not isolated units of truth, but viewed at as a whole, and followed out from the earliest to the latest in their historical sequence, they form a continuous chain, and each dispensation is only a link in this chain. It is our bounden duty to read the message of each dispensation in the light that comes from above, and not according to the dead letter that might have been recorded in the past. The interpretation of letters and words, of books and chapters, is a drag behind in the workings of the spirit. Truly hath it been said that the letter killeth. Therefore, brethren, let us seek the guidance of the spirit, and interpret the message of the Supreme Spirit by the help of his Holy Spirit.

Thus the Brahmo-Somaj seeks to Hinduize Hinduism, Mohammedan-

ize Mohammedanism, and Christianize Christianity. And whatever the champions of old Christian orthodoxy may say to the contrary, mere dogma can never give life to any country or community. We are ready and most willing to receive the truths of the religion of Christ as truly as the truths of the religions of other prophets, but we shall receive these from the life and teachings of Christ himself, and not through the medium of any church or the so-called missionary of Christ. If Christian missionaries have in them the meekness and humility, and the earnestness of purpose that Christ lived in his own life, and so pathetically exemplified in his glorious death on the cross, let our missionary friends show it in their lives.

Mere rhetoric is not reason, nor is abuse an argument, unless it be the argument of a want of common sense. And we are not disposed to quarrel with any people if they are inclined to indulge in these two instruments generally used by those who have no truth on their side. For these our only feeling is a feeling of pity—unqualified, unmodified, earnest pity, and we are ready to ask God to forgive them, for they know not what they say.

The first ideal of the Brahmo-Somaj is the ideal of the Motherhood of God. I do not possess the powers nor have I the time to dwell at length on this most sublime ideal of the Church of Indian Theism. The world has heard of God as the almighty Creator of the universe, as the omnipotent Sovereign that rules the entire creation, as the Protector, the Saviour and the Judge of the human race; as the Supreme Being, vivifying and enlivening the whole of the sentient and insentient nature.

We humbly believe that the world has yet to understand and realize, as it never has in the past, the tender and loving relationship that exists between mankind and their supreme, universal, divine Mother. Oh, what a world of thought and feeling is centered in that one monosyllabic word *ma*, which in my language is indicative of the English word *mother*! Words cannot describe, hearts cannot conceive of the tender and self-sacrificing love of a human mother. Of all human relations the relation of mother to her children is the most sacred and elevating relation. And yet our frail and fickle human mother is nothing in comparison with the Divine Mother of the entire humanity, who is the primal source of all love, of all mercy and all purity.

The deeper the realization of the Motherhood of God, the greater will be the strength and intensity of our ideas of the brotherhood of man and the sisterhood of woman. Once we see and feel that God is our Mother, all the intricate problems of theology, all the puzzling quibbles of church government, all the quarrels and wranglings of the so-called religious world will be solved and settled. We of the Brahmo-Somaj family hold that a vivid realization of the Motherhood of God is the only solution of the intricate problems and differences in the religious world.

May the Universal Mother grant us all her blessings to understand and appreciate her sweet relationship to the vast family of mankind. Let us approach her footstool in the spirit of her humble and obedient children.

A WHITE LIFE FOR TWO.

BY FRANCES E. WILLARD, PRESIDENT OF THE WORLD'S W. C. T. U.

I dare affirm that the reciprocal attraction of two natures, out of a thousand million, for each other, is the strongest though one of the most unnoted proofs of a beneficent Creator. It is the fairest, sweetest rose of time, whose petals and whose perfume expand so far that we are all inclosed and sheltered in their tenderness and beauty. For, folded in its heart, we find the germ of every home; of those beatitudes, fatherhood and motherhood; the brotherly and sisterly affection, the passion of the patriot, the calm and steadfast love of the philanthropist. For the faithfulness of two, each to the other, alone makes possible the true Home, the pure Church, the righteous Nation, the great, kind Brotherhood of Man.

Marriage is not, as some surface-thinkers have endeavored to make out, an episode in man's life and an event in woman's; it is no unequal covenant; it is the sum of earthly weal or woe to *him* or *her* who shares its mystic sacrament.

This gentle age, into which we have happily been born, is attuning the Twain whom God hath made for such great destiny to higher harmonies than any other age has known, by a reform in the denaturalizing methods of a civilization largely based on force, by which the boy and girl have hitherto been sedulously trained apart. They are now being set side by side in school, in church, in government, even as God sets male and female everywhere side by side throughout his realm of law, and has declared them one throughout his realm of grace. We are, then, beginning to train those with each other who were formed for each other, and the English-speaking home, with its Christian method of a two-fold headship, based on laws natural and divine, is steadily rooting out all that remains of the mediæval, continental and harem philosophies concerning this greatest problem of all time. The true relations of that complex being whom God created by uttering the mystic thought that had in it the potency of Paradise: "*In our own image let us make man, and let them have dominion over all the earth,*" will ere long be ascertained by means of the new correlation and attuning, each to other, of a more complete humanity upon the Christ-like basis that "*there shall be no more curse.*" The temperance reform is this correlation's necessary and true forerunner, for while the race-brain is bewildered it cannot be thought out. The labor reform is another part, for only under coöperation can material conditions be adjusted to a non-combatant state of society; and every yoke lifted from the laboring man lifts one still heavier from the woman at his side. The equal suffrage movement is another



MISS FRANCES E. WILLARD, CHICAGO.

"FROM THE DAY YOU ASKED ME TO PARTICIPATE IN THE PARLIAMENT OF RELIGIONS, IT HAS BEEN THE FAVORITE WISH OF MY HEART TO DO SO. IT SEEMS TO ME TO BE THE CROWN OF THE WORLD'S EXPOSITION."

part, for a government organized and conducted by one half the human unit, a government of the minority, by the minority, for the minority, must always bear unequally upon the whole. The social purity movement could only come after its heralds, the three other reforms I have mentioned, were well under way, because alcoholized brains, would not tolerate its expression; women who had not learned to work would lack the individuality and intrepidity required to organize it, and women perpetually to be disfranchised could not hope to see its final purposes wrought out in law. But back of all were the father and mother of all reforms.—Christianity and education—to blaze the way for all these later comers.

The Woman's Christian Temperance Union is doing no work more important than that of reconstructing the ideal of womanhood. In an age of force, woman's greatest grace was to cling; in this age of peace she doesn't cling much, but is every bit as tender and as sweet as if she did. She has strength and individuality, a gentle seriousness; there is more of the sisterly, less of the syren—more of the duchess and less of the doll. Woman is becoming what God intended her to be, and Christ's Gospel necessitates her being, the companion and counselor, not the incumbrance and toy, of man.

Happily for us, every other genuine reform helps to push forward the white car of social purity. The personal habits of men and women must reach the same high level. To-day a woman knows that she must walk the straight line of a white life or men will look upon her with disdain. A man needs, for his own best good, to find that, in the eyes of women, just the same is true of him—and evermore, be it remembered, this earnest effort to bring in the day of "sweeter manners, purer laws" is as much in man's interest as our own.

Why are the laws so shamelessly unequal now? Why do they bear so heavily upon the weaker, making the punishment for stealing away a woman's honor no greater than that for stealing a silk gown? Why is the age of protection or consent but ten years in twenty states of America, and in one, only seven years? Our laws and social customs make it too easy for men to do wrong. They are not sufficiently protected by the strong hand of penalty from themselves, from the sins that do most easily beset them, and from the mad temptations that clutch at them on every side. The World's Woman's Christian Temperance Union has taken up this sacred cause of protection for the home, and we shall never cease our efforts until women have all the help that law can furnish them throughout the world. We ask for heavier penalties, and that the age of consent be raised to eighteen years; we ask for the total prohibition of the liquor traffic, which is leagued with every crime that is perpetrated against the physically weaker sex, and we ask for the ballot, that law and law-maker may be directly influenced by our instincts of self-protection and home protection.

But, as I have said, we are not working for ourselves alone in this great

cause of social purity. As an impartial friend to the whole human race in both its fractions, man and woman, I, for one, am not more in earnest for this great advance because of the good it brings to the gentler, than because of the blessing it prophesies for the stronger sex. I have long believed that when that greatest of all questions, the question of a life companionship, shall be decided on its merits, pure and simple, then will come the first fair chance ever enjoyed by young manhood for the building up of genuine character and conduct.

Multiplied forces in law and gospel are to-day conspiring for the deliverance of our young men from the snares of their present artificial environment and exaggerated estimate of their own value; but the elevation of their sisters to the plane of perfect financial and legal independence, from which the girls can dictate the equitable terms. "You must be as pure and true as you require me to be, ere I give you my hand," is the brightest hope that gleams in the sky of modern civilization for our brothers; and the greater freedom of women to make of marriage an affair of the heart and not of the purse, is the supreme result of Christianity, up to this hour.

With all its faults, and they are many, I believe the present marriage system to be the greatest triumph of Christianity, and that it has created and conserves more happy homes than the world has ever before known. Any law that renders less binding the mutual, life-long loyalty of one man and woman to each other, which is the central idea of every home, is an unmitigated curse to that home and to humanity. Around this union, which alone renders possible a pure society and a permanent state, the law should build its utmost safeguards, and upon this union the Gospel should pronounce its most sacred benedictions. But while I hold these truths to be self-evident, I believe that a constant evolution is going forward in the home as in every other place, and that we may have but dimly dreamed the good in store for those whom God for holiest love hath made.

My theory of marriage in its relation to society would give this postulate: Husband and wife are one, and that one is—husband and wife. I believe that they will never come to the heights of purity, of power and peace, for which they were designed in heaven, until this better law prevails. One undivided half, of the world for wife and husband equally; co-education to mate them on the plane of mind; equal property rights to make her God's own free woman, not coerced into marriage for the sake of support, nor a bond-slave after she is married, who asks her master for the price of a paper of pins, and gives him back the change.

I believe in uniform national marriage laws; in divorce for one cause only; in legal separation on account of drunkenness and other abominations; but I would guard (*for the children's sake*) the marriage tie by every guarantee that could make it, at the top of society, the most coveted estate of the largest-natured and most endowed, rather than at the bottom, the necessary refuge of the smallest-natured and most dependent women.

Besides all this, in the interest of men, in order that their incentives to the best life might be raised to the highest power, I would make women so independent of marriage that men who, by bad habits and niggardly estate, whether physical, mental or moral, were least adapted to help build a race of human angels, should find the facility with which they now enter its hallowed precincts reduced to the lowest minimum. Until God's laws are better understood and more reverently obeyed, marriage cannot reach its best. The present abnormal style of dress among women, heavily mortgages the future of their homes and more heavily discounts that of their children. Add to this the utter recklessness of immortal consequences that characterizes the mutual conduct of so many married pairs, and only the everlasting tendency toward good that renders certain the existence and supremacy of a goodness that is infinite, can explain so much health and happiness as our reeling old world persists in holding while it rolls onward toward some far-off perfection, bathed in the sunshine of God's Omnipotent Love.

THE WORSHIP OF GOD IN MAN.

BY ELIZABETH CADY STANTON.

As we have not yet reached the ultimatum of religious faith it may be legitimate to ask, What will the next step be? As we are all alike interested in the trend of religious thought no one should feel aggrieved in hearing his creed fairly analyzed or in listening to speculations as to something better in the near future. As I read the signs of the times, I think the next form of religion will be the "religion of humanity," in which men and women will worship what they see of the divine in each other; the virtues, the beatitudes, the possibilities ascribed to Deity, reflected in mortal beings.

To stimulate our reverence for the Great Spirit of life that set all things in motion and holds them forever in their places, our religious teachers point us to the grandeur of nature in all her works.

By all the wonders and mysteries that surround us we are led to question the source of what we see and to judge the powers and possibilities of the Creator by the grandeur and beauty of his works. Measuring man by the same standard, we find that all the sources and qualities the most exalted mind ascribes to his ideal God are reproduced in a less degree in the noble men and women who have glorified the race. Judging man by his works, what shall we say to the seven wonders of the world, of the Colossus of Rhodes, Diana's Temple at Ephesus, the Mausoleum at Halicarnassus, the Pyramids of Egypt, the Pharos at Alexandria, the Hanging Gardens at Babylon, and the Olympian Zeus? True, these are all crumbling to dust, but change is law, too, in all nature's works.

The manifestation of man's power is more varied and wonderful as the ages roll on.

And what shall we say of the discoveries and inventions of the past fifty years, by which the labors of the world have been lifted from the shoulders of men, to be done henceforth by the tireless machines?

Man has manifested wisdom, too, as well as power. In fact, what cardinal virtue has he not shown, through all the shifting scenes of the passing centuries? The page of history glows with the great deeds of noble men and women. What courage and heroism, what self-sacrifice and sublime faith in principle have they not shown in persecution and death, mid the horrors of war, the sorrows of exile, and the weary years of prison life? What could sustain mortal man in this awful "solitude of self" but the fact that the great moral forces of the universe are bound up in his organization? What are danger, death, exile and dungeon walls to the great spirit of life incarnate in him?

The old idea of mankind as "totally depraved," his morality "but filthy rags," his heart "deceitful above all things and desperately wicked," his aspirations "but idle dreams of luxury and selfishness," are so many reflections on the Creator, who is said to be perfect and to have made man in his own image. The new religion will teach the dignity of human nature and its infinite possibilities for development. It will teach the solidarity of the race that all must rise or fall as one. Its creed will be Justice, Liberty, Equality for all the children of earth.

The Old and New Testaments, which Christians accept as their rule of life, are full of these lessons of universal benevolence. "If you love not man whom you have seen, how can you love God whom you have not seen?" Jesus said to his disciples, "Whatsoever you have done unto these, my brethren, ye have done unto me." "When I was hungry ye gave me meat, when naked ye clothed me, when in prison ye ministered unto me." When the young man asked what he should do to be saved, Jesus did not tell him he must believe certain dogmas and creeds, but to go and sell all that he had and give to the poor.

The prophets and apostles alike taught a religion of deeds rather than forms and ceremonies. "Away with your new moons, your sabbaths and your appointed feasts; the worship God asks is that you do justice and love mercy." "God is no respecter of persons." "He has made of one blood all the nations of the earth." When the pulpits in our land shall preach from these texts and enforce these lessons, the religious conscience of the people will take new form of expression, and those who in very truth accept the teachings of Jesus will make it their first duty to look after the lowest stratum of humanity.

To build a substantial house, we begin with the cellar and lay the foundations strong and deep, for on it depends the safety of the whole superstructure. So in race building, for noble specimens of humanity, for

peace and prosperity in their conditions we must begin with the lowest stratum of society and see that the masses are well fed, clothed, sheltered, educated, elevated and enfranchised. Social morality, clean, pleasant environments, must precede a spiritual religion that enables man to understand the mysteries binding him to the seen and unseen universe.

This radical work cannot be done by what is called charity, but by teaching sound principles of domestic economy to our educated classes, showing that by law, custom and false theories of natural rights, they are responsible for the poverty, ignorance and vice of the masses. Those who train the religious conscience of the people must teach the lesson that all these artificial distinctions in society must be obliterated by securing equal conditions and opportunities for all : this cannot be done in a day ; but this is the goal for which we must strive. The first step to this end is to educate the people into the idea that such a moral revolution is possible.

It is folly to talk of a just government and a pure religion where the state and the church alike sustain an aristocracy of wealth and ease, while those who do the hard work of the world have no share in the blessings and riches that their continued labors have made possible for others to enjoy. Is it just that the many should ever suffer that the few may shine ?

"Equal rights for all" is the lesson this hour. "That cannot be," says some faithless conservative : "if you should distribute all things equally to-day they would be in the hands of the few to-morrow." Not if the religious conscience of the people were educated to believe that the way to salvation was not in creed and greed, but in doing justice to their fellow men. Not if altruism, instead of egoism, were the law of social morals. Not if coöperation, instead of competition, were the rule in the world of work. Not if legislation were ever in the interest of the many, rather than the few. Educate the rising generation into these broader principles of government, religion and social life, and then ignorance, poverty and vice will disappear.

CHRISTIANITY AS SEEN BY A VOYAGE AROUND THE WORLD.

BY REV. F. E. CLARK, D.D., PRESIDENT OF THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

In order that it may be known exactly what countries the voyager who has been asked to prepare this paper has actually seen, it may not be out of place to say that he sailed from San Francisco for Australia early in August, 1892, and that, after making a zigzag course around the world of nearly 40,000 miles, he reached New York after an absence of nearly eleven months late in June of 1893. In the course of these eleven months he had the most delightful privilege of seeing something of Christian work and activity in Australia, China, Japan, India, Egypt, Syria, Turkey, Greece, Italy, Spain, France and England. He visited all the large cities which were accessible in such a journey, such as Melbourne and Sydney, Adelaide and Ballarat and Brisbane, Canton, Hong Kong and Shanghai, Tokio, Kyoto, Nagoya, Osaka, Kobe, Yokohama and Okyama, Madura and Madras, Calcutta, Lucknow, Allahabad, Poona, Ahinednagar and Bombay, Cairo and Alexandria, Jerusalem and Beirût, Tarsus, Adana, Cæsarea, Angora, Broussa and Constantinople, Athens, Rome, Venice and Genoa, San Sebastian in Spain, Paris and London, Manchester and Birmingham, Dublin, Belfast and Liverpool, besides many other places of scarcely inferior importance. Moreover, his errand was a distinctively religious one, having been invited to attend conventions or gatherings of young people in most of these cities, and being under the auspices and guidance of devoted Christian workers and missionaries in every land that his feet touched. The opinions of such a traveler may be superficial, but he, at least, has an opportunity for a comprehensive view, and must be a dull scholar indeed if he learns nothing of the problems which he came to study, or of the great facts of Christianity which he came to view.

One impression which was very strongly made on the mind of this voyager was that Christianity is an exceedingly real, substantial and vital thing in every part of the world. In spite of the insinuations of prejudiced "globe-trotters," who will not allow that Christianity has made even a ripple on the stagnant pool of heathenism, he came very soon to know that the religion of Christ is the power of God unto salvation among the yellow-skinned, almond-eyed people of the East as well as among the Caucasians of the West.

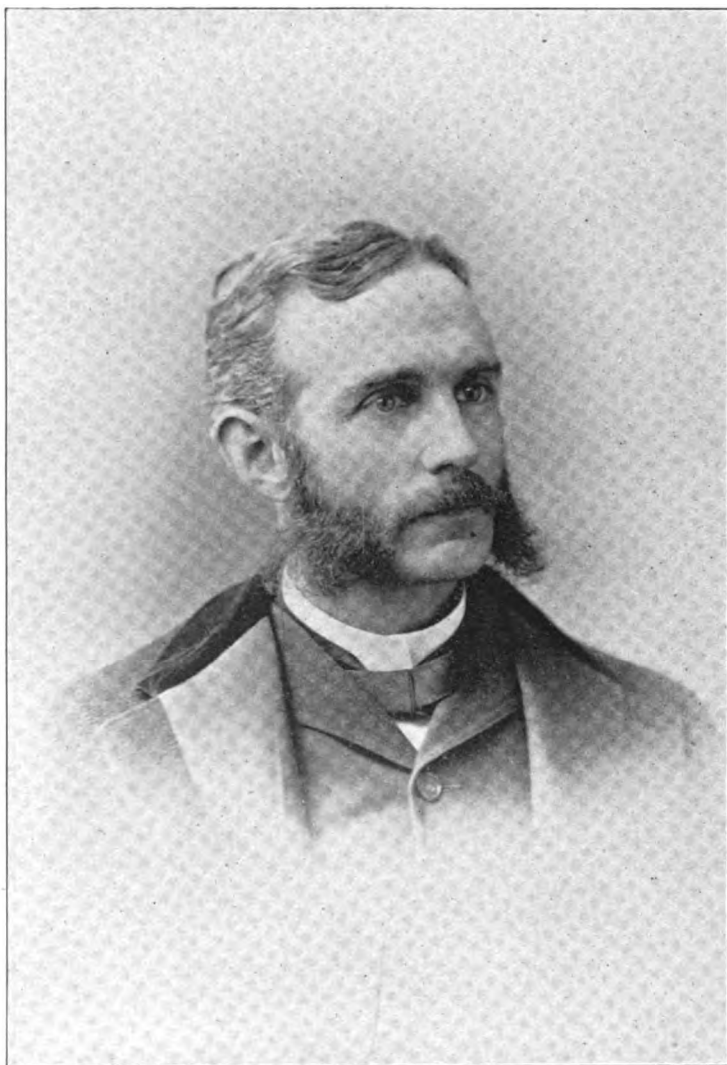
For instance, this traveler around the world touched at the Port of Apia
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in Samoa. He was kindly and courteously received by the natives, was shown two beautiful Protestant churches of cut stone, which were built largely by the efforts of the native converts, was assured by one high in political authority that the voice of prayer and praise would be heard that evening at family devotions in almost every hut on the island, and in the matter of Sabbath keeping, so far as the native population of Apia was concerned, the little town was another Edinburgh or Toronto. And yet not far from this same group of islands there still live savages and cannibals where the life of a cast-away would not be guaranteed for five minutes even as an extra risk by the most reckless insurance company in the world, and where his flesh would be served as a sweet morsel for the delectation of fortunate chiefs. What makes the difference between these islands? There can be but one answer, and that is, the "religion of Christ." It is the only factor that causes Samoa to differ from New Guinea.

Another impression which is very distinctly made upon the mind of a voyager round the world is that Christianity is absolutely superior in its motive power, its purifying influence and its uplifting inspiration from any and all other religions with which it comes in competition.

The greasy bull of Madura and Tanjore has little in common with the Lamb of God who taketh away the sins of the world. The hopeless, non-chalant, indifferent tom-tom beating of the priests of Canton has no point of contact with the worship of Him who must be worshiped in spirit and truth. Even the religion of the Buddhist of Japan, which has more of life and reality in it than the religions of many other non-Christian lands, even the devotion which leads women to sacrifice their tresses, that they may be woven into cables with which to haul the beams for the temples of their gods, bear little resemblance to the intelligent faith and hope and charity which constitute the strength of Christian manhood and the grace of Christian womanhood.

Again, a traveler around the world is impressed by the large part which is assigned to the Anglo-Saxon races in the spread of the principles of Christianity. Among all the Christian nations of the world the English-speaking peoples must take the lead in the spread of the faith to which they have given their allegiance. Whatever is done for the spread of the Kingdom of God, during the next century at least, will be largely accomplished by those who speak our mother tongue. With this fact I was profoundly impressed during my own journey. In regard to the great island continent of Australia this cannot be doubted. Here are people who are flesh of our flesh and bone of our bone; here flows blood, which in the estimation of every American is thicker than water; here is a mighty land containing as many square miles as the United States of America, excluding Alaska, which is settled and Christianized by the Anglo-Saxons. Along the shores of this interminable island for ten days and nights I sailed, much of the way within the Great Barrier reef which, for more than a thousand miles, stretches



REV. FRANCIS E. CLARK, D.D., BOSTON.

"A CENTURY AGO * * * * * THE VOYAGER WOULD HAVE FOUND CHRISTIANITY LIMITED PRACTICALLY TO EUROPE AND AMERICA. NOW HE SEES A VIGOROUS AND VIRILE TYPE OF CHRISTIAN PIETY IN EVERY GREAT DIVISION OF THE EARTH'S SURFACE."

along the shores of Australia. Scarcely for an hour during all these days did we lose sight of these endless shores, and yet the huge island was not half circumnavigated by this steamer. On all these coasts the Englishman has full sway; the dwindling native tribes acknowledge his rule even when they do not accept his God, and all these boundless millions of square miles of hill and valley and wooded slope and dreary deserts, which may yet be reclaimed and made to blossom as the rose, is a part of the vast heritage of the Anglo-Saxon.

In all the large cities of this land which has, latest of all the continents, felt the touch of civilization and Christianity, this voyager around the world found great gatherings of earnest Christian young people whose one purpose in life was to learn their Master's ways and to win if possible their great island heritage for Christ. Everywhere he found unbounded enthusiasm for the things of the coming kingdom, and a sensible, earnest, unquenchable purpose to take Australia for Christ. With the essential vigor, naturalness and reproductive powers of this Christianity he was deeply impressed, and believes that the nation which has sent out a John G. Paton, and which so thoroughly recognizes her responsibility for her own vast hemisphere, has a very large part to play in the evangelization of the world.

A four-weeks voyage from one of the leading ports of Australia brings one to the wonderful land of Japan. One of the first buildings which he is likely to see in Yokohama or Kobe is a commodious Christian church, and the first Japanese whom he may meet upon the street it is not unlikely will be an earnest and devout believer in the same Saviour whom the voyager from across the seas has learned to love and trust. If he journeys to the imperial city of Tokyo he will find there a magnificent university established under governmental auspices and supported by government funds. But this university was projected and started by a Christian missionary. In the sacred city of Kyoto, where for a thousand years the Mikado lived, is a distinctively Christian university scarcely inferior in rank to the Imperial University itself. This great school, the Doshisha, founded and fostered by its first president, the lamented Neesima, and whose present president, Mr. Kozaki, honors this Parliament, is a standing monument to the power of Christianity and its moulding influence in the Mikado's empire. In fact, it is not too much to say that every high grade school, whether a distinctively Christian school or under the control of the government, is directly the result of the introduction of Christianity in Japan. It is not fair to reckon the influence of a faith by any process of arithmetic. We cannot sum up the power of Christianity in Japan by counting the number of Protestant converts, though these are by no means inconsiderable, and are numbered by tens of thousands. Yet now, as in the days of our Lord, in Japan as in Palestine and in America, Christianity is as a little leaven hid in three measures of meal. One of these days will the whole be leavened.

Only three or four days by steamer from the smiling coast which

embosoms the Inland Sea lies the great nation of China, so strangely similar to and yet so vastly different from its cousin on the other side of the Yellow Sea. In Shanghai the traveler finds nearly, if not quite, a hundred missionaries of different boards living together in peace and concord, and each doing their best to win some portion of the great empire for Christ. Here is the splendid "plant" of the China Inland Mission, the finest mission building which I saw in any part of the world. Here is the vigorous work of the American Presbyterians and the Southern Methodists, the Baptists and the Adventists, the English Independents and the Wesleyans. Here one will meet upon the streets flaxen-haired Saxons in Chinese garb and cap, with shaved heads and long blonde queues down their backs. So thoroughly are these missionaries of the cross attempting to become all things to all men if by any means they may win some. Such scenes the traveler will see in Canton and in Peking, in Foochow and Nankin, and in a hundred other places, smaller and larger, scattered all through this vast human bee-hive of the world, called the Flowery Kingdom.

Then as he hastens on to India he still finds that his faith is known and loved and respected. From the southern tip of the great triangular peninsula, where Tuticorin stretches out into the sea to the snowy height of Mt. Everest, which in the far north towers up above all the mountains in the world, the voyager will find his faith respected and his Lord loved; not by all the people, to be sure, but by elect and devout souls in every part of this greatest appanage of the British crown. Here he will find every facility put in the way of Christian education by the British government, which, dollar for dollar, doubles the educational appropriation of every missionary board within its borders, whose students pass certain government requirements.

In such parts of India as the Telugu field, where the Baptist missionaries have been so marvelously blessed, and in Northern India, where the same results have followed the labors of the Methodist board, a blessed flood-tide of Christian influence seems to be sweeping over the land. The "break" in caste distinctions and in hereditary animosity to Christianity, for which the Christian world has been so long hoping and praying, seems to have already come. The restraining dikes of ignorance and prejudice seem to be swept away, or, at least, if not wholly gone, the streams of salvation which trickle through them show that the crevasse is coming.

In only one nation of the world to-day is the outlook for Christianity more hopeless than it was a quarter of a century ago, and that is the nation which is cursed by the reactionary policy of the timid tyrant who reigns in Constantinople. Since the gradual withdrawal of British influence from Turkey the subject races of that land have been left largely unprotected, and in many ways, sometimes slyly and sometimes openly, the Sultan's agents oppose Christianity, throw obstacles in the way of education, incite riots and mobs to burn school-houses and churches, and in every way are seeking to

make the land where Christianity first had its birth a desert of Mohammedan superstition and bigotry. The petty obstacles which are thrown in the way of missionary effort, the objections to Christian literature which are urged by the censor of the press, would be as amusing as they are absurd were not such serious consequences involved.

But God still reigns in heaven, the imprisoned and murdered Christians call to him for vengeance, the awful tyranny and the petty interference of the past must alike come to an end in the better days that are coming, and, either by some justifiable revolution on the part of the subject races, or by the interference of enlightened Christian nations, who would not delay a day longer to set things right were not selfish interest involved, will bring better days and brighter prospects even to the land of the Sultan. There is, it should be said, an inherent nobleness and strength about the Turkish character itself (the character of the common people I mean, the non-official class) which augurs well for the future of the land where first the gospel of Christ was preached.

The voyager around the world will rejoice in all that is good in the religion of the Catholic countries of Europe, but rejoices still more in their approximation to Protestant ideas and in the light which is shining upon them from the Reformation, long delayed though it has been, in such movements as that of the Free Italian Church, in the fruitful missionary work of Bohemia, in the extraordinary McAll mission work of France, in the interesting American School for Girls at San Sebastian, where, in this anniversary year, American money and scholarship is beginning to repay the debt which America owes to Spain, by making it possible for the first time in the history of the ages for a Spanish girl of the people to receive a worthy education.

The greatest lack in modern Protestant Christianity, as seen by a traveler around the world, is a lack of unity and coöperation on the part of Protestant Christians.

The most pitiable sight which I saw in foreign lands was that of churches which had been gathered out of heathenism or Mohammedism rent in twain by the sectarian jealousies which had been introduced from a so-called Christian land. To see, as is occasionally seen, a Christian missionary or teacher trying to build up a church not from the foundation, not out of the ruins of heathenism, but by building on another man's foundation, and tearing away the converts from the truth around which their minds have feebly begun to twine, in order that some sect or ism may be built up this, indeed, is disheartening! Thank God that such cases are comparatively rare.

THE SIXTEENTH DAY.

THE ATTITUDE OF CHRISTIANITY TOWARD OTHER RELIGIONS.

BY WILLIAM C. WILKINSON.

Observe that it is not the attitude of Christians, but the attitude of Christianity, that I discuss. And it is not the attitude of Christianity toward the *adherents* of non-Christian religions, but the attitude of Christianity toward those religions themselves.

But what is Christianity? As its name imports, it is the religion of Christ. Where shall we look to find the religion of Christ authoritatively described? If there is any authoritative description of Christianity existing, that description must be found in the collection of writings called the Bible. To the Bible then let us go with our question, What is the attitude of Christianity toward other religions?

Let us first consider what the New Testament report of Christ's teaching and of his apostles' teachings may show to have been their personal attitude toward religions other than that particular religion which they taught.

Perhaps it will tend to clearness if we try to enumerate exhaustively the possible attitudes which might be held by a religious teacher toward faiths other than his own. First, toward such other faiths, such a religious teacher might be frankly hostile; second, he might be frankly favorable; third, he might be partly the one and partly the other, that is, liberally, while critically, eclectic; fourth, he might be neither the one nor the other, but neutral or indifferent; fifth, he might be quite silent, as if either uninformed, or purposely abstinent from expression. These various possibilities respect the conscious and express attitude of the religious teacher toward religions other than his own. Besides this more positive attitude openly declared on his part, there would be, a thing not less important, the attitude necessarily implied, though not explicitly announced, in the tone and in the terms of his teaching.

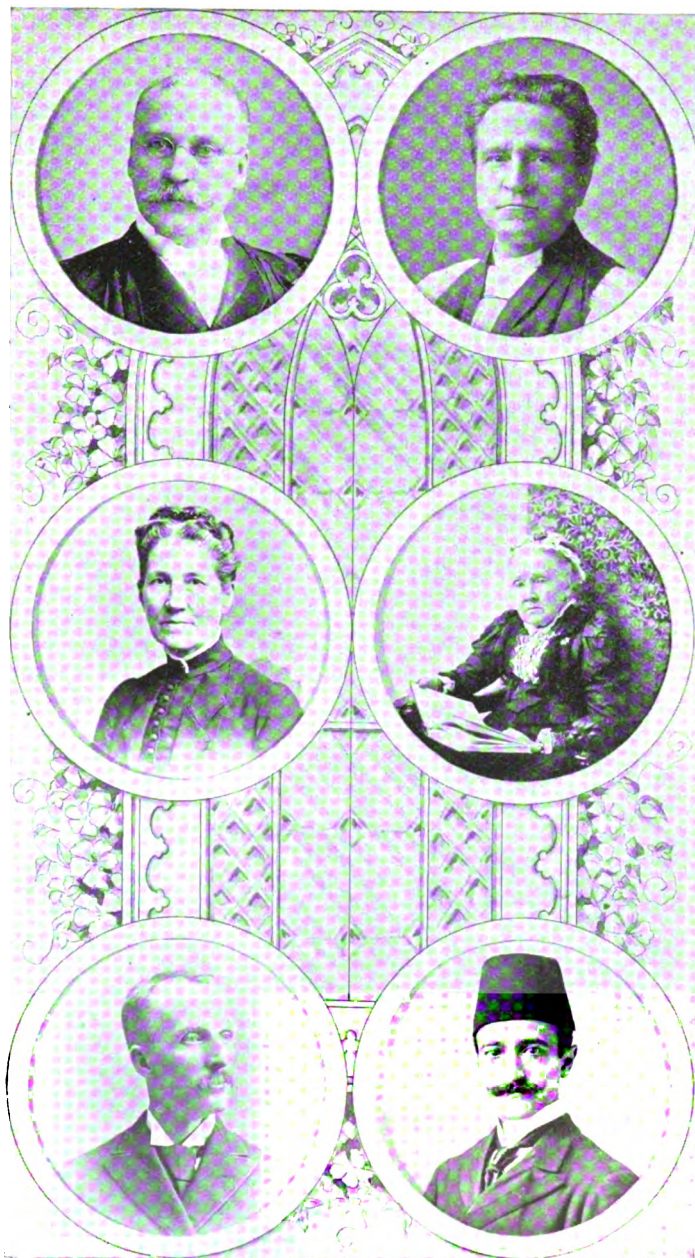
It might at first blush almost appear that, as to Christ himself, his own attitude was the one last named, that of determined, absolute silence on the subject. It would not, if such were indeed quite the case, at all follow that because he was silent, he was therefore indifferent. We should simply be remitted to examining the necessary implications, bearing on the point, of

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his doctrine, if such implications there were, before we could rightly settle the question of what his attitude was. But the fact is that Jesus, once at least, let his attitude toward a religion not his own remarkably appear.

No instance of closer parallel and approach between religion and religion ever perhaps occurred than occurred between the religion of the Jews and the religion of the Samaritans. The two religions had the same God, Jehovah, the same supreme law-giver, Moses, and, with certain variations of text, the same body of authoritative legislation, the Pentateuch. Yet Jesus, and that in the very act of setting forth what might be called absolute religion (in other words, religion destitute of every adventitious feature), definitely and aggressively asserted the truth of particular Jewish religious claim, in contrast to Samaritan claim, treated on the contrary as inadmissible and false, adding, "For salvation is of [from] the Jews." These added words are remarkable words. In the context surrounding and commenting them, they can, I submit, be fairly interpreted in no other way than as meaning that the Jews alone of all peoples had the true religion, the one only religion that could save. No doubt in using those words Jesus had reference to himself as born a Jew, and as being himself the exclusive personal bringer of the salvation spoken of. This consideration identifies Judaism with Christianity, in the only sense of such identification important as bearing on the subject of present discussion.

Consider, it is the Author himself of Christianity that speaks. He speaks in such a manner as, on the one hand, virtually to identify Judaism with Christianity in the chief essential respect, that of constituting a religion able to save, while on the other hand, in that same chief essential respect, distinguishing Judaism from Samaritanism—still more therefore from every system of religious doctrine besides—by ascribing to Judaism—Judaism of course conceived as Christo-centric, the chrysalis of Christianity—by ascribing to Judaism so conceived, exclusively the power to afford salvation. The author of Christianity, then, in those words of his, substantially adopts Judaism—not perhaps in all the incidental features of the system, but at least in that feature of it which must be considered to be, theoretically as well as practically, more important than any other, namely, its claim to be quite alone in effective offer of salvation to mankind. If Judaism was narrow and exclusive in this respect, no less narrow and exclusive in the same respect was Christianity. Observe, it is of Judaism, the system, not of the Jews, the professors of that system, that, in thus attributing narrowness equally to Christianity and to it, I now speak. The system of Judaism is contained in the Old Testament Scriptures. To those documents then we may go with the same confidence as to the New Testament itself, in order to learn what the attitude is of Christianity toward alien religions. Of all religions whatsoever, it may be said comprehensively that their ostensible object, their principal pretension, is one and the same, namely, to be a means of salvation to men. As to all religions except



REV. DAVID J. BURRELL.
MRS. L. F. DICKINSON.
REV. M. L. GORDON.

BISHOP JENNER.
MRS. JULIA. WARD HOWE.
HERANT M. KIRETCHJIAN.

Judaism, Jesus teaches that the pretension is false ; he declares that human salvation is of (from) the Jews, and the force of the language is such as to carry the rigorous inference that he meant from the Jews *alone*. This attitude of his is of course an attitude of frank and uncompromising hostility to every religion other than his own, that is, other than Christianity. -

But now having, at least in part, settled this point, let us make a needed distinction. It does not follow that because, according to Christ, the non-Christian religions are false in their principal claim, the claim of trustworthily offering salvation to men, they are therefore, according to him, false also in every particular of their teaching. On the contrary, if, for example, we find Buddhism inculcating truthfulness as a universal obligation upon men, why, evidently the fact that Buddhism is, according to Christ, a fallacious offer of human salvation, does not make false its exhortations against lying. Such exhortations are, in the abstract, just as valid in Buddhism as they are in Christianity. Truth is truth, wherever it is found. And undoubtedly, the ethnic religions, most of them, if not all, would be found to contain recognitions of important ethical truth. It would be the purest bigotry to deny this.

But Christianity, in its Old Testament form, came into close contact with a considerable number of the various dominant religions of the ancient world. To say that its attitude toward all these was hostile, implacably hostile, is to understate the fact. The fact is, that the one unifying principle that reduces to order and evolution the history recorded in the Old Testament, is the principle that it was a history divinely directed to the effacement in the Jewish mind of every vestige of faith in any religion save the Jewish, that is, substantially, essentially, the Christian religion. It would be easy, if time allowed, to show, by calm, colorless portrayal of what these various religions essentially were in their ethical teaching, and in their ethical tendency—in their accomplished ethical *effect* no less—that Christianity must necessarily, that religion being ethically what, as exhibited in its canonical documents, it confessedly is—must necessarily, I say, being such, take an attitude of utterly implacable, of remorselessly mortal, hostility to those religions, the living religions and the dead, one and all alike.

This, however, relates to the Old Testament form of Christianity. Did not the New Testament form introduce a different spirit ; or at least adopt a different method, a method of more toleration, of more liberal willingness to discriminate and to recognize the good and the true that was to be found diffused in the midst of the false and the bad ?

We have already sought to draw out the necessary implication bearing on this inquiry contained in those famous words of Christ to the woman of Samaria. We have found that implication to be an exclusive claim for Christianity (Christianity then still subsisting in the form of Judaism, therefore much more for Christianity in its later, its fulfilled, its final form)—an exclusive claim, I say, for Christianity to be the trustworthy offerer of salva-

tion to mankind. With his pregnant choice of words, Jesus, that weary Syrian noon, touched, in his easy, simple, infallible way, upon a thing that is fundamental, central, in religion, any religion, all religion, namely, its undertaking to *save*. Whatever religion fallaciously offers to save, is, unless I have misunderstood him, according to Jesus a false religion. However much truth a given religion may incidentally involve, if its essential offer is a fallacious offer, then, by this rule, it is false *as a whole*—since its whole value is fairly measured by its value in that, its essential part. The only religion that can be accounted true, is the religion that can trustworthily offer to save. That religion is, according to Jesus, the religion that springs out from among the Jews, which religion, whether or not it be also Judaism, is of course at any rate Christianity.

But we are far, very far, from being limited to that one instance of the teaching of Jesus, when we seek to know his mind on the important subject which we are considering. The hostile attitude of Jesus toward any and every offer other than his own to save, is to be recognized in many supremely self-asserting, universally-exclusive sayings of his, such as these: "No man cometh unto the Father (that is, no man is saved) but by me;" "I am the bread of life;" "If any man thirst, let him come unto me, and drink;" "I am the light of the world;" "I am the door of the sheep. All that came before me are thieves and robbers;" "I am the door; by me, if any man enter in, he shall be saved."

Olympianism—if I may use such a word to describe a certain otherwise nondescript polytheistic idolatry—Olympianism, Greek and Roman, and Græco-Roman, Olympianism subsisting unmixed, or variously mixed with elements imported from the religions of the East, presented the principal historic contact for Christianity with alien religious faiths. What attitude did Christianity assume toward Olympianism?

On Mars Hill, in Athens, the Apostle Paul delivered a discourse which is sometimes regarded as answering this question, and answering it in a sense more or less favorable to polytheism. This view of that memorable discourse seems to me not tenable. Indeed, the resort to that utterance of Paul's is one not, as I think, proper to be made in quest of his sentiments on the subject now under discussion. What he said on Mars Hill should be studied as an illustration of his method in approach to men involved in error, rather than as a revelation of his inmost thought and feeling in regard to that particular error in which he found his Athenian auditors involved. Paul disclosed himself truly as far as he went, but he did not disclose himself fully that day. He sought a hearing, and he partly succeeded in finding it. It is probable that he would wholly have failed had he spoken out to the Areopagites in the manner in which he spoke out to Christian disciples. It is to his *outspoken* declarations of opinion and feeling that we should go to learn his true attitude toward Olympianism. We there find him saying, without reserve, without bated breath: "Wherefore, my beloved,

flee from idolatry. . . . The things which the Gentiles sacrifice they sacrifice to devils and not to God; and I would not that ye should have communion with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot partake of the table of the Lord and of the table of devils. Or do we provoke the Lord to jealousy? are we stronger than he?" I have thus quoted from Paul's first letter to the Corinthians. That word "jealousy" is a key-word here. It is the self-same Old Testament word, and the word, as Paul resumes it, is full, almost to bursting, with the authentic Old Testament spirit. God is a jealous God; that is to say, the Hebrew God, the Christian God, is jealous of sole prerogative; he will *share* it with none.

An expression of this jealousy—jealousy accompanied, it must be confessed, in the particular case about to be referred to, with heavy, with damning, inculpation of persons as well as things—occurs in the first chapter of Paul's epistle to the Romans. Speaking of the adherents generally of the Gentile religions, he uses this language: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things." "Man," "bird," "beast," "reptile,"—these four specifications in their ladder of descent seem to indicate every different form of Gentile religion with which Christianity, ancient or modern, came into historic contact. The consequences penally visited by the offended jealous God of Hebrew and of Christian, for such degradation of the innate worshiping instinct, such profanation of the idea, once pure in human hearts, of God the incorruptible, are described by Paul in words whose mordant, flagrant, caustic, branding power has made them famous and familiar: "Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen."

It is much if a religion, such as the Bible thus teaches Christianity to be, leaves us any chance at all for entertaining hope concerning those remaining to the last involved in the prevalence of false religion surrounding them. But chance there seems indeed to be of hope justified by Christianity, for some among these unfortunate children of men. Peter, the straitened Peter, the one apostle perhaps most inclined to be unalterably Jewish, he it was who, having been thereto specially instructed, said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." To fear God, first, and then also to work righteousness—these are the traits characterizing ever and everywhere the man acceptable to God. But evidently to fear God is not, in the idea of Christianity, to worship another than he. It will accordingly be in degree as a man escapes the ethnic religion dominant about him, and rises from it—not by means of it, but in spite of it—into the transcend-

ing element of the true divine worship, that that man will be acceptable to God—in other words, in degree as he ceases to misdirect, and begins to direct aright, the indestructible Godward instinct in him—that indestructible Godward instinct which it is, and not the depraved indulgence of it, that Paul on Mars Hill recognized in the form of appeal that he adopted to the idolatrous Athenians.

Of any ethnic religion, therefore, can it be said that it is a true religion, only not perfect? Christianity says, No. Christianity speaks words of undefined, unlimited hope concerning those, some of those, who shall never have heard of Christ. These words Christians of course will hold and cherish according to their inestimable value. But let us not mistake them as intended to bear any relation whatever to the erring *religions* of mankind. Those religions the Bible nowhere represents as pathetic and partly successful, gropings after God. They are one and all represented as gropings downward, not gropings upward. According to Christianity they hinder, they do not help. Their adherents' hold on them is like the blind grasping of drowning men on roots or rocks that only tend to keep them to the bottom of the river. The *truth* that is in the false religion may help; but it will be the truth, not the false religion. According to Christianity, the false religion exerts all its force to choke and to kill the truth that is in it. Hence the historic degeneration represented in the first chapter of Romans as affecting false religions in general. If they were upward reachings they would grow better and better. If, as Paul teaches, they in fact grow worse and worse, it must be because they are downward reachings. The indestructible instinct to worship, that is in itself a saving power. Carefully guarded, carefully cultivated, it may even *save*. But the worshiping instinct, misused, or disused, that is, depraved to idolatry, or extinguished in atheism, "held down," as Paul graphically expresses it, is in swift process of becoming an irresistible destroying power. The light that is in the soul turns swiftly into darkness. The instinct to worship lifts Godward. The misuse of that instinct, its abuse in idolatry, its disuse in atheism, is evil, only evil, and that continually. Men need to be saved *from* false religion; they are in no way of being saved *by* false religion. Such, at least, is the teaching of Christianity.

The attitude, therefore, of Christianity towards religions other than itself is an attitude of universal, absolute, eternal, unappeasable hostility; while toward all men everywhere, the adherents of false religions by no means excepted, its attitude is an attitude of grace, mercy, peace, for whosoever will. How many may be found that will, is a problem which Christianity leaves unsolved. Most welcome hints and suggestions, however, it affords, encouraging Christians joyfully and gratefully to entertain, on behalf of the erring, that relieving and sympathetic sentiment which the poet has taught us to call "the larger hope."

WHAT IS RELIGION?

BY MRS. JULIA WARD HOWE.

I only hope you may be able not only to listen, but also to hear me. Your charity must multiply my small voice and do some such miracle as was done when the loaves and fishes fed the multitude in the ancient time which has just been spoken of. I have been listening to what our much honored friend (Prof. Wilkinson) has said, and yet, before I say anything on my own account, I want to take the word Christianity back to Christ himself, back to that mighty heart whose pulse seems to throb through the world to-day, that endless fountain of charity out of which I believe has come all true progress and all civilization that deserves the name. As a woman I do not wish to dwell upon any trait of exclusiveness in the letter which belongs to a time when such exclusiveness perhaps could not be helped, and which may have been put in where it was not expressed. I go back to that great Spirit which contemplated a sacrifice for the whole of humanity. That sacrifice is not one of exclusion, but of an infinite and endless and joyous inclusion. And I thank God for it.

I have turned my back to-day upon the great show in Jackson Park in order to see a greater spectacle here. The daring voyage of Columbus across an unknown sea we all remember with deep gratitude. All that we have done and all that we are now doing are not too much to do honor to the loyalty and courage of that one inspired man. But the voyage of so many valorous souls into the unknown infinite of thought, into the deep questions of the soul between men and God—Oh, what a voyage is that! O, what a sea to sail! And I thought, coming to this Parliament of Religions, we shall have found a port at last; after many wanderings we shall have come to the one great harbor where all the fleets can ride, where all the banners can be displayed.

It has been extremely edifying to hear of the good theories of duty and morality and piety which the various religions advocate. I will put them all on one basis, Christian and Jewish and ethnic, which they all promulgate to mankind. But what I think we want now to do is to inquire why the practice of all nations, our own as well as any other, is so much at variance with these noble precepts? These great founders of religion have made the true sacrifice. They have taken a noble human life, full of every human longing and passion and power and aspiration, and they have taken it all to try and find out something about this question of what God meant man to be and does mean him to be. But while they have made this great sacrifice, how is it with the multitude of us? Are we making any sacrifice

at all? We think it was very well that those heroic spirits should study, should agonize and bleed for us. But what do we do?

Now, it seems to me very important that from this Parliament should go forth a fundamental agreement as to what is religion and as to what is not religion. I need not stand here to repeat any definition of what religion is. I think you will all say that it is aspiration, the pursuit of the divine in the human; the sacrifice of everything to duty for the sake of God and of humanity and of our own individual dignity. What is it that passes for religion? In some countries magic passes for religion, and that is one thing I wish, in view particularly of the ethnic faiths, could be made very prominent — that religion is not magic. I am very sure that in many countries it is supposed to be so. You do something that will bring you good luck. It is for the interests of the priesthood to cherish that idea. Of course the idea of advantage in this life and in another life is very strong, and rightly very strong in all human breasts. Therefore, it is for the advantage of the priesthoods to make it to be supposed that they have in their possession certain tricks, certain charms, which will give you either some particular prosperity in this world or possibly the privilege of immortal happiness. Now, this is not religion. This is most mischievous irreligion, and I think this Parliament should say, once for all, that the name of God and the names of his saints are not things to conjure with.

I think nothing is religion which puts one individual absolutely above others, and surely nothing is religion which puts one sex above another. Religion is primarily our relation to the Supreme, to God himself. It is for him to judge; it is for him to say where we belong, who is highest and who is not; of that we know nothing. And any religion which will sacrifice a certain set of human beings for the enjoyment or aggrandizement or advantage of another is no religion. It is a thing which may be allowed, but it is against true religion. Any religion which sacrifices women to the brutality of men is no religion.

From this Parliament let some valorous, new, strong, and courageous influence go forth, and let us have here an agreement of all faiths for one good end, for one good thing — really for the glory of God, really for the sake of humanity from all that is low and animal and unworthy and undivine.

THE MESSAGE OF CHRISTIANITY TO OTHER RELIGIONS.

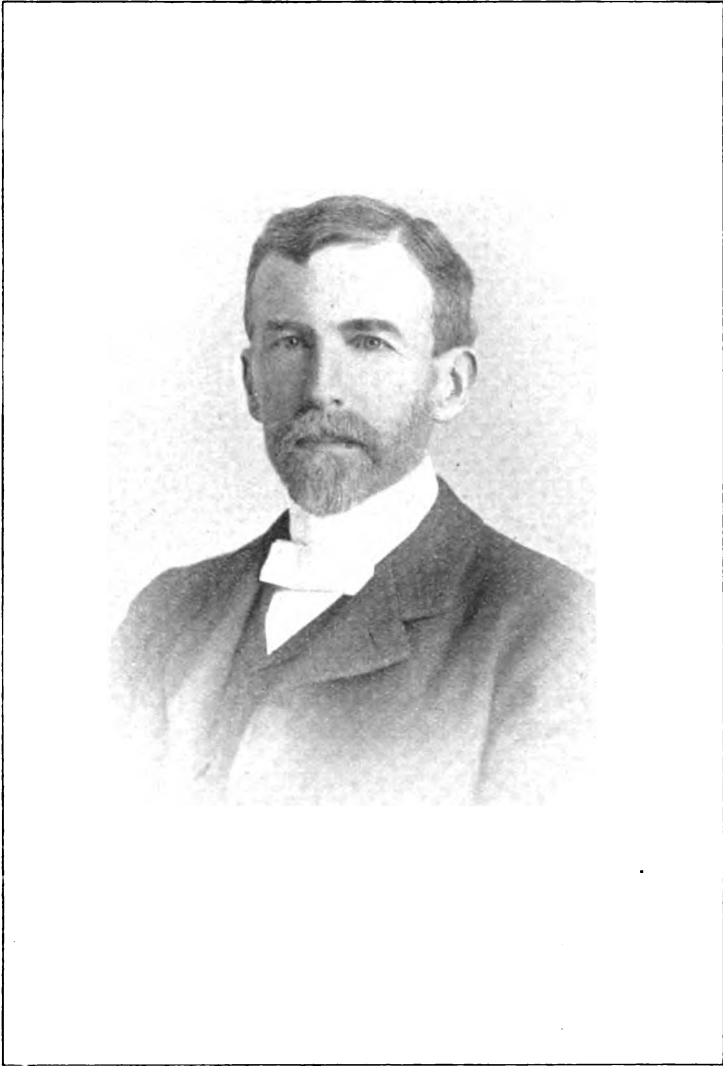
BY REV. JAMES S. DENNIS, D.D., NEW YORK.

Christianity speaks in the name of God. To him it owes its existence, and the deep secret of its dignity and power is that it reveals him. It would be effrontery for it to speak simply upon its own responsibility, or even in the name of reason. It has no philosophy of evolution to propound. It has a message from God to deliver. It is not itself a philosophy; it is a religion. It is not earth-born; it is God-wrought. It comes not from man, but from God, and is intensely alive with his power, alert with his love, benign with his goodness, radiant with his light, charged with his truth, sent with his message, inspired with his energy, regnant with his wisdom, instinct with the gift of spiritual healing and mighty with supreme authority. It has a mission among men whenever or wherever it finds them which is as sublime as creation, as marvelous as spiritual existence, and as full of mysterious meaning as eternity. It finds its focus and as well its radiating center in the personality of Jesus Christ, its great Revealer and Teacher, to whom before his advent all the fingers of light pointed, and from whom, since his incarnation, all the brightness of the day has shone. It has a further and supplemental historic basis in the Holy Scriptures which God has been pleased to give through inspired writers chosen and commissioned by him. Its message is much more than Judaism; it is infinitely more than the revelation of nature; it is even more than the best teachings of all other religions combined, for whatever is good and true in other religious systems is found in full and authoritative form in Christianity. It has wrought in love, with the touch of regeneration, with the inspiration of prophetic vision, in the mastery of spiritual control, and by the transforming power of the divine indwelling, until its own best evidence is what it has done to uplift and purify wherever it has been welcomed among men.

I say welcomed, for Christianity must be received in order to accomplish its mission. It is addressed to the reason and the heart of man, but does no violence to liberty. Its limitations are not in its own nature, but in the freedom which God has planted in man. It is not to be judged, therefore, by what it has achieved in the world, except as the world has voluntarily received it. The sins of Christian nations cannot be rightly charged to Christianity, for it does not sanction but forbids them.

We are asked now to consider the message of Christianity to other religions. If it has a message to a sinful world, it must also have a message

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REV. JAMES S. DENNIS, D.D., NEW YORK.

**"THIS IS THE MESSAGE WHICH CHRISTIANITY SIGNALS TO OTHER RELIGIONS AS IT MEETS THEM
TO-DAY: FATHERHOOD, BROTHERHOOD, REDEMPTION, INCARNATION, ATONEMENT, CHARACTER,
SERVICE, FELLOWSHIP."**

to other religions which are seeking to minister to the same fallen race and to accomplish in their own way and by diverse methods the very mission God has designed should be Christianity's privilege and high function to discharge.

Let us seek now to catch the spirit of that message and to indicate in brief outline its purport. We must be content simply to give the message; the limits of this paper forbid any attempt to vindicate it, or to demonstrate its historic integrity, its heavenly wisdom and its excellent glory.

Its spirit is full of simple sincerity, exalted dignity and sweet unselfishness. It aims to impart a blessing, rather than to challenge a comparison. It is not so anxious to vindicate itself as to confer its benefits. It is not so solicitous to secure supreme honor for itself as to win its way to the heart. It does not seek to taunt, or disparage, or humiliate a rival, but rather to subdue by love, attract by its own excellence, and supplant by virtue of its own incomparable superiority. It is a tax upon faith which is often painfully severe to note the apparent lack of energy and dash and restless force in the seemingly slow advances of our holy religion. Doubtless God has his reasons, but in the meanwhile we cannot but recognize in Christianity a spirit of mysterious reserve, of marvelous patience, of subdued undertone, of purposeful restraint. It does not "cry, nor lift up, nor cause its voice to be heard in the street." Centuries come and go and Christianity touches only portions of the earth, but wherever it touches it transfigures. It seems to despise material adjuncts, and count only those victories worth having which are won through direct spiritual contact with the individual soul. Its relation to other religions has been characterized by singular reserve, and its progress has been marked by an unostentatious dignity, which is in harmony with the majestic attitude of God its author, to all false gods who have claimed divine honors and sought to usurp the place which was his alone.

Christianity is said to be intolerant. I do not think the word is well chosen; it would be more true to say that Christianity is uncompromising; and it is uncompromising because it is true. It is as absurd to complain of the uncompromising nature of Christianity as it is to speak contemptuously of the inflexible character of natural law. Christianity at the same time that it is uncompromising, is tolerant of the convictions of others in a kindly and generous spirit, and if true to itself it would be the last religion in the world to stifle liberty of conscience, or deny all proper freedom of speech. Its tolerance should ever be marked by gentleness, patience and courtesy; its exclusiveness should be characterized by dignity, magnanimity and charity. It is the steel hand of truth encased in the velvet glove of love.

It speaks then to other religions with unqualified frankness and plainness based upon its incontrovertible claim to a hearing; it has nothing to conceal, but rather invites to inquiry and investigation; it recognizes

promptly and cordially whatever is worthy of respect in other religious systems; it acknowledges the undoubted sincerity of personal conviction and the intense and pathetic earnestness of moral struggle in the case of many serious souls who, like the Athenians of old, "worship in ignorance;" it warns and persuades and commands as is its right; it speaks as Paul did in the presence of cultured heathenism on Mars Hill, of that appointed day in which the world must be judged and of "that man" by whom it is to be judged. It speaks with the consciousness of that simple, natural, incomparable, measureless supremacy which quickly disarms rivalry, and in the end challenges the admiration and compels the submission of hearts free from malice and guile.

This being the spirit of the message let us inquire as to its *purport*. There is one immensely preponderating element here which pervades the whole content of the message—it is love for man. Christianity is full of it. This is its supreme meaning to the world—not that love eclipses or shadows every other attribute in God's character, but that it glorifies and more perfectly reveals and interprets the nature of God and the history of his dealings with man. The object of this love must be carefully noted—it is mankind—the race considered as individuals or as a whole. Christianity unfolds a message to other religions which emphasizes this heavenly principle. It reveals therein the secret of its power and the unique wonder of its whole redemptive system. "Never man spake like this man," was said of Christ. Never religion spake like this religion, may be said of Christianity. The Christian system is conceived in love; it is wrought out by love; it brings the provision of love to fallen man; it administers its marvelous functions in love; it introduces man into an atmosphere of love; it gives him the inspiration, the joy, the fruition of love; it leads at last into the realm of eternal love. While accomplishing this end, at the same time it convicts of sin, it melts into humility, it quickens gratitude, it purifies and sanctifies the heart, it glorifies the character, it inspires to obedience, it implants the instincts of service, it introduces a regenerating agent into social life, it teaches unselfishness as the great lesson of heaven to earth, and it proposes love as itself the supreme remedy for the woes and wrongs of the world. It has also its message of warning and judgment, which must not be ignored. It speaks in the name of justice, holiness, and eternal sovereignty of the final issue of that folly which rejects its proposals and appeals, and defies its authority.

Let us look at this message more in detail. In presenting it under present auspices our purpose is not so distinctively controversial as declarative. We do not seek to challenge or rebuke, much less to denounce and condemn other religions, but rather to unfold in calm statement the essential features of the message which Christianity is charged to deliver. We who love and revere Christianity believe that it declares the whole counsel of God, and we are content to rest our case upon the simple statement of

its historic facts, its spiritual teachings, and its unrivaled ministry to the world. Christianity is its own best evidence : its very presence is full of power ; its spiritual contribution to the thought of the world is its supreme credential ; its exemplification in the life of its Founder, and, to a less conspicuous degree, of all who are truly in His likeness, is its unanswerable demonstration.

I have sought to give the essential outlines of this immortal message of Christianity by grouping its leading characteristics in a series of code words, which, when presented in combination, give the distinctive signal of the Christian religion, which has waved aloft in sunshine and storm during all the centuries since the New Testament Scriptures were given to man.

The initial word which we place in this signal code of Christianity is *Fatherhood*. This may have a strange sound to some ears, but to the Christian it is full of sweetness and dignity. It simply means that the creative act of God, so far as our human family is concerned, was done in the spirit of fatherly love and goodness. He created us in his likeness, and to express this idea of spiritual resemblance and tender relationship the symbolical term of fatherhood is used. When Christ taught us to pray "Our Father," in the spirit not only of natural but of gracious Sonship, he gave us a lesson which transcends human philosophy and has in it so much of the height and depth of divine feeling that human reason has hardly dared to receive, much less to originate, the conception.

A second word which is representative in the Christian message is *Brotherhood*. This exists in two senses—there is the universal brotherhood of man to man, as children of one Father in whose likeness the whole family is created, and the spiritual brotherhood of union in Christ. We are all brother men, would that we were also all brother Christians. Here again the suggestion is love as the rule and sign of human as well as Christian fellowship. The world has drifted far away from this ideal of brotherhood ; it has been repudiated in some quarters even in the name of religion, and it seems clear that it will never be fully recognized and exemplified except as the spirit of Christ assumes its sway over the hearts of men.

The next code word of Christianity is *Redemption*. We use it here in the sense of a purpose on God's part to deliver man from sin, and to make a universal provision for that end, which if rightly used insures the result. I need not remind you that this purpose is conceived in love. God as Redeemer has taken a gracious attitude towards man from the beginnings of history, and he is "not far from every one" in the immanence and omnipresence of his love. Redemption is a world-embracing term ; it is not limited to any age or class. Its potentiality is world-wide ; its efficiency is unrestrained, except as man himself limits it ; its application is determined by the sovereign wisdom of God, its author, who deals with each individual as a possible candidate for redemption, and decides his destiny in accordance with his spiritual attitude towards Christ. Where Christ is unknown

God still exercises his sovereignty, although he has been pleased to maintain a significant reserve as to the possibility, extent, and spiritual tests of redemption where trust is based upon God's mercy in general, rather than upon his mercy as specially revealed in Christ. We know from his Word that Christ's sacrifice is infinite.

Another cardinal idea in the Christian system is *Incarnation*—God clothing himself in human form and coming into living touch with mankind. This he did in the person of Jesus of Nazareth. It is a mighty mystery, and Christianity would never dare assert it except as God has taught her its truth.

We are brought now to another fundamental truth in Christian teaching—the mysterious doctrine of *Atonement*. Sin is a fact which is indisputable. It is universally recognized and acknowledged. It is its own evidence. It is, moreover, a barrier between man and his God. The divine holiness, and sin with its loathsomeness, its rebellion, its horrid degradation and its hopeless ruin, cannot coalesce in any system of moral government. God cannot tolerate sin or temporize with it, or make a place for it in his presence. He cannot parley with it; he must punish it. He cannot treat with it; he must try it at the bar. He cannot overlook it; he must overcome it. He cannot give it a moral status; he must visit it with the condemnation it deserves. Atonement is God's marvelous method of vindicating once for all before the universe his eternal attitude towards sin, by the voluntary self-assumption in the spirit of sacrifice, of its penalty. This he does in the person of Jesus Christ, who came as God incarnate upon this sublime mission. This is the heart of the Gospel. It throbs with mysterious love; it pulsates with ineffable throes of divine feeling; it bears a vital relation to the whole scheme of government; it is in its hidden activities beyond the scrutiny of human reason; but it sends the life blood coursing through history, and it gives to Christianity its superb vitality and its undying vigor. It is because Christianity eliminates sin from the problem that its solution is complete and final.

We pass now to another word of vital import—it is *Character*. God's own attitude to the sinner being settled and the problems of moral government solved, the next matter which presents itself is the personality of the individual man. Christianity regenerates, uplifts, transforms, and eventually transfigures the personal character. It is a transcendent school of incomparable ethics.

In vital connection with character is a word of magnetic impulse and unique glory which gives to Christianity a sublime practical power in history. It is *Service*. Here is a forceful element in the double influence of Christianity over the inner life and the outward ministry of its followers. Christ, its founder, glorified service and lifted it in his own experience to the dignity of sacrifice. In the light of Christ's example service becomes an honor, a privilege, and a moral triumph; it is consummated and crowned in sacrifice.

One other word completes the code. It is *Fellowship*, of which the spirit of God is the blessed medium. It is a word which breathes the sweetest hope, suggests the choicest privilege, and sounds the highest destiny of the Christian.

This, then, is the message which Christianity signals to other religions as it greets them to-day: Fatherhood, brotherhood, redemption, incarnation, atonement, character, service, fellowship.

It remains to be said that Christianity through the individual seeks to reach society. Its aim is first the man, then men. It is pledged to do for the race what it does for the individual man.

THE MISSION OF PROTESTANTISM IN TURKEY.

BY THE REV. MARDIROUS IGNADOS.

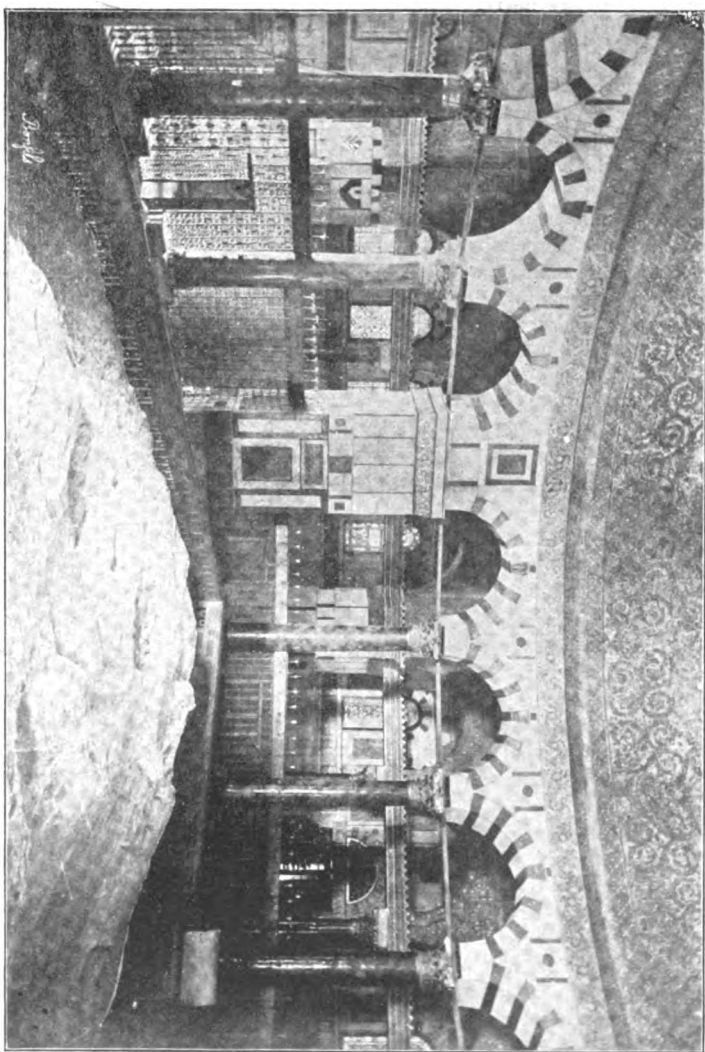
Protestantism has had great and palpable results among the Armenian Christians, who are considered leaders among the Asiatics, and who at the beginning of the Christian era accepted Christianity, both individually and also as a nation, and they have to this day kept Christianity in the National Church. Seeing these facts, missionaries of the American Board began to preach among them acceptably, and to establish evangelical churches, so that among the 40,000 Protestants of Turkey 30,000 are Armenians, as well as three-fourths of the evangelical Protestant churches.

Protestantism is an incentive to mental development and ideas of liberty. Therefore its results are generally seen, first, upon mental education. It is so among the peoples in Turkey. The Christians in Turkey, and especially the Armenians, began to think and speak freely and boldly upon religious subjects. They knew that to do this properly they must have learning about all important subjects. Therefore those who are working among them paid great attention to the work of satisfying their minds. The result is apparent in the common schools, in the education of girls, and colleges and theological seminaries which are to be found in Turkey.

Three-quarters of a century ago there were only a few places, even in the larger cities of Turkey, which could be called schools. Half a century ago such schools were established even in the smallest cities. Since a quarter of a century schools were opened even in villages, where the children of Protestants are proportionately more numerous.

It was the result of these schools that adults in general began to read and the young to go to school; new text-books were introduced, new systems of education and new methods of administration.

Protestant missions have rendered great services for higher education. About sixty years ago there was need for a large number of Protestant



INTERIOR OF THE MOSQUE OF OMAR.

preachers. So under the care of Dr. Cyrus Hamlin, a high school was opened for young men where lessons were given on scientific and religious subjects. This institution excited the emulation of Roman Catholic missionaries and other Christian communities, who also established high schools in the larger cities. The government also became conscious of the necessity of such a higher education, and established institutions for young men where languages, science and arts are taught. In this way, every city now has its high school, and even college; the Protestant institutions almost everywhere being the first and most important.

The missionaries began to work for the people. They learned their modern languages and translated the Bible into them. As a result of this modern Armenian began to be used in our religious services. The Protestant people began to use in family worship and public prayers the modern language. Preachers began to write in the colloquial language letters to their people. The missionaries started a periodical publication called *Treasury of Useful Information*, which, by its excellent modern Armenian, became an example for other publications. Modern Armenian became a literary language, was developed and enriched rapidly so that even those of the nation who love the ancient language were compelled to use the modern in all things except the services of the church.

Thus the common people found many useful publications which they could understand, and began to acquire the habit of reading. Children continued their studies when they left school. Many engaged in the work of writing and translating novels and other books. It became the duty of the missionaries to give to these people religious and moral truths through their publications. Books were published on scientific, historical and popular subjects. The educated people began to study the scriptures with reverence and found them published by the Bible societies in the twenty languages used in Turkey. The American Bible Society has begun to do a work which merits specially the gratitude of the Armenian people, namely, publication of the Bible in the ancient Armenian language, which is used in the National Church.

The people of Turkey are generally conservative, especially in ecclesiastical and religious matters. But Protestantism proved mightier than ritualism, especially among the Armenian Christians. Among them, ceremonies and rites that were considered sacred were either abandoned or kept with a new meaning. For example, the lenten fast was abandoned and other fasts moderated. They do not now go on pilgrimages to obtain salvation. They do not worship the pictures of saints and sacred things, but they use them as things of excellent value. Such reformations are preparations for greater internal reformation.

The morality of the Christian communities has been elevated. In the presence of corrupting influences even the youth are well behaved and modest, more than the men of a few generations ago. Through the Gospel

and the labors of those who advocate abstinence and simplicity, many young men voluntarily abandon the use of intoxicating drinks and even smoking. Our young women, too, do not favor following the fashions as much as they would naturally under the circumstances. Truthfulness, honesty and faithfulness in business are more respected, especially among Christians, than they were a century ago. The spirit of charity also has taken root in the hearts of the Christian people. They give ten times more than those who preceded them, not only for churches and schools, but also to establish institutions for the poor, orphanages and hospitals, and to help those stricken by famine or poverty or suffering from disasters.

The last great and direct fruit of Protestantism has been reformation in the heart or the salvation of the soul. By the leadership of Protestant missionaries and the efforts of native ministers in half a century there have been established in Turkey more than 150 evangelical Protestant churches, with more than 15,000 living members, and we have the sure hope that God will raise from among these evangelists full of spirit and fearless reformers. By their efforts, with the preparations so far made, there will come such religious reformation among the Armenians, Greeks, Bulgarians and Kopt churches as has been in the past in Germany and in England. Then the Oriental Church will be strengthened with a new life and youthful spirit, and will join hands with her western sister church. Thus will shine with a glorious light the one universal Catholic Church, to which will come also the non-Christian nation to form one flock under one shepherd.

THE LEADING POWERS SHAPING RELIGION IN FRANCE.

BY REV. G. BONET-MAURY, OF PARIS.

There are in my country three leading powers which are shaping the future religion of France: Roman Catholicism, Protestantism and Philosophy.

I will say very little of the first one, not only because I am a Protestant, but also because this power is weakening, little by little, in the theological and religious field. The greater part of the Roman Catholic people are nominally Catholic, by chance of birth only. They don't believe in the dogmas of the old church nor use its sacraments except in some extreme cases. Most of the bishops care little for preaching, overloaded as they are by the management of things temporal.

This capital office of the pulpit is generally performed by members of various monastic orders; Jesuits who are exerting great social influence by the confessional and by educational institutions; Capuchins, or disciples of

St. Francis, whose oratory is more popular, and Dominicans, among whom were found some of our most enlightened scholars, viz., the late Lacordaire and Father Didon, who is still living and is principal of the important college of Albert le Grand, near Paris.

However, among French Roman Catholics the leading power belongs now to some godly and highly gifted laymen, viz., M. Chesnelong, president of the Roman Catholic congresses; Comte Albert de Mun, formerly an officer in the army and now lay preacher, who originated the clubs for working people and is helping in many charities; Comte Melchior de Vogue, one of our most brilliant writers, who was just now elected as a deputy to the house of representatives. He is a leading connoisseur in Russian literature, and is most beloved by the students of our Paris University. He was one of the prime movers of our neo-Christian revival.

Of French Protestantism I will say but few words, not because we are a small minority in our country. Indeed, the value of a church is not to be measured by the number of its faithful, but by the fervor, morality and truthfulness of their ideals; since there were religions on earth there were minorities which have led the religious world. No! I should have too much to say of the works of Protestantism in my country. But go to the Manufactures Building at the World's Fair, in the liberal arts section of economical science, ask for the golden book of French Protestantism and you will find therein full information on the charities, associations for mutual help and spiritual work of our people. Thus I hope you will ascertain that French Protestants have not degenerated from their glorious forefathers, the Huguenots.

Second, the concentration in our capital by the side of our Protestant faculty of the foremost leaders of the undenominational party. When people saw Albert Reville and J. Fouque lecturing at the College de France; A. Viguie and Waddington, Jalabert and Planchon teaching in our Paris University; Rabier, the philosopher, acting as general director of our secondary public education; F. Buisson, F. Pecant and J. Steeg organizing our primary schools and training colleges (mostly according to the American plan of education), they understood that there was in liberal Protestantism a pregnant seed of scientific improvement, of ethical and educational progress: they ascertained this truth—that there is a logical connection between nonconfessionalist Protestantism and self-government.

Third, however, the fact which, perhaps, has had the largest share in the magic spell exercised by modern Protestantism on public opinion, is the unconcealed sympathy shown for us by many of our celebrated writers. It will be sufficient to quote the names of Michelet and Quinet, Charles de Remusat and Prevost-Paradol, Henri Martin and Eugene Pelletan, Ernest Renan and Henri Taine. Those leaders of French history, philosophy and criticism not only bestowed the greatest encomiums on Protestantism and vindicated, in some cases of intolerance, the rights of our church, but some mar-

ried Protestant ladies got for their children the benefit of biblical instruction. Even the late Prevost-Paradol, in his preface to the new edition of Samuel Vincent's "Views on Protestantism" (1859), prophesied the final victory of Calvinistic Christianity over Roman Catholicism.

Whatever else may be, it is certain that Christianity will have to take into account philosophy, viz., the free religious thought. There are in France four or five great schools of philosophy—the positivist school, originated by August Comte and Littré, which has gained ground among the medical men, the scientists and working classes, with Pierre Lafitte for its leader; the empiric school, of which T. H. Ribaut is the representative man; the spiritualist school, originated by Victor Cousin, and now represented by G. Simon, P. Janet, Lachelier; the critical school, originated by Charles Renouvier and represented by Pillon, editor of the *Critique Philosophique*, and the idealistic school, independent of official creed and of which Ernest Renan and J. Darmestetter are representative men.

Of these different schools the first two care nothing for religion. The two following only give marks of respect and sympathy to Christianity; but the last took the deepest interest in and exercised the greatest influence on religious thought in France. Therefore, I would like to give you some more detail on the last school, and especially on its late leader, Ernest Renan. I would not stand for every word of Renan's books. I am of opinion that he has failed in interpreting Christ's ethical character, and that he has published in late years too many things which were rather the offspring of his fancy or of familiar chat than the results of mature reflection. However, on the whole he was a most learned and respectable man, loving and tender brother, good husband, excellent father.

He was a religious thinker and procured a Christian teaching for all his children. He was a faithful friend and benevolent to every suffering soul, but he could not agree to any Christian creed. He had sacrificed his livelihood and even a brilliant career in the Roman Catholic hierarchy for reasons of sincerity, and having rejected the pope's authority he was not willing to submit to any other.

God does not reveal himself through wonders; he reveals himself through the heart. Therefore in Renan's eyes the groundwork of religion is the ethical sense.

For this ethical basis Renan was indebted to his Christian mother and sister and the religious training of his childhood at the Roman Catholic seminaries of Treguier and Sulpice. If the first part of Renan's faith was positive, the second was a negative. He did not admit the supernatural belief in wonders. His reason was that such belief is incompatible with the general laws of the material world so far as they are known to modern science. He did not reject the supernatural *in se*, but he said that none of the so-called miracles were proved by satisfactory testimonies.

Now, as to Renan's opinion about the person of Jesus Christ and the

outlook of Christianity, here are his words in the last chapter of his "Life of Christ": "The perfect idealism of Christ is the highest rule of the unselfish and virtuous life. He has created the heavenly home of all pure souls." "We ought thus to place Jesus at the highest top of human greatness." "The sublime person we may call divine, not in the sense that he has absorbed every divine life but that he brought mankind the nearest to the divine ideal. . . . In him was condensed every good and noble element of our nature. Nobody has ever, as much as he did, sacrificed the meanness of self-love to the good of mankind. Unreservedly devoted to his faith, he has trampled on all joys of the home, on all worldly cares, and by his heroic will Jesus has conquered for us heaven."

At last here is Renan's opinion of the outlook of Christianity: "There are in Christianity, as it results from the preaching and the ethical type of its Founder, the seeds of every improvement of mankind. Except the scientific spirit, which Jesus could not have, nothing is lacking for his religion to be the pure kingdom of God. He cannot be surpassed. His worship will unceasingly grow young again. His life will bring into the most beautiful eyes tears which will never dry up; his sufferings will move the best hearts; all centuries will proclaim that among the sons of men none was born greater than Jesus." Such was Renan's testimony to Christ and to Christianity. Well, that is the man who has been treated as an atheist, as a destroyer of all religion and as an enemy of Christ.

Let us see what are the outlooks of religion in France. I do not boast of being a prophet, but so far as I am acquainted with the inmost aspirations of my country I dare assert these three points:

France will remain a Christian nation, the land of St. Louis and Jeanne d'Arc, of Calvin and St. Vincent de Paul. Thus the twentieth century will not, as was frequently foretold, see the decay of the religion of Christ; on the contrary, it will see the end of every temporal religion, of every church founded on social or political authority and wanting an ethical basis or freedom of conscience.

PRIMITIVE AND PROSPECTIVE RELIGIOUS UNION OF THE HUMAN FAMILY.

BY REV. A. GMEINER.

I. As there was originally but one human family, so there was but one *primitive religion*. When did man first receive this religion? At the very instant when the Creator breathed into him the immortal soul, the germ of religion was implanted in his inmost nature. The great naturalist, A. de Quatrefages, declares on this point: "The result of my investigation is exactly the opposite of that at which Sir John Lubbock and M. Saint Hilaire have arrived. Obligated, in my course of instruction, to review all human races, I have sought atheism in the lowest as well as in the highest. We nowhere meet with atheism except in an *erratic condition*. In every place, and at all times, the mass of populations have escaped it; we nowhere find either a great human race, or even a division however unimportant of that race, professing atheism. I have proceeded and formed my conclusions—exclusively as a *naturalist*, whose chief aim is to seek for and state *facts*."

We reject the unfounded assumption that the religious faculty of man has been gradually evolved from some animal faculties, but maintain that like reason itself of which it is the complement, it was a primitive gift of his Creator. Besides we have reason to believe, not only on the authority of the inspired books, but also from reliable historical data, that the primitive human family were not only endowed with the religious faculty, but that they had also received particular revelations from their Creator, the acquisition of which transcended the abilities of their merely natural faculties.

II. How was this primitive religious union of the human family lost? With the gradual numerical increase of mankind, it became necessary that tribe after tribe separate itself to an independent existence. The conception of God became gradually obscured or distorted by the gradually changing general mental conceptions of these various tribes. To the same God, often different names were given, and gradually the different names were considered to denote different gods. God was often honored under different symbols. With this fundamental belief in God, also, other religious beliefs, for instance, concerning prayer, sacrifice, or the state of immortality, were gradually changed and vitiated. Yet in the midst of the chaos of polytheism and idolatry, the precious germs of religion, the belief in the existence of invisible superior beings, their active interest in the affairs of men, the voice of conscience admonishing to do right and to shun wrong and the conviction of immortality still remained indestructible in every human soul. We may pity and deplore many improper manifestations of these religious sentiments, but

the sentiments themselves we must profoundly respect as a gift of God even in the lowest savage or fetich-worshiper.

III. But God's fatherly hand is already leading his once separated children together. A unification of the human family is going on, the rapidity and extent of which, even a hundred years ago, no mortal would have dreamed of. Yet one great achievement remains to be accomplished, namely, to crown the work of the unification of the human family with the heaven-given blessings of religious unity.

The one universal religion, to fulfill its mission, must be endowed with the following characteristics :

1. It must be true, that is, in full harmony with itself and the entire universe, the Creator and all his works.

2. It must welcome and tend to assimilate as coming from God, all that is really true, good and beautiful, wherever found ; in nature, in art, in science, in philosophy; and in human culture, civilization and progress.

3. It must satisfy all the nobler, higher aspirations implanted by God in the soul of man.

4. It must be provided with such credentials as will satisfy intelligent men that it is indeed the one true religion of God.

What can and should we all do toward promoting religious union among ourselves? Keeping in mind that the one true religion must be God-given, as frail human reason has proved itself throughout human history as utterly incompetent to produce any religion which can satisfy mankind, we must seek devoutly and earnestly for the religion which alone has all the characteristics which the one true religion of mankind must have. With the gradual disappearance of the mists and clouds of prejudices, ignorances and antipathies, there will be always more clearly seen the heavenly, majestic outlines of that house of God, prepared on the top of the mountains for all to see, into which, as Isaias foretold, "all nations shall flow," and countless many on entering will be surprised how it was possible that they had no sooner recognized this true home for all under God, in which they so often professed to believe when they reverently called it by its Providentially given and preserved name, known all over the world—"The Holy Catholic Church."



REV. DR. ASSADOURIAN.
BISHOP DANIEL PAYNE.
REV. W. C. ROBERTS.

DR. PAUL CARUS.
CELIA PARKER WOOLLEY.
DR. K. KOHLER.

THE WORLD'S RELIGIOUS DEBT TO AMERICA.

BY CELIA P. WOOLLEY, OF GENEVA, ILLINOIS.

The world's religious debt to America is defined in one word, Opportunity. The liberty men had known only as a distant ideal had now reached the stage of practical experiment.

It is true if we try to estimate this debt in less abstract terms we shall find we have made a special contribution of no mean degree in both men and ideas. We have had our theologians of national and world-wide fame, men of the highest learning their age afforded, of consecrated lives and broad understanding. But each of these stands for a fresh and stronger utterance of a principle or method of thought already well understood, rather than for any original discovery. The discovery of America did not so much mark the era of higher discoveries in the realm of ideas as it provided a chance for the application of these ideas. The conditions were new, the experiment of self-government was new, under which all the lesser experiments in religious faith and practice were carried on; but the thing to be tried, the ideal to be tested, that was well understood. They knew what they wanted, those stanch and daring ancestors of ours. "As the pilgrims landed," says Bancroft, "their institutions were already perfected. Democratic liberty and Christian worship at once existed in America."

It would be hard to say when or where the gift of liberty was first bestowed on man. Prof. John Fiske, in his *Discovery of America*, shows how after repeated experiments and failures, each leading to the final triumph, no one standing for that triumph alone, this discovery was, in his own words, "not a single event but a gradual process." Still more are the moral achievements of mankind "gradual processes," not "single events." To say therefore that America's contribution to the race lies less in knowledge of the principle of liberty than in the opportunity to test and apply this principle, is to say enough. Whatever the religious consciousness of man had gained in belief or conviction was ours to begin with. This adult stage of thought in which our national life began deprived us of many of those poetic and picturesque elements which belong to earlier forms of thought. The faith of the new world, being Protestant, aggressively and dogmatically Protestant at times, felt itself obliged to dispense with the large body of stored and storied literature gathered by mother church, and thus impoverished itself in the effective presentation of the truths it held so dear. It has been well said that the Puritan ideal was allied to the Israelitish; in both we find the same stern insistence on practical righteousness as a fundamental requirement of the religious life. Personal integrity, this was the

root of the Puritan ideal in public and private life, one which this nation must continue to observe if it would prosper, which will prove its sure loss and destruction to ignore.

Hand in hand the two ideals of heavenly birth, freedom and goodness, have led the steps of man down the tortuous path of theological experiment and trial out under the blue open of a pure and natural religion. Where except under republican rule can the experiment so well be tried of a personal religion, based on no authority but that of the truth, finding its sanction in the human heart, demonstrating itself in deeds of practical helpfulness and good will? If the world's religious debt to America lies in this thought of opportunity or religion applied, it is a debt the future will disclose more than the past has disclosed it. If ours is the opportunity, ours is still more the obligation. Privilege does not go without responsibility; where much is bestowed much is required.

THE CONTACT OF CHRISTIAN AND HINDU THOUGHT: POINTS OF LIKENESS AND OF CONTRAST.

BY REV. ROBERT A. HUME, OF NEW HAVEN, CONN.

When Christian and Hindu thought first came into contact in India, neither understood each other. This was for two reasons: one outward, the other inward. The outward reason was this: The Christian saw Hinduism at its worst. Polytheism, idolatry, a mythology explained by the Hindus themselves as teaching puerilities and sensualities in its many deities, caste rampant, ignorance widespread and profound—these are what the Christian first saw and supposed to be all of Hinduism.

The outward reason why the Hindu at first contact with Christianity failed to understand it was this: Speaking generally, every child of Hindu parents is of course a Hindu in religion, whatever his inmost thoughts or his conduct. The Hindus had never conceived of such an anomaly as an un-Hindu child of Hindu parents. Much less had they conceived of an unchristian man from a country where Christianity was the religion. Seeing the early comers from the West killing the cow, eating beef, drinking wine, sometimes impure, sometimes bullying the mild Indian, the Hindu easily supposed that these men from a country where Christianity was the religion, were Christians. In consequence they despised what they supposed was the Christian religion. They did not know that in truth it was the *lack* of Christianity which they were despising. Even in truly Christian men they saw things which seemed to them unlovely. As at first explained, the Christian had formed an opinion of Hinduism that it was wholly and

fearfully evil. Therefore, when he spoke severely of all Hinduism and undertook to supplant it by Christianity, this was resented by the Hindu. When any one says that another man's religion is imperfect or insufficient, and tries to convert him, for this very reason the followers of the second man's religion all think the worse of the first man, and of his religion too. Moreover, Christianity was to the Hindu the religion of the conquerors of his country. For this *outward* reason, at the first contact of Christian and Hindu thought neither understood the other.

But there was an additional, an *inward* reason why they did not understand each other. It was the very diverse nature of the Hindu and the western mind. The Hindu mind is supremely introspective. It is an ever active mind which has thought about most things in "the three worlds," heaven, earth, and the nether world. But it has seen them through the eye turned inwardly, and has therefore seen everything through introversion. The faculties of imagination and of abstract thought, the faculties which depend least on external tests of validity, are the strongest of the mental powers of the Hindu. The Hindu mind cares little for any facts, except inward, ideal ones. When other facts conflict with such conceptions the Hindu disposes of them by calling them illusions.

A second characteristic of the Hindu mind is its intense longing for comprehensiveness. "There is but one and no second," is the most cardinal doctrine of philosophical Hinduism. So controlling is the Hindu's longing for unity that he places contradictory things side by side and serenely calls them alike or the same.

In marked contrast the western mind is practical and logical. First and foremost it cares for external and historical facts. It needs to *cultivate* the imagination. It naturally dwells on individuality and differences which it knows. It has to work for comprehension and unity. Above all it recognizes that it should act as it thinks and believes. How then, could a mind which first and foremost is practical, logical, and executive, understand and repeat a mind which cares nothing for external facts or for consistency; which does not think that it may act, nor act as it thinks?

But in the providence of God, the Father of both Christian and Hindu, these two diverse minds came into contact. Let us briefly trace the result.

Apart from disgust at the unchristian conduct of some men from Christendom, when the Hindu thinker first looked at Christian thought, he viewed with lofty contempt its pretensions and proposals.

What! a religion whose great Teacher lived on earth only eighteen centuries ago offering itself for the allegiance of Hindus whose religion was hoary with countless cycles, or rather was without beginning or end! How inferior seemed a Bible written by inspired men to religious books believed to have issued without human instrumentality direct from the mouth of the Infinite! When the Christian spoke of inconsistencies between the words and deeds of Hindu deities and of immoralities ascribed to such in their

own popular religious books, the Hindu calmly replied that the gods, being a superior race, are not to be judged by human standards. The gods could do immoral things which they forbid to men without forfeiting the respect or reverence of men. When the Christian said that idols were unworthy representations of God, and that instead of helping men to know the great Spirit they mislead men as to his true nature and character, the Hindu replied that since God is everywhere, he is in the idol, and that "Where there is faith there is God."

Similarly in its first contact with Hinduism the western mind saw only that which awakened contempt and pity. The Christian naturally supposed the popular Hinduism which he saw to be the whole of Hinduism, a system of many gods, of idols, of puerile and sometimes immoral mythologies, of mechanical and endless rites, of thorough-going caste, and often cruel caste. The Christian reported what he saw, and many Christians felt pity. In accordance with the genius of western mind to act as it thinks, and under the inspiration of Christian motive, Christians began efforts to give Christian thought and life to India.

Longer and fuller contact between Christian and Hindu thought has caused a modification of first impressions. The Hindu has been more and more impressed by the unexpected power of Christian thought and life. It has been to him passing strange that any Hindu of good caste should relinquish the ancient religion of his fathers for this new and foreign faith, and thereby suffer the dreadful pains of becoming an outcast from all he had held dear on earth. But the thing was happening. Moreover, the despised lower classes were in considerable numbers embracing the new faith and being benefited intellectually, socially and morally. Then the Hindu characteristically said, "After all, this is what our scriptures foretold, that during the age of disorder and decay, in the revolution of the mighty wheel of fate, the religion of the Greeks and western peoples should supplant Hinduism." And so the Hindu has characteristically offered a place in his pantheon for Jesus Christ. Other Hindus, taking a step farther, say that essentially Christianity and Hinduism do not differ. Others, taking another step, say that Christianity is largely borrowed from Hinduism, and Christ is none other than Krishna, the Christ story was the Krishna story borrowed and modified in the West. There is no historical evidence for this. But it seems comprehensive and ideal. On this ground alone the Hindu could easily believe it.

But the contact of India with the West for half a century has been giving the subtle, introspective Hindu mind a roundness and a soundness which the cycle had not secured. The Hindu mind has begun to look on the outward, as well as the inward, and to understand that the soul of man cannot live by abstract thought alone.

With a growing historic sense and a growing appreciation of the necessity for weighing all facts, some Hindus have seen that the spiritual

enrichment of the West has come from Jesus Christ, and they have asked whether India needs him too. The universality and spirituality of His teachings, the majesty of his life and character, and, above all, his matchless power to communicate his own life to men, have attracted the attention and have begun to command the homage of both the head and heart of India, ranging at every point from honoring him as a great religious teacher to loving trust in him as God manifest in the flesh, the Saviour of mankind. No longer is there anywhere in India contempt for Christ and *his* Christianity. The real question is how far is he to modify Hinduism. Probably the majority of the more than two hundred millions of Hindus still know Christianity only as the religion of their rulers, and fancy it means beef-eating, wine-drinking, looking down on the people of the land, and calling on Christ as they call on Krishna. The better informed classes are perplexed by the many sects of Christendom. The educated classes are repelled by some unattractive and unchristian ways of presenting the doctrines of Christianity. The educated Hindu now believes in the scientific spirit of the West. When he reads that religious, as well as secular, papers and books in the West sometimes represent science and Christianity as in conflict, he supposes that Christianity may be unscientific. Dissatisfied with the mechanical and unethical teachings of popular Hinduism, he is repelled from Christianity by mechanical and unethical statements about Christ's relations to men, about retribution, about the Bible and about the relations of Christianity to the ethnic religions which he hears from *some* Christians. But many Hindus who do not take the Christian name are reverencing Jesus Christ and looking to him for help. The greatest of modern Hindus, who died about eleven years ago, but never took the Christian name, said to me : "The object of my life is to lead my countrymen to Christ."

Turning now to the effect on Christian thought of this latter contact with Hindu thought we find a better understanding, first of the history of Hinduism and next of even modern Hinduism. Nothing is known truly unless it is known historically. Fifty years ago neither Hindu nor Christian could give a comprehensive and rational account of the history of Hinduism. For more than half a century western thought has been studying by the scientific method the origin and growth of religious ideas and practices in India. As a result it is possible now to understand how fetichism, animism, nature worship, hero worship, spiritual worship and idolatry, monotheism, polytheism, atheism and pantheism are all a part of what is included under the general name of Hinduism : how idolatry and caste and the superstitions of modern Hinduism had their roots in better things.

In view of this, well informed Christians are taking, from one standpoint, a more encouraging conception of what God, the universal heavenly Father, has been doing for his Hindu children. Yet no less has become their conviction that the truths of Hinduism need to find their complementary truths in Christ, and also find their fullest development in him. Above



A CHRISTIAN FAMILY IN ALMORA, INDIA, FORMERLY BRAHMANS.

**THE FATHER IS NOW A CHRISTIAN PREACHER AND MEDICAL ASSISTANT; THE MOTHER A BIBLE READER, AND THE ELDEST DAUGHTER
A QUALIFIED MEDICAL PRACTITIONER.**

all, India needs the power which Christ gives to enable men to live by the truth which they may apprehend.

Historical study has shown both Christians and Hindus that there are points of real agreement between their religions. Yet sometimes both Christians and Hindus have, without any adequate basis, *read into* Hinduism not a little of Christian thought.

I mention now points of likeness between Christian and Hindu thought. But first I draw careful attention to the important qualification, which I will soon explain more fully, that the likeness is often more largely verbal than essential.

Both Christian and Hindu thought recognize an Infinite Being with whom is bound up man's rational and spiritual life. Both magnify the indwelling of this Infinite Being in every part of the universe. Both teach that this great Being is ever revealing itself: that the universe is a unit, and that all things come under the universal laws of the Infinite: that to men the Infinite especially reveals itself as "Word," because the word is the chief human expression of thought: that man is the highest element in the universe, and the nearest allied to the Infinite: that in his present state man is not only in an imperfect condition, he is in an evil plight: that the invisible and spiritual is man's ultimate goal: therefore, that the soul has rightful authority over the senses: that present evil is transient: that spiritual gains are to be won only through suffering: that the Infinite has become incarnate to aid men to attain to the higher good: that the higher good is to be gained through obedience to divine conditions, hence obedience is the foot of the soul: that faith, seeing the invisible, the true behind the apparent, is the eye of the soul: yet that a love, which is beyond the thought of constraining law, is higher than simple obedience, hence love is the wing of the soul: that moral penalty is inevitable, yet that there are remedial energies in the universe: that prayer, as intercourse of man with God, is helpful: that after this world there is a future for the soul: that the Infinite has revealed his will to man through scriptures which they should study and follow. In the sacred books of both religions there are found some statements of ethics not very unlike.

While in a spirit of sympathy I have tried to show that both Christian and Hindu thought have points of likeness on these great truths, candor requires me now to make a very important explanation and qualification in regard to the nature and extent of the likeness. In very truth it is often a *verbal* correspondence, more than essential likeness; sometimes it is real, but unconscious agreement, due on the one hand to illogical disregard of Hindu philosophy, and on the other hand, to the teaching of the Heavenly Father, who through his Eternal Word enlighteneth every man that cometh into the world.

The points of likeness between Christian and Hindu thought are often verbal, rather than real, because the dominating philosophy of India is,

what for lack of a better term, we may call pure pantheism, with all its accompanying doctrines of illusion, fatalism and transmigration. To the Hindu there is in the universe but one—call it being, call it essence, call it thing—there is but one, the Pan, the All, the Universal It, Brahma. No man, no thing is so separated from it as to have been created by it. There never has been creation, only emanation from the Universal It. It is ignorance to say that there is a God. There is no essential difference between man and a stone. When man can lose consciousness of personality and say, "Aham Brahma," *i. e.*, "I am the Universal It," then he has attained true wisdom and his true goal; he passes from conscious existence into the Universal It.

By the contact of Christian and Hindu thought each will help the other. By seeing all the truth that there is in Hinduism Christians will better appreciate the ceaseless, loving activity of God in all time for all men, and hence better appreciate his Fatherhood. The Hindu's recognition of the immanence of God in every part of his universe will quicken the present movement of western thought to recognize everywhere a present and a living God. The Hindu's longing for unity will help the western mind not only to admit in theory, but more to appreciate that, since there is but one Infinite Father, his universe must be a unit; that from the beginning forevermore there has been and will be one plan and one purpose from the least atom to the highest intelligence. From the testimony of Hindu thought Christians will more appreciate the superiority of the spiritual and invisible over the material and seen, of the eternal over the evanescent.

It would be merely sentimental and superficial to think that Christian thought had not something fundamental for the enrichment of Hindu thought and life. It is true historically and scientifically in the experience of every man of the race that all our knowledge begins with the material and partial, and only by development grows into the spiritual and universal. The Christian statement of this historical, philosophical truth is in Christ's words: "No man knoweth the Father but the Son, and he to whom the Son shall reveal him," *i. e.*, the unknown is to be explained and understood by the known, God by man, God as Father can only be understood by the filial relation. According to Jesus Christ neither Oriental nor Occidental can truly know God as Father, except by the help of him who was the Son of God and the Son of Man.

Therefore by its contact with Christian thought, Hindu thought and life will be preëminently enriched, first by that supreme revelation of God and of man which Christ gives; then by that harmony between God and man which Christ secures; and then by the power of the Christian motive. What knowledge of God comes through Christ! God is spirit; immanent in all the universe, in him we live and move and have our being; transcendent, for we are not he, but he is our Father. God is love. What a knowledge of man comes from Jesus Christ! He is man, ideal man, "the first-born among many brethren," like him we all may become, like him the lowest Pariah in

India may become. Then the power of Christian motive, how omnipotent ! It was the Christian motive which led the once proud Pharisee Paul to say, "I am debtor, I am debtor both to Jew and to Greek, both to bond and to free." And that has been the quenchless fountain, the matchless power in all Christianity. A knowledge of the Fatherhood of God and the brotherhood of man is the head of Christianity. The Christian motive is the heart of Christianity, or more truly, it is the life of the risen, ever-living Christ working now through his members and through them imparting his life to others.

In all my study and experience in India, the land of my birth and life-work, I have not found in Hindu thought the Christian doctrine of the Holy Spirit : the spirit of God, whose supreme title is "The Holy," whose special function is to make men holy, who makes both the bodies and souls of men his temple that he may apply to them the things of Christ and make them holy. Christian thought will enrich Hindu thought and life with this truth. Christianity is giving to India a weekly day of rest and worship. Christian thought will give to India's life all that wonderful power of organization for the quickening of the spiritual life and for arousing and directing religious activity which is characteristic of the Christian church. Hinduism has no church, no social public worship, no missionary activity.

A VOICE FROM THE YOUNG MEN OF THE ORIENT.

BY HERANT M. KIRETCHJIAN, OF CONSTANTINOPLE.

BRETHREN FROM THE SUN-RISING OF ALL LANDS,—I stand here to represent the young men of the Orient, in particular from the land of the pyramids to the ice-fields of Siberia, and in general from the shores of the Ægean to the waters of Japan. But on this wonderful platform of the Parliament of Religions, where I find myself with the sons of the Orient facing the American public, my first thought is to tell you that you have unwittingly called together a council of your creditors. We have not come to wind up your affairs, but to unwind your hearts. Turn to your books and see if our claim is not right. We have given you science, philosophy, theology, music and poetry, and have made history for you at tremendous expense. And moreover, out of the light that shone upon our lands from heaven, there have gone forth those who shall forever be your cloud of witnesses and your inspiration—saints, apostles, prophets, martyrs. And with that rich capital you have amassed a stupendous fortune, so that your assets hide away from your eyes your liabilities. We do not want to share your wealth, but it is right that we should have our dividend, and as usual, it is a young man who presents the vouchers.

You cannot pay this dividend with money. Your gold you want yourself. Your silver has fallen from grace. We want you to give us a rich dividend in the full sympathy of your hearts. There is a new race of men that have risen up out of all the great past whose influence will undoubtedly be a most important factor in the work of humanity in the coming century. They are the result of all the past, coming in contact with the new life of the present—I mean the young men of the Orient; they who are preparing to take possession of the earth with their brothers of the great West. Constantinople stands to-day as the typical city of the East, as influenced by the civilization of the West. In view of this fact, it seems to me that no voice coming to this Parliament of Religions with its plea for an impartial hearing could be any more worthy of your most indulgent hearing and impartial consideration than that of the voice of the young men of the Orient, coming through the City of Constantinople, the most religious city of the world. Saturated with the religions of the ages, overwhelmed by the philosophy of modern days, the mind and heart of the young men of the Orient have had a development that is not only characteristic of the Orient, but is having its sequel in all the West.

Young men of all the nationalities I have mentioned, who for the past thirty years have received their education in the universities of Paris, Heidelberg, Berlin, and other cities of Europe, as well as the Imperial Lyceum of Constantinople, have been, consciously or unconsciously, passively or aggressively, weaving the fabric of their religion, so that to the thousand young men, for whom their voice is an oracle, it has come like a boon and enlisted their heart and mind.

They find their brothers in large numbers in all the cities of the Orient where European civilization has found the least entrance, and there is scarcely any city that will not have felt their influence before the end of the century. Their religion is the newest of all religions, and I should not have brought it upon this platform were it not for the fact that it is one of most potent influences acting in the Orient and with which we religious young men of the East have to cope efficiently if we are to have the least influence with the people of our respective lands.

For remembrance, these are men of intelligence, men of excellent parts, men who with all the young men of the Orient have proved that in all arts and science, in the marts of the civilized world, in the armies of the nations and at the right hand of kings they are the equal of any race of men.

They say: "We have nothing against you, but really, as to all religions, we must say that you have done the greatest possible harm to humanity by raising men against men and nation against nation."

So we do not want any of your "isms" nor any other system or doctrine. We are not materialists, socialists, rationalists or pessimists, and we are not idealists. Our religion is the first that was, and it is also the newest of the new—we are gentlemen.

There is another class of young men in the Orient who call themselves the religious young men, and who hold to the ancient faith of their fathers.

Allow me to claim for these young men, also, honesty of purpose, intelligence of mind, as well as a firm persuasion. For them, also, I come to speak to you, and in speaking for them I speak also for myself. You will naturally see that we have to be from earliest days in contact with the new religion; so let me call it for convenience. We have to be in colleges and universities with these same young men.

First, all the young men of the Orient, who have the deepest religious convictions, stand for the dignity of man. For us it is a libel on humanity, and an impeachment of the God who created man to say that man is not sufficient within himself, and that he needs a religion to come and make him perfect. It is libeling humanity to look upon this or that family of man and to say that they show conceptions of goodness and truth and high ideals and a life above simple animal desires, because they have had religious teaching by this or that man or a revelation from heaven. We believe that if man is man he has it all in himself, just as he has all his bodily capacities.

Nor do we accept the unwarranted conclusions of science. We have nothing to do with the monkeys. If they want to speak to us they will have to come up to us. There is a western spirit of creating difficulties which we cannot understand. One of my first experiences in the United States was taking part in a meeting of young ladies and gentlemen in the City of Philadelphia. The subject of the evening was whether animals had souls, and the cat came out prominently. Very serious and erudite papers were read. But the conclusion was, that not knowing just what a cat is and what a soul is, they could not decide the matter.

So far we come with the young men of the gentlemen class, hand to hand, upon the common of humanity. But here is a corner where we part and take widely diverging paths. We cry, "Let us alone, and we will expand and rise up to the height of our destiny;" and, behold, we find an invisible power that will not let us alone. We find that we can do almost everything in the ways of science and art. But when it comes to following our conception of that which is high and noble, that which is right and necessary for our development, that we are wanting in strength and power to advance toward it. But the fact for us is as real as that of the dignity of man. That there is a power which diverts man and woman from the path of rectitude and honor, in which they know they must walk.

So, briefly, I say to any one here who is preparing to boil down his creed, put this in it before you reach the boiling point: "And I believe in the devil, the arch-enemy of God, the accuser of God to man." One devil for the whole universe? We care not. A legion of demons besieging each soul? It matters not to us. We know this; that there is a power outside of man which draws him aside mightily. And there is no power on earth that can resist it.

And so, here comes our religion. If you have a religion to bring to the young men of the Orient, it must come with a power that will balance, yea, counterbalance the power of evil in the world. Then will man be free to grow up and be that which God intended he should be. We want God. We want the spirit of God. And the religion that comes to us in any name or form, must bring that or else, for us, it is no religion. And we believe in God, not the God of protoplasms, that hides between molecules of matter, but God whose children we are.

So we place as the third item of our philosophy and protest the dignity of God. Is chivalry dead? Has all conception of a high and noble life of sterling integrity, departed from the hearts of men that we cannot aspire to knighthood and princship in the courts of our God? We know we are his children, for we are doing his work and thinking his thoughts. What we want to do is to be like him.

And here comes the preacher from ancient days, and the modern church and tells us of One who did overcome the world. And that He came down from above. We need not to be told that He came from above, for no man born of woman did any such thing. But we are persuaded that by the means of His grace and the path which He shows us to walk in, the spirit of God does come into the hearts of men, and that I can feel it in my heart fighting with me against sin and strengthening my heart to hold resolutely to that which I know to be right by the divine in me. We do not know whether the Spirit of God proceedeth from the Father or from the Son, but we know that it proceedeth into the heart of man and that sufficeth unto us.

FUTURE OF RELIGION IN JAPAN.

BY NOBUTA KISHIMOTO, OF OKAYAMA, JAPAN.

Japan at present is the battlefield between religion and no religion, and also between Christianity and other systems of religion.

The prevailing attitude of our educated classes toward any system of religion is one of indifference, if not strong antagonism. Among them the agnosticism of Spencer, the materialism of Comte, and the pessimism of Schopenhauer and Hartmann are most influential. To them God is either the product of our own imagination, or, at most, is unknowable: religion is nothing but superstition; the universe is a chance-work and has no end or meaning; men are nothing but lower animals in disguise, without the image of God in them, and without a bright future before them. The religions of Japan have to contend with these no-God and no-religion doctrines. Atheism, pessimism and agnosticism are common enemies of all the religions. If Christianity has to face these enemies, Shintoism and Buddhism also have to face the same.

What is the prospect of this battle? Can the people of Japan be satisfied with these no-God and no-religion doctrines? Surely not. Atheism, pessimism, and agnosticism are essentially negative and destructive. Man is naturally optimistic and feels the impulse of the possibility of infinite development. He must have something positive to make him grow, and he cannot be satisfied by anything short of the Infinite. Thus there is not much doubt as to the ultimate triumph of religion over no-religion in Japan, as well as elsewhere. It is the law of the struggle for existence that the fittest shall survive, and the fittest in this case is religion.

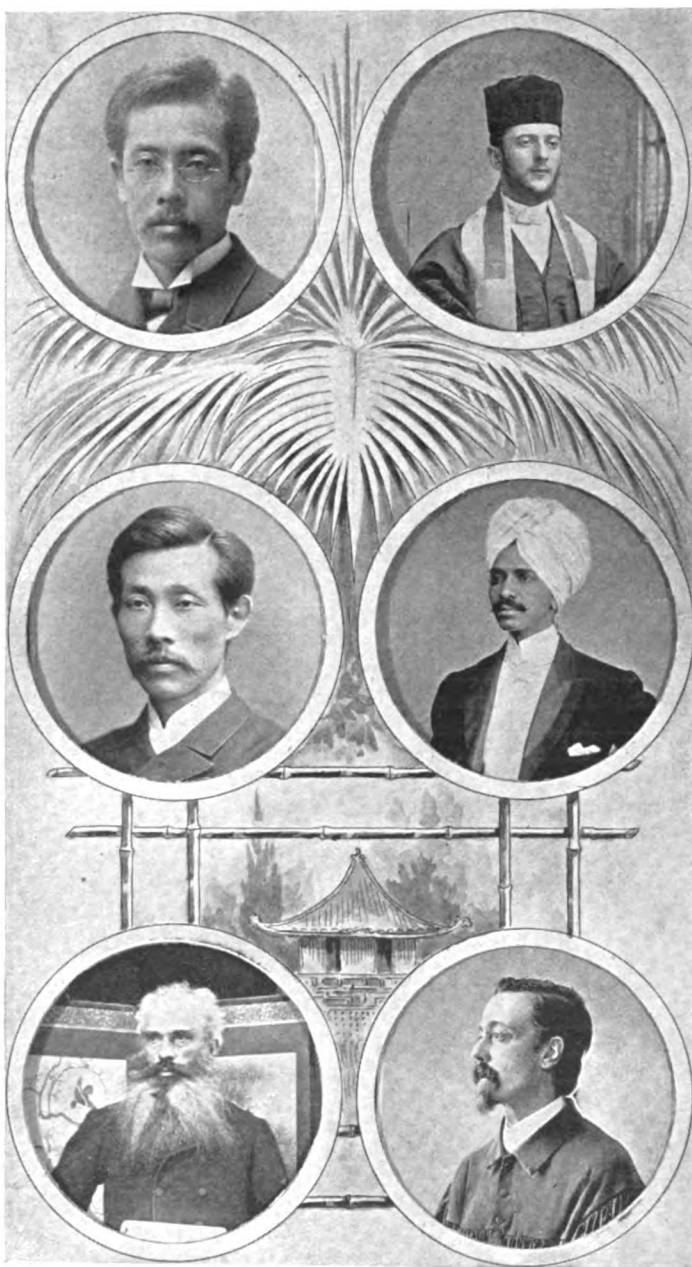
Suppose Japan wants some religion. What will be this religion? There comes the warfare between Christianity and the old religions. Shintoism, the oldest religion of Japan, represents three things in one—totem worship, nature worship and ancestor worship. It is an ethnological religion and as such has no originator, no system of creeds and no code of morals. It teaches that men are the descendants of the gods; that is, the divinity of humanity. Again, it teaches that as the universe came from the gods, it is full of the divine essence, that is, the doctrine of the divine immanence.

Confucianism is the next oldest system in Japan. It came from China. In its native country it developed into a great system. But in Japan the case is different. Here it has never developed into a religious system. It was simply accepted as a system of social and family morals. It had and still has a stronghold among the higher and well educated classes.

Buddhism is the third religion in Japan. It came from India through China and Corea, and now is the most popular religion in Japan. At present there are at least ten different sects which all go by the name of Buddhism, but which are often quite different from one another. Some sects are atheistic and others are almost theistic. Some are strict and others are liberal. Some are scholarly and others are popular. Some are pessimistic in their principles and teach annihilation to be the ultimate end of human existence. Others are optimistic and teach a happy life in a future existence, if not in the present world. But all unite at least in the one thing, viz., the law of cause and effect. "One reaps what he sows," is the universal teaching of Japanese Buddhism, although the application of the law may be different in different sects.

The last and newest religion in Japan is Christianity. We have three forms of Christianity—Roman Catholic, Greek Catholic and Protestant; the whole Christian population being about 100,000. Of these the Roman Catholic Church is the strongest in membership; then comes the Protestant, and finally the Greek Catholic. The Protestant Christianity is already represented by thirty-one different sects and denominations. In the struggle for existence between these old religions in Japan and Christianity, which will be more likely to survive?

In Japan these three different systems of religion and morality are not



REV. J. T. YOKOI.
REV. T. MATSUYAMA.
DR. ERNST FABER.

RABBI B. DRACHMAN.
LAKSHMI NARAIN.
PROF. CONRAD VON ORELLI.

only living together on friendly terms with one another but, in fact, they are blended together in the minds of the people. One and the same Japanese is both a Shintoist, a Confucianist and Buddhist. This must be strange to you, but it is a fact. Our religion may be likened to a triangle. One angle is Shintoism, another is Confucianism, and a third angle is Buddhism, all of which make up the religion of the ordinary Japanese. Shintoism furnishes the object of objects, Confucianism offers the rules of life, while Buddhism supplies the way of salvation; so you see we Japanese are eclectic in everything, even in religion. Now Christianity comes to the Japanese and claims their exclusive faith in it. The God of Christianity is the jealous God. Here begins the battle between the newcomer and the old religions of Japan.

Which will survive in this struggle for existence? I will simply express my own thoughts concerning the probable result.

There are two ways of comparing the value of different religions—namely, practical and theoretical. In either of these ways one can pick up the defects and shortcomings of different religions and make them the standard of comparison. But this seems to be a very poor method. The better way is by placing side by side the best and most worthy teachings of different systems and then decide which is the best.

In my mind there is no doubt that Christianity will survive and become the future religion of the land. My reasons for this are numerous, but I must be brief. In the first place, Christianity claims to be, and is, the universal religion. It teaches one God, who is the Father of all mankind; but it is so pliable that it can adapt itself to any environment, and then it can transform and assimilate the environment to itself.

In the second place, Christianity is inclusive. It is a living organism, a seed or germ which is capable of growth and development, and which will leaven all the nations of the world. In growing it draws and can draw its nutritious elements from any sources. It survives the struggle for existence and feeds and grows on the flesh of the fallen.

In the third place, Christianity teaches that man was created in the image of God. The human is divine and the divine is human. Here lies the merit of Christianity, in uplifting all human beings to their proper position.

In the fourth place, Christianity teaches love to God and love to men as its fundamental teaching. The golden rule is the glory of Christianity, not because it was originated by Christ—this rule was also taught by Buddha and Lao-tse many centuries before—but because Christ properly emphasized it by his words and life.

In the fifth place, Christianity requires every man to be perfect, as the Father in heaven is perfect. Here lies the basis for the hope of man's infinite development.

In brief these are some of the reasons which make me think that sooner or later Christianity will, as it ought, become the future religion of Japan.

If Christianity should triumph, which form of Christianity will become the religion of Japan, Catholic Christianity or Protestant Christianity? We do not want either. We want the Christianity of the Bible, nay, the Christianity of Christ. We do not want the Christianity of England nor the Christianity of America; we want the Christianity of Japan. On the whole it is better to have different sects and denominations than to have lifeless monotony. The Christian Church should observe the famous saying of St. Vincent: "In essentials, unity; in non-essentials, liberty; in all things charity."

We Japanese want the Christianity of the Christ. We want the truth of Christianity, nay, we want the truth pure and simple. We want the spirit of the Bible and not its letter. We hope for the union of all Christians, at least in spirit if not in form. But we Japanese Christians are hoping more, we are ambitious to present to the world one new and unique interpretation of Christianity as it is presented in the Bible, which knows no sectarian controversy and which knows no heresy hunting. Indeed, the time is coming and ought to come when God shall be worshiped, not by rites and ceremonies, but in spirit and in truth.

CHRISTIANITY—WHAT IS IT? A QUESTION IN THE FAR EAST.

BY REV. J. T. YOKOI.

The student from the non-Christian East ventures to discuss this question for two reasons; first, because Christianity, as it is actively at work in the East, is a variety of sects, each claiming to have the fundamental truth, and, second, because the earliest and deepest motive which led the East to believe in Christianity was the sublimity of the Christian ideal of life as seen in the simple sayings of Jesus, and in the noble lives of a few consecrated teachers. Was the first impression the true one, or are the later voices of the sects to be the guides? Hence, the question forces itself on the East for an independent answer. What is Christianity? We reply:

I. Christianity is the religion of its Founder. His life and teachings are to be the norm and the criteria for all ages to come. The Epistles of Paul, which form so large a portion of the New Testament, contain many priceless pages of religious and ethical instructions, which are besides filled with the exalted and inspiring faith in Christ which conquered the world. But as to those other portions in them which relate to theological and philosophical expositions, we can not regard them as constituting the absolute representation of Christianity. They are useful chiefly in showing us the

way in which Christianity was applied to the need of the first age. Whither then shall we turn? Unquestionably to the Gospels, especially to the Synoptics. Incomplete as these records are, when considered as accurate biographies of Jesus, yet no unprejudiced critic will deny that in their pages we have the earliest impressions of the life of Jesus and the chief sayings which fell from his lips.

II. One of the first things that strikes us on reading the Gospels is the absence of accidental and unessential elements from the ethico-religious teachings of Jesus. As we go through his ethical and religious teachings, they gave us the sense of joy and gratitude uninterrupted. His acts are of universal significance. In his life and teachings we have all the essential elements of ethico-religious life and no more.

The teachings of Christ seem to us capable of being classed under a few simple heads. Perhaps there are no better headings than the famous trinity of Paul—Faith, Hope and Love. Faith in the righteous government of the world; Hope in the future of humanity; and Love to God in man.

Now, compared with this conception of Christianity, what resemblance is there in its common representation put forth by the authorities in the churches? Both orthodoxy and liberalism, both supernaturalism and rationalism, both high churchism and low churchism, how different are all these from what was preached on the hill-tops and lake shores of Galilee eighteen centuries ago!

The Christian thought to-day is divided into three great camps. In the first place there are the two old camps of supernaturalism and of rationalism. There is another class of persons, occupying the third camp, who stand midway between the two—those treading the *via media*—who look right and left so that they may steer clear of the threatening rocks on either side. Hence they are open to attack from both sides. Thus these three classes of theologies keep up discussion and fight, and no one can predict when peace shall be restored. They will probably go on fighting and keep up their separation to the end of time, unless the churches of Christ learn “a more excellent way,” the way of escape from their Babel of theological discussion. This way of escape will be reached, it seems to us, when they come to understand fully the essential nature of Christianity, not as dogmas, but as the ethico-religious life in each individual soul and in humanity at large. Such a time shall certainly come, and it is, we trust, not very far off, when all our religious efforts will be concentrated in living again the life and working anew the work of Jesus Christ, so that the reign of dogmas shall be forever at an end. The orthodoxy of dogmas shall give place to the orthodoxy of life and work.

✓ ARBITRATION INSTEAD OF WAR.

BY SHAKU SOYEN.

I am a Buddhist, but please do not be so narrow-minded as to refuse my opinion on account of its expression on the tongue of one who belongs to a different nation, different creed and different civilization.

Our Buddha, who taught that all people entering into Buddhism are entirely equal, in the same way as all rivers flowing into the sea become alike, preached this plan in the wide kingdom of India just three thousand years ago. Not only Buddha alone, but Jesus Christ, as well as Confucius, taught about universal love and fraternity. We also acknowledge the glory of universal brotherhood. Then let us, the true followers of Buddha, the true followers of Jesus Christ, the true followers of Confucius and the followers of truth, unite ourselves for the sake of helping the helpless and living glorious lives of brotherhood under the control of truth. Let us hope that we shall succeed in discountenancing those obstinate people who dared to compare this Parliament with Niagara Falls, saying, "Broad, but fruitless."

International law has been very successful in protecting the nations from each other and has done a great deal toward arbitration instead of war. But can we not hope that this system shall be carried out on a more and more enlarged scale, so that the world will be blessed with the everlasting glorious bright sunshine of peace and love instead of the gloomy, cloudy weather of bloodshed, battles and wars?

We are not born to fight one against another. We are born to enlighten our wisdom and cultivate our virtues according to the guidance of truth. And, happily, we see the movement toward the abolition of war and the establishment of a peace-making society. But how will our hope be realized? Simply by the help of the religion of truth. The religion of truth is the fountain of benevolence and mercy.

We must not make any distinction between race and race, between civilization and civilization, between creed and creed, and faith and faith. You must not say "Go away," because we are not Christians. You must not say "Go away," because we are yellow people. All beings on the universe are in the bosom of truth. We are all sisters and brothers; we are sons and daughters of truth, and let us understand one another much better and be true sons and daughters of truth. Truth be praised!

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SYNTHETIC RELIGION.

BY KINZA RIUGE M. HIRAI.

Having the honor to be here with this great Congress of Religions, I consider it my duty to endeavor to discuss some few important points which are apparently contradictory in different beliefs, so that they can be synthesized and fraternized. If the central truth common to all religions be disclosed, we can accomplish our aim.

Religion is *a priori* belief in an unknown entity, and no human being or lower animal can evade or resist this belief. Knowledge by reasoning is the process of deriving conclusions from premises. If we trace back our premises to anterior premises, and try to reach the source of them, we come to the incomprehensible. Shall we then reject the first premises of our belief because they are inexplicable? No. We are forced to believe them. We believe something which we do not know. This is what I call *a priori* belief in an unknown entity.

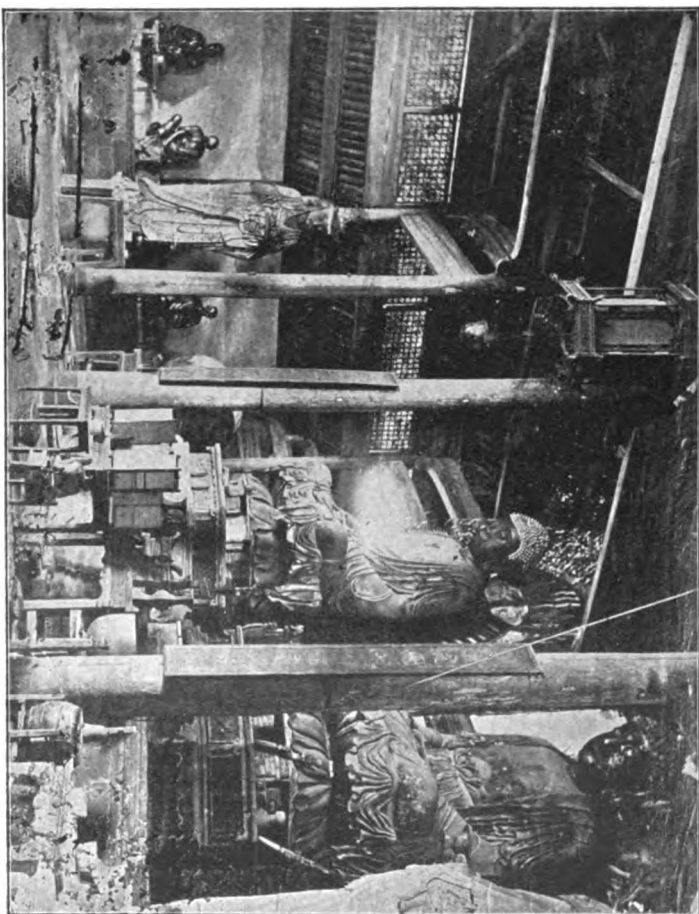
Some will argue that truth is a creation of God. But this proposition is self-contradictory on its face. The existence of God must have been a truth before he created anything. Who created this truth before the creation?

It may be protested that as God is absolute, infinite, omnipotent, he can create by methods beyond our human intellect. But these attributes are incompatible and nullify the existence of God. Creation implies relativity, and if God is creator he loses the attribute of absoluteness.

Here is another contradiction, not on the part of God, but on our side. Unless the human mind is unlimited and omnipotent, we cannot prove the divine infiniteness. Here comes in our definition of religion—*a priori* belief of an unknown entity. Let us go a step further and decide whether belief in the gods of pantheism and idol-worship are in another predicament. If God has a personal or animal form, or is a material idol, he is presumed to have a wonderful power *unknown* to the believers.

Thus the features of the above three faiths are very dissimilar on their exterior, yet internally their followers believe in the unknown entity; where is the difference among them? Here will be established a perfect union between atheism and theism; for I cannot consider that truth was created by God, or that God is a different thing from truth; and I can see but one entity—truth—the connecting link of cause and effect, the essence of phenomena. If this is the same thing with God, the terms atheism and theism mean the same thing, or both are misnomers at the same time. All beings of the human and animal kingdom have, consciously or unconsciously,

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INTERIOR OF THE LARGEST BUDDHIST TEMPLE, NINGPO, CHINA.

a priori belief of an unknown One ; that is, they are all believers of religion. All the religions in the world are synthetized into one religion, or "Entitism," which has been the inherent spirit in Japan, and is called Satori, or Hotoke, in Japanese. The apparent contradictions among them are only the different descriptions of the same thing seen from different situations, and different views to be observed in the way to the same termination.

POINTS OF RESEMBLANCE AND DIFFERENCE BETWEEN BUDDHISM AND CHRISTIANITY.

BY H. DHARMAPALA.

Max Müller says: "When a religion has ceased to produce champions, prophets and martyrs, it has ceased to live in the true sense of the word, and the decisive battle for the dominion of the world would have to be fought out among the three missionary religions which are alive — Buddhism, Mohammedanism and Christianity." Sir William W. Hunter, in his "Indian Empire," says: "The secret of Buddha's success was that he brought spiritual deliverance to the people. He preached that salvation was equally open to all men and that it must be earned, not by propitiating imaginary deities but by our own conduct. His doctrines thus cut away the religious basis of caste, denied the efficiency of the sacrificial ritual, and assailed the supremacy of the Brahmins as the mediators between God and man." Buddha taught that sin, sorrow and deliverance, the state of man in this life, in all previous and in all future lives, are the inevitable results of his own acts. He thus applies the inexorable law of cause and effect to the soul. What a man sows he must reap.

As no evil remains without punishment and no good deed without reward, it follows that neither priest nor God can prevent each act bearing its own consequences.

By this great law of Karma Buddha explained the inequalities and apparent injustice of man's estate in this world as the consequence of acts in the past, while Christianity compensates those inequalities by rewards in the future. A system in which our whole well-being, past, present, and to come, depends on ourselves, theoretically, leaves little room for the interference, or even existence, of a personal God. But the atheism of Buddha was a philosophical tenet, which, so far from weakening the functions of right and wrong, gave them new strength from the doctrine of Karma, or the metempsychosis of character. To free ourselves from the thralldom of desire and from the fetters of selfishness was to attain to the state of the perfect disciple in this life and to the everlasting rest after death.

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The great practical aim of Buddha's teaching was to subdue the lusts of the flesh and the cravings of self, and this could only be attained by the practice of virtue. In place of rites and sacrifices Buddha prescribed a code of practical morality as the means of salvation.

The life and teachings of Buddha are also beginning to exercise a new influence on religious thought in Europe and America. Buddhism will stand forth as the embodiment of the eternal verity that as a man sows he will reap, associated with the duties of mastery over self and kindness to all men, and quickened into a popular religion by the example of a noble and beautiful life.

Here are some Buddhist teachings as given in the words of Jesus, and claimed by Christianity :

Whosoever cometh to me and heareth my sayings and doeth them, he is like a man which built a house and laid the foundation on a rock.

Why call ye me Lord and do not the things which I say?

Judge not, condemn not, forgive.

Love your enemies and do good, hoping for nothing again, and your reward shall be great.

Blessed are they that hear the word of God and keep it.

Be ready, for the Son of Man cometh at an hour when ye think not.

Sell all that ye have and give it to the poor.

Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall these things be which thou has provided ?

The life is more than meat and the body more than raiment. Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple.

Here are some Buddhist teachings for comparison :

Hatred does not cease by hatred at any time. Hatred ceases by love. This is an ancient law. Let us live happily, not hating those who hate us. Among men who hate us, let us live free from hatred. Let one overcome anger by love. Let him overcome evil by good. Let him overcome the greedy by liberality. Let the liar be overcome by truth.

As the bee, injuring not the flower, its color or scent, flies away, taking the nectar, so let the wise man dwell upon the earth.

Like a beautiful flower, full of color and full of scent, the fine words of him who acts accordingly are full of fruit.

Let him speak the truth, let him not yield to anger, let him give when asked, even from the little he has. By these things he will enter heaven.

The man who has transgressed one law and speaks lies and denies a future world, there is no sin he could not do.

The real treasure is that laid up through charity and piety, temperance and self-control; the treasure thus hid is secured, and passes not away.

Nirvana is a state to be realized here on this earth. He who has reached the fourth stage of holiness consciously enjoys the bliss of Nirvana. But it is beyond the reach of him who is selfish, skeptical, realistic, sensual, full of hatred, full of desire, proud, self-righteous and ignorant. When by supreme and unceasing effort he destroys all selfishness and realizes the oneness of all

beings, is free from all prejudices and dualism, when he by patient investigation discovers truth, the stage of holiness is reached.

Among Buddhist ideals are self-sacrifice for the sake of others, compassion based on wisdom, joy in the hope that there is final bliss for the pure-minded, altruistic individual.

In his inaugural address, delivered at the Congress of Orientals, last year, Max Müller remarked : " As to the religion of Buddha being influenced by foreign thought, no true scholar now dreams of that. The Religion of Buddha is the daughter of the old Brahman religion, and a daughter in many respects more beautiful than the mother. On the contrary, it was through Buddhism that India, for the first time, stepped forth from its isolated position and became an actor in the historical drama of the world."

R. C. Dutt says : " The moral teachings and precepts of Buddhism have so much in common with those of Christianity that some connection between the two systems of religion has long been suspected. Candid inquirers who have paid attention to the history of India and of the Greek world during the centuries immediately preceding the Christian Era, and noted the intrinsic relationship which existed between these countries in scientific, religious and literary ideas, found no difficulty in believing that Buddhist ideas and precepts penetrated into the Greek world before the birth of Christ."

A DECLARATION OF FAITH AND THE TRUTH OF BUDDHISM.

BY YOSHIGIRO KAWAI.

In the Buddhist church of Japan there are some sixteen sects, which are again divided into over thirty sub-sects, but among these denominations the Nichiren School stands preëminent, owing to its teachings being founded on the true and most excellent doctrines of the Buddhist law as taught directly by the blessed one, Gautama Buddha.

The Nichiren Sect sets up three Secret Laws. They are as follows :

1. "Honzon," or the chief object of worship.
2. "Daimoku," or the title on the Holy Book of the Lotus of the Good Law.
3. "Kaidan," or the place for learning Moral Precepts.

What the sect has taken for the chief object of worship is a hanging chart, called "Great Mandala." The Mandala is identified with Sakyamuni and the Truth. In its middle part there are inscribed the seven Chinese Characters : "Na-mu-myo-ho-ren-ge-kyo." The group of these seven characters is called the "body in general" of the Buddha, while the beings arranged on both sides of these seven characters are called the "bodies

separate of Buddha." These beings are the representatives of the ten worlds of living beings. The ten worlds represented by them are as follows: (1) The world of Buddha, (2) the world of Bodhisattvas, or wise beings, (3) the world of singly enlightened beings, (4) the world of beings of low understanding, (5) the world of deities, (6) the world of human beings, (7) the world of human spirits, (8) the world of beasts, (9) the world of hungry devils, (10) the world of infernal beings.

These ten worlds, when looked at as regards their degrees of enlightenment, are called as follows: (1) The state of mind where the intellect and virtue are perfectly attained, (2) The state of mind where one can save both himself and others from evils of all kinds, (3) The state of mind where one saves only himself without any effort, (4) The state of mind where one saves only himself, and that with great effort, (5) The state of mind where one merely enjoys pleasures, (6) The state of mind where one acts well for duty's sake, (7) The state of mind where one acts well for the sake of his own fame and interest, (8) The state of mind where one is a fool and without shame, (9) The state of mind where one is sordid and covetous, (10) The state of mind where one is hard-hearted and lawless.

The Mandala shows that all things and all phenomena in all times and all spaces are in essence one and the same, and that they are in nature pure and eternal. In short, the Mandala is the Buddha of original enlightenment, but not the Buddha of glorious stature and features. The Buddha of original enlightenment pervades all times and all spaces, and is closely interwoven with all things and all phenomena. He is universal and all-present. Earth, water, fire and air are the spiritual body of the Buddha. Color, sound, smell, taste, touch and things, are also the Buddha's spiritual body. Form, perception, name, conception and knowledge, as well as the actions of body, mouth and will, are the Buddha's compensation body. Head, trunk, hands and feet, as well as eyes, ears, nose, tongue, etc., are the Buddha's transformation body. Things and events are all convertible with one another; they are not in any measure different from one another. When these reasons are understood there are displayed the three bodies of the Buddha of original enlightenment. The anger of infernal beings, the folly of beasts, the avarice of hungry devils, and all base qualities proper to other living beings, they all put together form the whole body of the Buddha of original enlightenment. What represents this mysterious relation of things is called the great Mandala. As the waters of thousands of rivers entering into the ocean are mixed up with one another, and have one and the same taste in spite of their original difference of taste, so all things and all beings of all the worlds, when once entered in the ocean of Truth and seen by the intellectual eyes of the Buddha, instantly become one and the same, and show themselves identical with the great intellect of the Buddha of original enlightenment.

That Nichiren became enlightened shows that even the vulgar people of

the Last Days of Law can get free from all evils and become Buddhas. To attempt to be a Nichiren ought to be the first motive of any one who believes in the doctrines of our sect.

The "Daimoku," or the title of the Holy Book, is now to be explained. The body of any one is nothing else than the Buddha's body. If this reason is known, everybody ought to set forth the Buddha-heart when any thought is formed in his mind. The Buddha-heart means a benevolent heart. He ought to pursue the greatest interest proper to his real nature, which is nothing else than enlightenment, and to reap the fruits which issue from the mutual pleasure between himself and his fellows. But the vulgar people, being not firm in their determination, cannot maintain and enjoy these fruits with a strong will and a deep meditation. Therefore, our sect lets them pursue the oral practice instead of the mental one; that is, substitute the repetition of the "Daimoku," or the title of the Holy Book, for intellectual discipline. To repeat the words "Na-Mu-Myo-Ho-Ren-Ge-Kyo" is the oral practice in our sect. If any one sincerely meditates on the Truth in mind and repeats the "Daimoku" in heart, he will surely receive and enjoy great blessings. Then we are able to make ourselves the masters of our heart and mind. We can suppress the five appetites and seven passions, and become possessed of a Buddha-body, which is full of the four virtues of eternity, peace, enlightenment and purity. Thus conditioned, we are able to make our mind get rid of baseness and meanness. If anger and fury are raging, let us quiet ourselves and meditate upon the matter, when we are able to attain to our goal. Ignorant men and women, who cannot read and write, can surely attain to the state of Buddhas, if they sincerely repeat the "Diamoku," or "Na-Mu-Myo-Ho-Ren-Ge-Kyo." This is the miraculous oral practice in our sect.

What is the "Kaidau," or the place for receiving moral precepts? It is easy to be understood, since we have already learned what are the "Houzou" and the "Diamoku," namely, the chief object of worship and the title of the Holy Book. It is said above that our bodies are the body of the Buddha of original enlightenment. The real state of things is the miraculous scene to be reflected by the Buddha's enlightenment, that is, to be known by the Buddha's intellect. We ourselves are the Buddha's intellect, while the real state of things is a scene to be reflected by our own enlightenment. The intellect is in the same relation to this miraculous scene as the cover of a vessel is to the vessel itself. As the cover corresponds to the vessel, so the intellect corresponds to the scene. If we practice the repetition of the "Daimoka" and make our thoughts pure and clean, the bad appetites and passions naturally disappear by themselves, so that we are inspired with the good moral precepts of our sect. Walking, stopping, sitting upright, lying down, speaking, being silent, engaging in an action, in all these situations we can let ourselves get at the mysterious deliverance; birth, old age, disease and death disappear by themselves; fears, sorrows, pains and trouble

vanish away forever. What are left behind are only eternity, peace, enlightenment and purity. Thus we find ourselves in the paradise of Buddhas. The region in which we live is the land of glorious light. Therefore, the Holy Book says, "We ought to know that this place is the 'Kaidau.'"

SOME CHARACTERISTICS OF BUDDHISM AS IT EXISTS IN JAPAN WHICH INDICATE THAT IT IS NOT A FINAL RELIGION.

BY REV. M. L. GORDON, OF THE DOSHISHA SCHOOL, KYOTO, JAPAN.

Despite all that might be said in its favor, and that is much, Buddhism possesses characteristics which clearly indicate that it is not to be the final permanent religion of Japan or of any other country. Some of these characteristics it is our purpose to notice in this paper.

1. Buddhism's doctrine of the soul. It has no adequate recognition of personality. Where there is the union of corporeal form, sensations, perceptions, conformations, and consciousness, the word "person" is used; but subject, soul, person, in the strict sense of the word, there is not. But if no soul, then it is needless to say, no personal, individual existence in a future life. In Northern Buddhism the masses certainly look forward to a future existence in the "Pure land of the West," where there are infinite sources of sensuous enjoyment. Yet question the more intelligent of the priests on the subject and we are told not only that the objective existence of this western paradise may with equal propriety be admitted or denied, but also, in the language of one of the most prominent priests of Japan, "there the distinction between I and thou does not exist."

2. Its doctrine of God, the Supreme, the Absolute. The mono-theistic, or better, mono-Buddhistic Shin sect of Japan, which makes Amitabha Buddha an infinite being, holds that he was once a man, and obtained buddhahood by his own exertions. They have no place for a Creator and Preserver. In their own words, "Our sect forbids all prayers for happiness in the present life to any of the Buddhas, even to Amitabha Buddha, because the events of this life cannot be altered by the power of others" (than ourselves). And if one presses for the thought of personality, self-consciousness and will in Amitabha, or in other Buddhas, he is again disappointed. The polytheism of the masses becomes the pantheism of the learned.

3. Hence Buddhism has a superficial and inadequate doctrine of sin. Suffering is more dwelt upon than sin. The sense of personal sin against a personal God, who is both a loving father and a righteous judge, Buddhism does not allow of. It is one of the commonest testimonies of Buddhists who have afterward become Christians, that sin as a personal burden was unknown

to them ; although of course the intellectual recognition of the fact of sin and its consequences is universal with man.

The fact just mentioned is one cause of the extremely low morality of the priesthood. The general opinion of the people, the testimony of the priests themselves often naively given, the statistics of hospitals as to the prevalence of immoral diseases among them, and the fact that high government officials have repeatedly urged upon assemblies of leading priests the necessity of personal moral reform among the members of their order, make the proof on this point irrefragable.

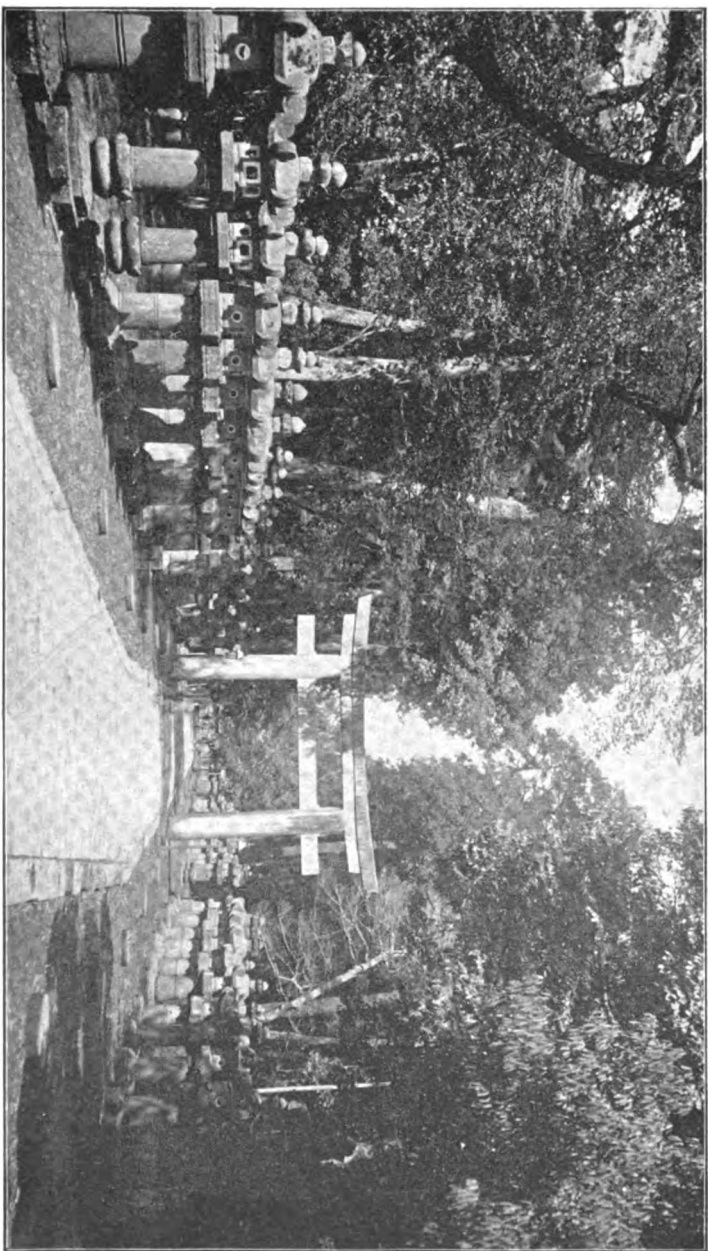
4. Hence an unsatisfactory doctrine of salvation. Subjectively speaking there is no adequate motive to repentance, and this inherent weakness is increased by the transfer of emphasis from sin to suffering. Original Buddhism found no help for man outside of himself. On the other hand, the most popular Buddhism in the northern countries finds salvation in "the power of another." This saving power, according to some sects, is to be secured by endless repetitions of the name Amitabha; according to others, by a single believing pronunciation of that name.

5. Its pessimism. It looks upon this world as one of suffering only, a world to flee from. Logically he has nothing to do with social reform and progress. "Let the state and society remain what they are; the true Buddhist priest has renounced the world and has no part in its cares and occupations."

6. Its teaching with reference to women. According to it women are greater sinners than men ; they hardly know the difference between truth and falsehood, and so are the greatest snares to mankind. Among all Buddhist sects and in all Buddhist lands the position of woman is an inferior and servile one. She is "houseless," she is the "creature of three obediences." "In childhood let her be subjected to the will of her father ; in adult life to the will of her husband ; to her son's will when her husband has died ; a woman is not permitted to enjoy independence." Her father, her husband, her brother, may command her to spend weary years in the loathsome life of the brothel for his pecuniary gain ; to the "sinner with three obediences" there is left only the choice between obedience and death. In the brief career of Christianity in Japan it has again and again rescued women who were about to enter or had already entered upon such a life.

7. Its lack of unity and homogeneity. In one circle it is materialistic and atheistic, in another polytheistic and idolatrous, in a third idealistic and pantheistic. One forbids prayer and all worship, and makes salvation come entirely by self-help ; another delights in vain repetitions, denies all merit to the devotee and makes salvation by faith alone.

8. Its failure to command the exclusive reverence of the human heart. As Buddhism cannot satisfy man's moral, spiritual and intellectual needs, we find in Ceylon, Burmah, Thibet, China and Japan that Buddhists, in



STONE LANTERNS BEFORE THE SHINTO TEMPLES, TOKIO, JAPAN.

addition to the rites of their own sect, worship the Buddhas of other Buddhist sects, and also the gods, demons, and other beings of the indigenous religion, or the prevailing superstition. Rhys Davids says, "Not one of the hundreds of millions who offer flowers now and then on Buddhist shrines and who are more or less molded by Buddhist teaching, is only or altogether a Buddhist."

BUDDHISM AND CHRISTIANITY.

BY REV. S. G. MCFARLAND, OF BANGKOK, SIAM.

An experience of more than thirty-three years of teaching Christianity and studying Buddhism in Siam, has given me the opportunity of making some comparisons respecting the life and teachings of these two systems. In speaking of Buddhism, I refer not to what is taught in books so much as to its principles and fruits in the daily life of its disciples.

The tenets of Buddhism, so far as the morals of social life are concerned, agree remarkably with those of the decalogue of the Christian system. The commandments of the *second table* of the decalogue each finds its counterpart in the Buddhistic code, which is also made up of "ten" commandments.

In the teachings of Buddhism great stress is laid on the spirit of the sixth commandment. To the minds of the common people, this has special reference to animal life, and some go so far as to include vegetable life. But while no special mention is made of taking human life, still it is a fact that human life is spared to a remarkable degree in Buddhist countries. It is a part of the prescribed duty of Buddhist priests, while clad in their sacred yellow robes, to have special regard for animal life. So stringent is this rule, that all the water they use must first be strained, lest the germs of animal life be found in it.

With reference to the seventh commandment, the tenets of the Buddhist religion aim to control the natural passions of men and women, and stimulate them to lives of purity. But their social code in reference to the marriage relation, and their customs and laws in regard to polygamy are widely different from those of the Christian religion.

Violations of the eighth commandment are found principally among those classes that are addicted to the use of opium and the vice of gambling. After he has sold or pawned all his own property, as well as his wife and children, the slave to opium does not hesitate to take whatever else he can lay his hands on, to be exchanged for money in the pawnshops with which to procure the drug. And the gambler, regardless of all scruples, never hesitates to either steal or kill to obtain money for his exciting game of chance. Outside of these two large classes of Siamese, the people are as trustworthy as they are in any other country.

The spirit of the ninth commandment is violated by the people of Siam, as a people, more universally, perhaps, than any of the other commandments. Prevarication and falsehood, although denounced as a sin, are practiced by the great majority of the people.

The principle inculcated in the fifth commandment of the Christian decalogue forms one of the most beautiful features of Buddhism in Siam. Whether this is pure Buddhism, or whether it is a graft from Confucianism, I am not prepared to say. But I do know that the affectionate devotion of children to their parents, grand-parents, teachers, elders and superiors, is a most attractive and lovely feature in the Siamese character.

I have said that some of the commandments of the Christian religion find a counterpart in the religion of the Siamese. These are the commandments that relate to the conduct of man with his fellow-man. But here the line of agreement must stop; and we feel that it stops far short of supplying the needs of the sinful and immortal human soul.

Whatever may be said of Esoteric Buddhism and its teachings, the fact cannot be denied, that so far as the ordinary Siamese Buddhist's belief is concerned, he acknowledges no *Creator*; no *Great First Cause*; he owns allegiance to no *Supreme Being*; and he looks forward to no accountability. In the trials and troubles of this life he has no *Guide* and no *Almighty Helper*; while the certain and dreaded future is a dark and mysterious unknown and unknowable state.

The teachings of the new school Buddhism, as far as I am able to judge, have no effect on the hearts of those who believe and trust in it. A man renounces all worldly cares, leaves his parents, wife and children, puts on the sacred robes and gives his entire time and strength for years, it may be almost a life-time, to the study of Buddhism and to the storing up of merit; but whatever that man was before he entered the priesthood, he is still when he returns to the world. Sometimes he is not as good. Temple-life is not always a school of "industry and morals."

But on all these points the Christian religion claims to differ from the Buddhist. This life is full of trouble, disappointment, sorrow and distress of every kind, and those who have firmly trusted their all, both for time and eternity, into the all-powerful hands of a loving, unchanging Saviour, firmly believe that no other religion than that of Jesus Christ can give us the peace of mind we seek. On inquiry as to his hopes for the future, an aged Buddhist priest, who had spent his life in the monastery, once said to me, "The future is all dark, no light as yet for me." Even if Christians are wrong in their beliefs, their chances are on a level with those of the Buddhist. During life he reaps a comfort and consolation; a strength and encouragement that nothing else can give; and if it is all a dream, then let him dream on, and let him hold fast to the Bible, since there is nothing else so well suited to the needs of sinful, helpless humanity.

WHAT THE CHRISTIAN BIBLE HAS WROUGHT FOR THE ORIENT.

BY REV. A. CONSTANTIAN, OF CONSTANTINOPLE.

The Bible has given impetus to mental activity in the Orient.—Before the introduction of Christianity, Greeks were sitting among the ruins of their past glory; Egyptians, Chaldeans, Armenians, Georgians, Slavonian, were shrouded in darkness. As soon as the gospel light began to shine in the Orient, a new mental activity began to work, as if new life were put into the skeleton of dry bones. Faith in an Almighty God enlarged the scope of the mind; the infinite love of God, shown through the death of his only begotten Son kindled the heart; the promise of an eternal life gave new hopes and aspirations to the soul; and the awakened energies of an inner man, aroused by the renovating power of the Holy Spirit, began to exert themselves in theological researches and in the fundamental doctrines of new faith. The mysterious doctrine of the Incarnation excited the keenest intellect to grasp the new idea, and thus an impulse was given to mental activity, not known hitherto, except it may be in the days of Socrates and Plato, which is believed to be a providential preparation for the coming light.

In mental activity the Greek Church was the most favored of all the Oriental Churches, inasmuch as she had the rare privilege of access to the very words of the apostles, without the disadvantage of a translation, while other nations were obliged to resort to translation from the original Greek.

Of the neighboring nations the Chaldean was the first in the field, as the Bible was translated into Syriac very early, probably in the first quarter of the second century.

Next comes the Coptic version, which probably was executed during the third century. According to some accounts Armenia heard the Gospel news first through the preaching of the Apostles Thaddeus and Bartholomew. But we have no means of knowing how far the Armenians were enlightened during the first three centuries of the Christian era. But it is certain that in the beginning of the fourth century, namely, at 302 Tridat, the then reigning king of Armenia being baptized by Gregory the Illuminator, gradually the whole nation accepted Christianity. During a whole century Armenia had no Bible of its own. The Bible was read in Greek and in Syriac, as the Armenians being neighbors to these nations understood to some degree their languages. But the Armenian Church was never satisfied with such an arrangement. Consequently in the first quarter of the fifth century Messob, one of the learned bishops of Armenia, tried to remedy this evil; he prepared the present admirable Armenian alphabet in order to be able to translate the

Bible into the Armenian language, which he did in company with Sahaz and others.

What Sahaz and Messob were doing in the first quarter of the fifth century in Armenia, Cyril and Methodius did in the latter half of the ninth century in Macedonia, and thus the Christian Bible laid the foundation of the present civilization and mental culture of the vigorous Slavonic nations.

Thus we see that the Bible in several cases gave birth to the national alphabet, and thus prepared the way for a Christian literature in the East, and refined others, who had already a literature to some degree.

The Bible has produced a better morality in the Orient.—The fearful description given by St. Paul in the first chapter of his Epistle to the Romans, in regard to the immorality of his time, faithfully represents the utter corruption of the Oriental nations too.

And how could it be otherwise? The evil was at the very root. The radical mistake was as to the gods worshipped by the heathen. The god of a nation is the personification of what in the opinion of that nation is the highest good.

But when the Orient was freed from the baneful influence of these deities, a reformation in morality began to be seen unparalleled in the history of Oriental nations.

The Bible has purified society in the Orient from some of its appalling evils.—Before the introduction of Christianity, womanhood was degraded, her rights were denied, the nuptial relation was carried to a very improper affinity, even allowing men to contract marriage with their own sisters. Family purity was rare, polygamy and concubinage were in practice, and divorce was of frequent occurrence. Weak children were put to death by the hand of their own parents. More than half of the human race was either slaves to the other half, or something like it. Towns and villages were often desolated by wars, and prisoners of war were often put to death in cold blood. But when the Orientals were brought under the influence of the Gospel, these evils began to disappear gradually. How could a community practice polygamy after receiving the Gospel? Had not Almighty God commanded two uniting to make one body? Could concubinage continue among a community who believed the union of the husband with his wife to represent the mystic union of Christ to his Church? Could a Christian despise womanhood, or deny her rights after reading his New Testament? Was not one of these the blessed mother of Jesus? Did not Jesus love Mary and Martha? Did not Peter command to "Give honor unto the wife?" Again, how could Christians practice slavery after reading the New Testament, and seeing that all are the children of God, and hence brethren to each other?

Thus in the Orient the elevation of womanhood, the existing normal state of marriage, the improved system of legislation, first formulated by Justinian in the sixth century, the freedom of slaves, the preservation of the

lives of thousands of weak children, the cessation of wars to a great extent, and the amelioration of the miseries of prisoners of war, may be traced back mainly to the healthy and beneficent influence of the Christian Bible.

The Bible has been the means of spiritual life in the Orient.—Although I do not come here to assert that spiritual life in the Oriental churches has been in a state of progress without interruptions in the past centuries, under the various forms of sacerdotal authority, amid the vicissitudes of political life, yet I believe a spiritual life has been continued in our land, dead sometimes to all appearance, still alive, like the coals of a mighty oak seemingly extinguished, but living under the cover of the ashes !

In conclusion I may say, without exaggeration, that, whatever is bright and encouraging in our land, either in family or in society, we owe it directly or indirectly to the Bible. Nay, even the comparative value of our country may be attributed to the Bible. Other countries may have better soil, a healthier climate, or higher mountains, but our country surpasses all on account of its connection with the Bible.

Whatever languages a university may teach, no curriculum shall be satisfactory if it does not contain the two languages of the Orient, the Hebrew and the Greek.



M. POBEDONOSTZEFF.

PROCURATOR OF THE HOLY SYNOD, ST. PETERSBURG,
RUSSIA.



MUSSULMANS ANNOUNCING THE HOUR OF PRAYER.

THE SEVENTEENTH DAY.

RELIGION AND MUSIC.

BY MR. W. L. TOMLINS, OF CHICAGO.

In my professional experience I have had to examine thousands of adult voices, and I have been struck with the large proportion that were spoiled, in some cases ruined, by habits which could have been corrected in childhood. So I started children's classes, in order that I at least might help the coming generation, and for twelve or fourteen years I have had from two to ten classes every year in the city of two hundred or more boys and girls in a class. I started out simply to harmonize the action of the mouth and the throat and the lungs, to get a harmonious physical action of the vocal machinery, but I was soon carried past first intentions.

I found that as soon as the machinery was well ordered the highest emotions, one by one, would come down and govern that machinery, and I was led by the force of my own teaching up into the realms of emotional singing. I found as I harmonized the various emotions and made them into a brotherhood, as previously I had harmonized the vocal machinery with the brotherhood of emotions, there came the development of the spiritual nature, which before had refused to govern or control either the emotions or the machinery when they were out of order.

Here in my hand I hold a little piece of paper four or five inches long. It would represent the scale of miles on a geographical map. It would stand, perhaps, for two or three hundred or two or three thousand miles, but whether miles or inches it is finite, it is a measurable quantity. I may treble it in shape, still it is only so long. I may make it still more round and bring it so that it represents nine-tenths of the circle, still it is finite. If you go along it and reach the ends you will have to come back, but once connect the ends and it is a circle infinite in its suggestion. It represents the infinite. Not only does it represent that but it may stand for individuality, and in that sense I wish to use the illustration.

Again you will imagine I have a bell; it is easy to imagine that. If I strike that bell the vibrations pass entirely round and it gives out its tone. It says to you in sound: "I am a bell." I take up another round thing, and on striking that it says: "I am a gong." It speaks out for itself. If, however, I shorten the vibrations, holding the bell with my hand so that the vibration is not a complete circle, it does not say, "I am a bell" nor "I am

a gong," but it gives a little dull chink like a piece of dead scrap iron. It is a dead tone.

It is just so with a child. When the child has made a complete circle of the machinery of the voice and the attributes of the child nature, the individuality comes out. Not only does it say, "I am a child," but "I am a child of God, and there is none other made like me in the universe." It is when you develop that in the child, when the voice is in complete harmony with this, you have real singing. Music is not to know about scales and flats and sharps and clefs. Singing is not the fireworks agility of the voice, to be able to run up and down, to sing long and short, and slow and soft, and loud and quick. Singing is the utterance of the soul through the machinery of the voice.

Suppose that bell is broken; the broken bell is self-conscious in its disposition to mend itself. The boy who is incomplete in his circle is simply concerned about himself. It is so when he is sick; he has pain, that is all he thinks of; but let him come to health and completeness and then there is an absence of self-consciousness, and after that, which is health, which is harmony, which is virtue, there comes the sense of manhood and completeness, and after that manhood in its higher development comes this marvelous thing which I cannot talk to you about except I tell it to you—brotherhood.

The boy when he is complete with his voice he wants to go out and sing and tell you all about it, and when he is complete in that way there comes a governing center, and that center is an emotional one and with that emotion coming to the center he feels vitalized; he takes a breath to complete that vitalization, and the voice goes right out from the boy to his brethren. The boy joys in his heart. Then the machinery expresses that and joy goes forth; the boy sorrows, commands, entreats, all these things in turn. Then there is a change. At first he joys selfishly. The little fellows in my class think everything is sunshine, and they sing like the lark in sunshine; they sing simply from companionship, not for love of their brothers. But soon another change comes. Instead of commanding for the love of commanding, the boy commands me out of love for me for my good. Instead of entreating because he is helpless, he entreats me with a kingly courtesy; instead of joying in his own success selfishly, with that joy is a sympathy with those who have not had the same advantages as himself; and instead of sorrowing with an utter sorrow, he has a hopefulness that will come in the morrow.

ELEMENTS OF UNIVERSAL RELIGION.

BY DR. EMIL G. HIRSCH, OF CHICAGO.

The dominion of religion is coëxtensive with the confines of humanity. Religion is one of the natural functions of the human soul ; it is one of the natural conditions of human, as distinct from mere animal life. Man alone in the wide sweep of creation builds altars. And wherever man may tent there also will curve upward the burning incense of his sacrifice or the sweeter savor of his aspirations after the better, the diviner light. A man without religion is not normal. There may be those in whom this function approaches atrophy. But they are undeveloped or crippled specimens of the completer type. A society without religion has nowhere yet been discovered. Religion may then in very truth be said to be the universal distinction of man.

Still, the universal religion has not as yet been evolved in the procession of the suns. It is one of the blessings yet to come. There are now even known to men and revered by them great religious systems which pretend to universality. And who would deny that Buddhism, Christianity and the faith of Islâm present many of the characteristic elements of the universal faith ? In its ideas and ideals the religion of the prophets, notably as enlarged by those of the Babylonian exile, also deserves to be numbered among the proclamations of a wider outlook and a higher uplook. These systems are no longer ethnic. They have advanced far on the road leading to the ideal goal ; and modern man in his quest for the elements of the still broader universal faith will never again retrace his steps to go back to the mile-posts these have left behind on their climb up the heights. The three great religions have emancipated themselves from the bondage of racial tests and national divisions. Race and nationality cannot circumscribe the fellowship of the larger communion of the faithful, a communion destined to embrace in one covenant all the children of man.

The day of national religions is past. The God of the universe speaks to all mankind. He is not the God of Israel alone, not that of Moab, of Egypt, Greece or America. He is not domiciled in Palestine. The Jordan and the Ganges, the Tiber and the Euphrates hold water wherewith the devout may be baptized unto his service and redemption. " Whither shall I go from thy spirit ? Whither flee from thy presence ? " exclaims the old Hebrew bard.

The church universal must have the pentecostal gift of the many flaming tongues in it, as the rabbis say was the case at Sinai. God's revelation

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must be sounded in every language to every land. But, and this is essential as marking a new advance, the universal religion for all the children of Adam will not palisade its courts by the pointed and forbidding stakes of a creed. Creeds in time to come will be recognized to be indeed cruel barbed-wire fences wounding those that would stray to broader pastures and hurting others who would come in. Will it for this be a godless church? Ah, no; it will have much more of God than the churches and synagogues with their dogmatic definitions now possess. Coming man will not be ready to resign the crown of his glory which is his by virtue of his feeling himself to be the son of God. He will not exchange the church's creed for that still more presumptuous and deadening one of materialism which would ask his acceptance of the hopeless perversion that the world, which sweeps by us in such sublime harmony and order is not cosmos but chaos—is the fortuitous outcome of the chance play of atoms producing consciousness by the interaction of their own unconsciousness. Man will not extinguish the light of his own higher life by shutting his eyes to the telling indications of purpose in history, a purpose which when revealed to him in the outcome of his own career he may well find reflected also in the interrelated life of nature. But for all this man will learn a new modesty now woefully lacking to so many who honestly deem themselves religious. His God will not be a figment, cold and distant, of metaphysics, nor a distorted caricature of embittered theology. "Can man by searching find out God?" asks the old Hebrew poet. And the ages so flooded with religious strife are vocal with the stinging rebuke to all creed-builders that man cannot. Man grows unto the knowledge of God, but not to him is vouchsafed that fullness of knowledge which would warrant his arrogance to hold that his blurred vision is the full light.

Says Maimonides, greatest thinker of the many Jewish philosophers of the middle ages: "Of God we may merely assert that he is; what he is in himself we cannot know. 'My thoughts are not your thoughts and my ways are not your ways.'" This prophetic caution will resound in clear notes in the ears of all who will worship in the days to come at the universal shrine. They will cease their futile efforts to give a definition of him who cannot be defined in human symbols. The religion universal will not presume to regulate God's government of this world by circumscribing the sphere of his possible salvation and declaring, as though he had taken us into his counsel, whom he must save and whom he may not save. The universal religion will once more make the God idea a vital principle of human life. It will teach men to find him in their own heart and to have him with them in whatever they may do. No mortal has seen God's face, but he who opens his heart to the message will, like Moses on the lonely rock, behold him pass and hear the solemn proclamation.

It is not in the storm of fanaticism nor in the fire of prejudice, but in the still, small voice of conscience that God speaks and is to be found. He

addition to the rites of their own sect, worship the Buddhas of other Buddhist sects, and also the gods, demons, and other beings of the indigenous religion, or the prevailing superstition. Rhys Davids says, "Not one of the hundreds of millions who offer flowers now and then on Buddhist shrines and who are more or less moulded by Buddhist teaching, is only or altogether a Buddhist."

BUDDHISM AND CHRISTIANITY.

BY REV. S. G. MCFARLAND, OF BANGKOK, SIAM.

An experience of more than thirty-three years of teaching Christianity and studying Buddhism in Siam, has given me the opportunity of making some comparisons respecting the life and teachings of these two systems. In speaking of Buddhism, I refer not to what is taught in books so much as to its principles and fruits in the daily life of its disciples.

The tenets of Buddhism, so far as the morals of social life are concerned, agree remarkably with those of the decalogue of the Christian system. The commandments of the *second table* of the decalogue each finds its counterpart in the Buddhistic code, which is also made up of "ten" commandments.

In the teachings of Buddhism great stress is laid on the spirit of the sixth commandment. To the minds of the common people, this has special reference to animal life, and some go so far as to include vegetable life. But while no special mention is made of taking human life, still it is a fact that human life is spared to a remarkable degree in Buddhist countries. It is a part of the prescribed duty of Buddhist priests, while clad in their sacred yellow robes, to have special regard for animal life. So stringent is this rule, that all the water they use must first be strained, lest the germs of animal life be found in it.

With reference to the seventh commandment, the tenets of the Buddhist religion aim to control the natural passions of men and women, and stimulate them to lives of purity. But their social code in reference to the marriage relation, and their customs and laws in regard to polygamy are widely different from those of the Christian religion.

Violations of the eighth commandment are found principally among those classes that are addicted to the use of opium and the vice of gambling. After he has sold or pawned all his own property, as well as his wife and children, the slave to opium does not hesitate to take whatever else he can lay his hands on, to be exchanged for money in the pawnshops with which to procure the drug. And the gambler, regardless of all scruples, never hesitates to either steal or kill to obtain money for his exciting game of chance. Outside of these two large classes of Siamese, the people are as trustworthy as they are in any other country.

The spirit of the ninth commandment is violated by the people of Siam, as a people, more universally, perhaps, than any of the other commandments. Prevarication and falsehood, although denounced as a sin, are practiced by the great majority of the people.

The principle inculcated in the fifth commandment of the Christian decalogue forms one of the most beautiful features of Buddhism in Siam. Whether this is pure Buddhism, or whether it is a graft from Confucianism, I am not prepared to say. But I do know that the affectionate devotion of children to their parents, grand-parents, teachers, elders and superiors, is a most attractive and lovely feature in the Siamese character.

I have said that some of the commandments of the Christian religion find a counterpart in the religion of the Siamese. These are the commandments that relate to the conduct of man with his fellow-man. But here the line of agreement must stop; and we feel that it stops far short of supplying the needs of the sinful and immortal human soul.

Whatever may be said of Esoteric Buddhism and its teachings, the fact cannot be denied, that so far as the ordinary Siamese Buddhist's belief is concerned, he acknowledges no *Creator*; no *Great First Cause*; he owns allegiance to no *Supreme Being*; and he looks forward to no accountability. In the trials and troubles of this life he has no *Guide* and no *Almighty Helper*; while the certain and dreaded future is a dark and mysterious unknown and unknowable state.

The teachings of the new school Buddhism, as far as I am able to judge, have no effect on the hearts of those who believe and trust in it. A man renounces all worldly cares, leaves his parents, wife and children, puts on the sacred robes and gives his entire time and strength for years, it may be almost a life-time, to the study of Buddhism and to the storing up of merit; but whatever that man was before he entered the priesthood, he is still when he returns to the world. Sometimes he is not as good. Temple-life is not always a school of "industry and morals."

But on all these points the Christian religion claims to differ from the Buddhist. This life is full of trouble, disappointment, sorrow and distress of every kind, and those who have firmly trusted their all, both for time and eternity, into the all-powerful hands of a loving, unchanging Saviour, firmly believe that no other religion than that of Jesus Christ can give us the peace of mind we seek. On inquiry as to his hopes for the future, an aged Buddhist priest, who had spent his life in the monastery, once said to me, "The future is all dark, no light as yet for me." Even if Christians are wrong in their beliefs, their chances are on a level with those of the Buddhist. During life he reaps a comfort and consolation; a strength and encouragement that nothing else can give; and if it is all a dream, then let him dream on, and let him hold fast to the Bible, since there is nothing else so well suited to the needs of sinful, helpless humanity.

believes in God who lives a Godlike, *i. e.*, a goodly life. Not he that mumbles his credo, but he who lives it, is accepted. Were those marked for glory by the great teacher of Nazareth who wore the largest phylacteries? Is the sermon on the mount a creed? Was the decalogue a creed? Character and conduct, not creed, will be the keynote of the Gospel in the Church of Humanity Universal.

But what then about sin? Sin as a theological imputation will perhaps drop out of the vocabulary of this larger communion of the righteous. But as a weakness to be overcome, an imperfection to be laid aside, man will be as potently reminded of his natural shortcomings as he is now of that of his first progenitor over whose conduct he certainly had no control and for whose misdeed he should not be held accountable. Religion will then as now lift man above his weaknesses by reminding him of his responsibilities. The goal before is Paradise.

This religion will indeed be for man to lead him to God. Its sacramental word will be duty. Labor is not the curse but the blessing of human life. For as man was made in the image of the Creator, it is his to create. Earth was given him for his habitation. He changed it from chaos into his home. A theology and a monotheism, which will not leave room in this world for man's free activity and dooms him to passive inactivity, will not harmonize with the truer recognition that man and God are the co-relates of a working plan of life. Sympathy and resignation are indeed beautiful flowers grown in the garden of many a tender and noble human heart. But it is active love and energy which alone can push on the chariot of human progress, and progress is the gradual realization of the divine spirit which is incarnate in every human being. This principle will assign to religion once more the place of honor among the redeeming agencies of society from the bondage of selfishness. On this basis every man is every other man's brother, not merely in misery, but in active work.

"As you have done to the least of these you have done unto me," will be the guiding principle of human conduct in all the relations into which human life enters. No longer shall we hear Cain's enormous excuse, a scathing accusation of himself, "Am I my brother's keeper?" no longer will be tolerated or condoned the double standard of morality, one for Sunday and the church and another diametrically opposed for week-days and the counting-room. Not as now will be heard the cynic insistence that "business is business," and has as business no connection with the decalogue or the sermon on the mount. Religion will, as it did in Jesus, penetrate into all the relations of human society. Not then will men be rated as so many hands to be bought at the lowest possible price, in accordance with a deified law of supply and demand, which cannot stop to consider such sentimentalities as the fact that these hands stand for soul and hearts.

An invidious distinction obtains now between secular and sacred. It will be wiped away. Every thought and every deed of man must be holy or it

is unworthy of men. Did Jesus merely regard the temple as holy? Did Buddha merely have religion on one or two hours of the Sabbath? Did not an earlier prophet deride and condemn all ritual religion? "Wash ye, make ye clean." Was this not the burden of Isaiah's religion? The religion universal will be true to these, its forerunners.

But what about death and hereafter? This religion will not dim the hope which has been man's since the first day of his stay on earth. But it will be most emphatic in winning men to the conviction that a life worthily spent here on earth is the best, is the only preparation for heaven. Said the old rabbis: "One hour spent here in truly good works and in the true intimacy with God is more precious than all life to be." The egotism which now mars so often the aspirations of our souls, the scramble for glory which comes while we forget duty, will be replaced by a serene trust in the eternal justice of him "in whom we live and move and have our being." To have done religiously will be a reward sweeter than which none can be offered. Yea, the religion of the future will be impatient of men who claim that they have the right to be saved, while they are perfectly content that others shall not be saved, and while not stirring a foot or lifting a hand to redeem brother men from hunger and wretchedness, in the cool assurance that this life is destined or doomed to be a free race of haggling, snarling competitors in which by some mysterious will of providence the devil takes the hindmost.

Will there be prayer in the universal religion? Man will worship, but in the beauty of holiness his prayer will be the prelude to his prayerful action. Silence is more reverential and worshipful than a wild torrent of words breathing forth not adoration but greedy requests for favors to self. Can an unforgiving heart pray "forgive as we forgive?" Can one ask for daily bread when he refuses to break his bread with the hungry? Did not the prayer of the great Master of Nazareth thus teach all men and all ages that prayer must be the stirring to love?

Had not that little waif caught the inspiration of our universal prayer who, when first taught its sublime phrases, persisted in changing the opening words to "Your father which is in heaven?" Rebuked time and again by the teacher, he finally broke out, "Well, if it is our father, why, I am your brother." Yea, the gates of prayer in the church to rise will lead to the recognition of the universal brotherhood of men.

Will this new faith have its bible? It will. It retains the old bibles of mankind, but gives them a new luster by remembering that "the letter killeth, but the spirit giveth life." Religion is not a question of literature, but of life. God's revelation is continuous, not contained in tablets of stone or sacred parchment. He speaks to-day yet to those that would hear him. A book is inspired when it inspires. Religion made the Bible, not the book religion.

And what will be the name of this church? It will be known not by

its founders, but by its fruits. God replies to him who insists upon knowing his name: "I am he who I am." So it will be with the church. If any name it will have, it will be "the Church of God," because it will be the church of man.

When Jacob, so runs an old rabbinical legend, weary and footsore the first night of his sojourn away from home, would lay him down to sleep under the canopy of the star-set skies, all the stones of the field exclaimed: "Take me for thy pillow." And because all were ready to serve him all were miraculously turned into one stone. This became Beth El, the gate of heaven. So will all religions, because eager to become the pillow of man, dreaming of God and beholding the ladder joining earth to heaven, be transformed into one great rock which the ages cannot move, a foundation stone for the all-embracing temple of humanity, united to do God's will with one accord.

THE WORLD'S SALVATION.

BY REV. JOHN DUKE MCFADDEN, D.D., CARLETON, NEB.

In working for the world's salvation, we are to work for the overthrow of creeds. The religious world is divided, because of creeds and not because of God; theories and opinions are made substitutes for truth. The substitutes are relied on, and the truth is left in the background. The prophet's staff could not put new life into the dead boy: the man of God must touch and breathe in him, and human creeds cannot give life to the dying race of men—God himself must touch and heal and save. Christ was the greatest of men. This man came to save the lost; he did not preach creeds, but the Word. This was why the common people heard him gladly—the word of truth satisfied their spirit and enables them to taste and see. The Brethren Church which I represent, takes the Word of God for its guide in religious faith and practice. Where it is silent, we cannot command; where it speaks we must echo. By that Word we are to be judged, and by it we are to shape our action until we reach the judgment. In working for the world's salvation we are to work for the union of all God's forces. Ezekiel says: "Make a chain, for the land is filled with bloody crimes and the city is filled with violence." The pulpits and churches and organizations must be linked for the work of saving from crime and violence. The same writer in his vision saw united a figure having the face of a man, of a lion, of an eagle, and of an ox—united for God's work. He teaches the union of different forces for a great object. I believe that God wants the union of America, and Europe, and Asia, and Africa. Union for salvation—for the lifting up of humanity. For this purpose God made all nations of one blood, and for this purpose the Master prayed, and that prayer God will answer through all who do his will.



REV. LUTHER F. TOWNSEND.
REV. JAMES A. HOWE.
REV. H. K. CARROLL.

REV. JOHN GMEINER.
PROF. THOMAS O'GORMAN.
PRES. B. L. WHITMAN.

WHAT HAS CHRISTIANITY DONE FOR THE CHINESE?

BY THE REV. Y. K. YEN.

There are nominally three religions in our country—Confucianism, Taoism and Buddhism; but practically the three have grown into one, which may fitly be called the National religion.

Under the providence of God, this religion has fulfilled a very important function in the civilization of our country. It has kept alive in our people the ideas of God, of the evil of sin, of retribution, of the need of pardon, of the existence of the soul, and has given all the blessings which flow from these ideas. Like the law of the Jews, though in a less degree, it has been a schoolmaster leading our people to Christ. The relation of Christianity to our National religion is the same as its relation to natural religion in general. It comes not to destroy, but to fulfill.

The benefits of Christianity to China, so far as it has made a lodgment there, may be divided into the necessary and the accidental.

I. The benefits which necessarily flow from Christianity are the spiritual and the moral.

1. *The Spiritual Benefits.*—The idea of God given us by our National religion is vague and rudimentary, and being left to itself has degenerated into the grossest materialism. Worship is associated with temporal good; purity is cultivated as a means to a worldly end; in the last analysis, the National religion consists in making "the belly the god." Christianity, giving us new ideas of God and the experience of their reality, has inspired us with lofty thoughts and lifted us from the grossness of earth to the spirituality of heaven. It helps us to forsake sin and to live a life of godliness, and comforts us in our trials and sorrows. Concentrating our minds on one eternal Deity, it produces in us a deeper, more real piety than can be produced by polytheism, with its gods, demigods, nature-gods, and spirits of heroes. It teaches a future personal existence, as our religion cannot do. To those educated in the old religion the state beyond the seen is unknown, unthought of, and a blank. The Bible's clear words on the nature of the soul have made it a reality to us, and its future life a certainty.

2. *The Moral Benefits.*—In our national temples there are scrolls exhorting to a moral life, with the sanction that the gods see our conduct, and that there is a retribution as sure as that "shadows follow objects." That our National religion has been a promoter of virtue is as true as the saying of St. Paul, "The Gentiles do by nature the things contained in the law." But the moral teaching does not occupy the foreground of it, nor is it brought to the

mind of the people constantly and systematically. The National religion has no institutions for this function.

The moral character of the people is reflected in its institutions, manners, customs and forms of etiquette.

In government there is an absence of the idea that it is for the benefit of the people; hence it becomes a colossal business corporation. Generally, no one gets into office except by money; and once in he makes money, righteously or unrighteously, to recoup himself for the outlay, or to secure higher office, or to retire rich.

Take business. Large corporations are impossible, for lack of mutual confidence. They have been lately attempted, in large numbers, but with few exceptions have collapsed through the corruption of directors or cashiers. Why is it that the government obtains its loans through foreign banks, and not directly from the people? Why is it that hongcs, stores and shops find their greatest difficulty with the bookkeepers? Why is it that nearly every man owes money to somebody? Why is it that to give the lie to another is no offense? Why is it that we have no national currency beyond the copper coin of one one-thousandth of a dollar?

Cruelty is everywhere. Torture prevails in the administration of justice. There is hardheartedness in families, in schools, in workshops, and especially in the treatment of girls bought for domestic service or for impure purposes, and of those adopted into families as future wives for the sons.

Woman has no legal status. "When young, she submits to her father; when married, to her husband; when a widow, to her son;" she is a minor all her life. A husband may divorce his wife, but not *vice versa*. The marriage of a widow is considered disreputable. Widowhood in China is only a step removed from that in India.

The contrast between the rich and the poor is everywhere marked. Though the former do show some benevolence, yet, from their egoistic motives to virtue, they do not show it to the extent they ought.

Concubinage is legal and is freely practised. Girls are not educated, partly because there is no pure literature.

Sociologists tell us that awe of power, shown in groveling submission to despotism, abject loyalty, fondness for ceremony and pageantry, is the necessary concomitant of disregard of life, liberty and property. In our country "kneeling three times and bowing the head to the ground three times three" is the ceremony by which the mandarins approach the emperor; and like ceremonies are used from inferior to superior through all grades of society.

Summing up: If, as appears from the state of official and social life, there is a want of high integrity, sympathy and social purity, and a disregard of life, liberty and property, then the religion which has shaped our character is surely amiss.

The benefits of Christianity may now be inferred. Just in the degree that it is a superior teacher of a higher standard of morals, in that degree it has

helped us in the conduct of life. Not that we Christians have any ground to boast of our virtues; but this I do say, that it has helped us to be better than we otherwise should have been.

II. Turn we now to the accidental benefits.

1. *The intellectual benefits* brought to us are incalculable. Since 1839, when the Morrison Educational Society began its first Anglo-Chinese school, schools of all grades for boys and girls have increased till in the year 1890 there were 16,836 pupils in college, boarding and day schools.

China in her own schools studies only ancient learning, most of which has little bearing on the present welfare of the people. Christianity, in introducing the liberal sciences of the West has opened to us a wide field of information. The "School and Text Books Committee" of the Missionary Conference of 1877, has published in Chinese 107 works, in 193 volumes, on physical and metaphysical science for three grades of schools. The graduates of the mission schools have made their influence felt in all departments of life. The indirect result is immense. Our government has established schools of modern learning and is increasing them. This new education is yet in its infancy but has already produced visible fruits and has in itself great possibilities.

2. Christianity has given us *physical benefits* in establishing hospitals and dispensaries, training medical students and publishing medical books. In 1890 the number of patients treated in 105 hospitals and dispensaries was 348,439. This branch of Christian work has won general favor, even in high official stations, and large gifts have been bestowed on it by men of wealth. The blessings of Christian medical missions cannot be told.

HOW TO ACHIEVE RELIGIOUS UNITY.

BY REV. DR. WILLIAM R. ALGER, OF BOSTON.

The first form of partial unification of the human race is the æsthetic unification. The second step is the scientific unification, the third is the ethnic, the fourth is the political unification by the establishment of an international code for the settlement of all disputes by reason. The fifth will be the commercial and social, the free circulation of all the component items of humanity through the whole of humanity. Our commerce, steamships, telegraph and telephone, and the ever increasing travel is rapidly bringing that about; but the commercial spirit, as such, is cosmic, is selfish. Men seek to make money out of others by the principle of profit, getting more than they should.

The next partial form of unification is the economic. The economic unification of the human race will be what? The transfer of civilization from its pecuniary basis to the basis of labor. The whole effort of the

human race must not be to purchase goods and sell them in order to make money. It must be to produce goods and distribute them on the principles of justice for the supply of human wants, without any profit. The pursuit of money is cosmic and hostile. The money I get nobody else can have but the spirit of coöperation is unifying and universal, because in the spiritual order there is no division; there is nothing but wholes. The knowledge I have all may have, without division.

There are three in unity. The unification of the whole race is summed up in the seventh form of unification, which is made up of the six preceding forms or distinctions. Now the seventh is a trinity. Let us see what are the three. We have the philosophical unification and the theological unification, and the unity of those is the religious unification. Let me define. Philosophy is the science of ultimate ground. Theology is the science of the first principle. The unity of those two, transfused through the whole personality and applied as the dominant spirit of life in the regulation of conduct through all its demands, is religion. That is the pure, absolute, universal religion in which all can agree.

The first great obstacle to overcome is our environment—our social environment. Our social environment, instead of being redeemed, instead of representing the archetype mind of God, the redemptive, is cosmic, and it is utterly vain for us to go and preach Christianity, when just as fast as we utter these precepts they are neutralized by the atmospheric environments in which they pass. The great anti-Christ of the world is the unchristian character and conduct of Christendom. All through Christendom we preach and profess one set of precepts and practice the opposite. We say, "Seek ye first the kingdom of heaven and its righteousness, and all else shall be added unto you." We put the kingdom of heaven and its righteousness in the background and work like so many incarnate devils for every form of self-gratification.

The great obstacle to the religious unification of the human race is the irreligious always associated and often identified with the religious. There are three great specifications of that. First, hatred is made religion. Did not the Brahmans and the Mohammedans slaughter each other in the streets of Bombay a few days ago, hating each other more than they loved the generic humanity of God? Did not the Catholics and Protestants struggle together furiously and come near committing murder in Montreal and Toronto a few days ago? All over the world the hatred of the professors of religion for one another is irreligion injected into the very core of religion. That is fatal.

Rites and ceremonies are not religion. A man may repeat the soundest creed verbally a hundred times a day for twenty years. He may cross himself three times, and bend his knee and bow his head and still be full of pride and vanity; or he may omit those ceremonials and retreat to himself into his closet and shut the door and in struggle with God efface his egoism

and receive the Divine Spirit. That is religion, and so on through other manifestations. We must arrive at pure, rational, universal interpretations of all the dogmas of theology. We must interpret every dogma in such a way that it will agree with all other dogmas in a free circulation of the distinctions through the unity. Then the human race can be united on that. They never can on the other. We must put the preponderating emphasis, without any division, on the ethical aspects of religion instead of on the speculative. Formerly it was just the other way. We are rapidly coming to that. The liberalists began their protests against the Catholic and Evangelical theologies by supporting the ethical—emphasizing character and conduct. But all the churches now recognize that a man must have a good character, that he must behave himself properly, morally. There is not one that doubts or questions it. These have become commonplace, and yet the liberals stay right there and don't move a step. Liberalism thus far has been ethical and shallow. Evangelicism has been dogmatic, tyrannical and cruel, to some extent irrational, but it has always been profound. It has battled with the real problems which the liberalists have simply blinked at, and settled these problems in universal agreement. For example, the doctrine of the fall of Adam. There was a real problem. The world is full of evil; God is perfect; he could not create imperfections. How happened it? Why, man was created all right, but he fell. It was an amazingly original, subtle and profound stroke to settle a real problem. The liberals came up, and, saying it was not the true solution, they blinked at the problem and denied that it existed. Now the real solution seems to me is not that the evils in the universe have come from a fall. The fall of an archdemoniac spirit in heaven does not settle the problem; it only moves it back one step. How did he fall? Why did he fall? There can be no fall in the archetypal idea of God. Creatures were created in freedom to choose between good and evil in order that through their freedom and the discipline of struggle with evil they might become the perfected and redeemed images of God. That settles the problem, and we can all agree on that. Of course you want an hour to expound it. This hint may seem absurd, but there is more in it. Finally, I want to say we must change the emphasis from the world of death to this world. Redemption must not be postponed to the future. It must be realized on the earth. I don't think it is heresy to say that we must not confine the idea of Christ to the mere historic individual, Jesus of Nazareth; but we must consider that Christ is not merely the individual. He is the completed genus incarnate. He is the absolute generic unity of the human race in manifestation. Therefore, he is not the follower of other men, but their divine exemplar. We must not limit our worship of Christ to the mere historic person, but must see in the individual person the perfected genus of the divine humanity which is God himself, and realize that that is to be multiplied. It cannot be divided, but it may be multiplied commensurately with the dimensions of the whole human race.



FESTIVAL CAR AT TRIPLICANE, MADRAS, INDIA.

EVOLUTION AND CHRISTIANITY.

BY HENRY DRUMMOND, LL.D., F.R.S.E., F.G.S.

No more fit theme could be chosen for discussion at this Congress than the relation of Christianity and evolution. Evolution—and by that I do not mean Darwinism, which is not yet proved, nor Spencerianism, which is incomplete, nor Weismannism, which is in the hottest fires of criticism, but evolution as a great category of thought—is the supreme word of the nineteenth century. More than that, it is the greatest generalization the world has ever known.

The mere presence of this doctrine in science has reacted as by an electric induction on every surrounding circle of thought. Whether we like it or not, whether we shun the change, or court it, or dread it, it has come, and we must set ourselves to meet it. No truth now can remain unaffected by evolution. We can no longer take out a doctrine in this century or in that, bottle it like a vintage, and store it in our creeds. We see truth now as a profound ocean still, but with a slow and ever-rising tide. Theology must reckon with this tide. We can store this truth in our vessels, for the formulation of doctrine must never stop; but the vessels, with their mouths open, must remain in the ocean. If we take them out the tide cannot rise in them, and we shall only have stagnant doctrines rotting in a dead theology.

To the student of God's ways, who reverently marks his progressive revelation and scans the horizon for each new fulfillment, the field of science under the influence of this great doctrine, presents just now a spectacle of bewildering interest. To say that he regards it with expectation is feebly to realize the dignity and import of the time. He looks at science with awe. It is the thing that is moving, unfolding. It is the breaking of a fresh seal. It is the new chapter of the world's history. What it contains for Christianity, or against it, he knows not. What it will do, or undo—for in the fulfilling it may undo—he cannot tell. The plot is just at its thickest as he opens the page; the problems are more in number and more intricate than they have ever been before, and he waits almost with excitement for the next development.

And yet this attitude of Christianity towards science is as free from false hope as it is from false fear. It has no false fear, for it knows the strange fact that this plot is always at its thickest; and its hope of a quick solution is without extravagance, for it has learned the slowness of God's unfolding and his patient tempering of revelation to the young world which has to bear the strain. But for all this, we cannot open this new and closely written page as if it had little to give us. With nature as God's

work; with man, God's finest instrument, as its investigator; with a multitude of the finest of these fine instruments, in laboratory, field and study, hourly engaged upon this book, exploring, deciphering, sifting and verifying—it is impossible that there should not be a solid, original and ever increasing gain.

The idea of gain for religion to be made out of its relations with science is almost a new thing. Its realization with whatever partial success is by far the most striking feature of the present situation. The intercourse between these two, until very recently, was remote, suspicious and strained. After the first great quarrel—for they began the centuries hand in hand—the question of religion to science was the peremptory one: "How dare you speak at all?" Then as science held to its right to speak, the question became more pungent: "What new menace to our creed does your latest discovery portend?" By and by both grew wiser, and the coarser conflict ceased. For a time we find religion suggesting a compromise, and asking simply what particular adjustments to its latest hypothesis science would demand. But all that is changed. We do not now speak of the right to be heard, or of menaces to our faith, or even of compromises. Our question is a maturer one—we ask what *contribution* science has to bestow, what good gift the Wise Men are bringing now to lay at the feet of our Christ.

To survey the field, therefore, for the mere purpose of celebrating the triumphs of religion and science is, let us hope, an extinct method. True science is as much a care of true theology as any branch of truth, and if it is necessary for a few moments to approach the subject partly in an apologetic attitude, the final object is to show, not how certain old theological conceptions have saved their skins in recent conflicts, but that they have come out of the struggle enriched, purified and enlarged.

I. The first fact to be registered is that evolution has swept over the doctrine of creation, and left it untouched, except for the better. The stages in the advance here are easily noted. Working in its own field, science made the discovery of how God made the world. To science itself this discovery was as startling and as unexpected as it has ever been to theology. Exactly fifty years ago Mr. Darwin wrote in dismay to Hooker that the old theory of specific creation—that God made all species apart and introduced them into the world one by one—was melting away before his eyes. He unburdens the thought, as he says in his letter, almost "as if he were confessing a murder." But so entirely has the world bowed to the weight of the facts before which even Darwin trembled, that one of the last books on Darwinism, by so religious a mind as that of Mr. Alfred Russell Wallace, contains in its opening chapter these words: "The whole scientific and literary world, even the whole educated public, accept as a matter of common knowledge the origin of species from other allied species, by the ordinary process of natural birth. The idea of special creation, or any other

exceptional mode of production, is absolutely extinct." Theology, after a period of hesitation, accepted this version on the whole. The hesitation was not due, as is often supposed, to prejudice. What theology waited for was what science itself was waiting for--the arrival of the proof.

That the doctrine of evolution is proved yet, no one will assert. That in some of its forms it is never likely to be proved, many are even convinced. It will be time for theology to be unanimous about it when science is unanimous about it. Yet it would be idle not to record the fact that in a general form it has received the widest assent from modern theology. And there is nothing here but gain. If science is satisfied, even in a general way, with its theory of evolution as the method of creation, "assent" is a cold word with which those whose business it is to know and love the ways of God should welcome it. It is needless at this time of day to point out the surpassing grandeur of the new conception. How it has filled the Christian imagination and kindled to enthusiasm the soberest scientific minds from Darwin downwards is known to every one. For that splendid hypothesis we cannot be too grateful to science; and that theology can only enrich itself, which gives it even temporary place in its doctrine of creation. The theory of evolution fills a gap at the very beginning of our religion; and no one who looks now at the transcendent spectacle of the world's past as disclosed by science, will deny that it has filled it worthily. Yet, after all, its beauty is not the part of its contribution to Christianity which one emphasizes here. Scientific theology required a new view, though it did not require it to come in so magnificent a form. What it needed was a credible presentation, in view especially of astronomy, geology, palæontology, and biology. These, as we have said, had made the former theory simply untenable. And science has supplied theology with a theory which the intellect can accept, and which for the devout mind leaves everything more worthy of worship than before.

As to the time-honored question of the relation of that theory to the Book of Genesis, it may surely be said that theology has now no longer any difficulty. The long and interesting era of the "reconcilers" is to be looked upon as past. That was a necessary era. With the older views of revelation there was no alternative but to harmonize the Mosaic cosmogony with palæontology. And no more gallant or able attempts were ever made to bridge an apparently serious gulf than were the "Reconciliations" of Hugh Miller and Chalmers, of Kurtz and Guyot, and the band of brilliant men who spent themselves over this great apology. But the solution, when it came, reached us from quite another quarter.

For, wholly apart from this problem, theology meantime was advancing in new directions. The science of Biblical criticism was born. The doctrine of evolution, casting its transforming light over every branch of knowledge, came in time to be applied to the literature and doctrine of the Old Testament. Under the new light the problem of the reconciliation of

Genesis and science simply disappeared. The two things lay in different regions, no bridge was necessary and none was called for. Genesis was not a scientific but a religious book, and there being no science there, for theologians to put it there, or "reconcile" as if it were there, was seen to be a mistake. This new position is as impregnable as it is final. Genesis is a presentation of one or two great elementary truths to the childhood of the world. It can only be read aright in the spirit in which it was written, with its original purpose in view and its original audience. Dating from the childhood of the world, written for children, and for that child-spirit in man which remains unchanged by time, it takes color and shape accordingly. Its object is purely religious, the point being not how certain things were made—which is a question for science which the revealer of truth has everywhere left to science—but that God made them. It is not dedicated to science, but to the soul. It is a sublime theology, a hymn of creation, given in view of idolatry or polytheism, telling the worshipful youth of the earth that the heavens and the earth and every flying and creeping thing were made by God.

This conclusion, and it cannot be too widely asserted, is now a commonplace with scientific theology. The misfortune is that, with the broken state of the churches, there is no one to announce in the name of theology that this controversy is at an end. The theological world needs nothing as much just now as a clearing house, a register office, a something akin to the ancient councils, where the legitimate gains of theological science may be registered, the new advances chronicled, popular errors exploded, and authoritative announcements made of the exact position of affairs. The waste of time both to friends and foes—to friends in laboriously proving what is settled, to foes in ingloriously slaying the slain—is a serious hindrance to the progress of truth; and could any council have dealt with this controversy, let us say, as a British Association with Bathybius—the religious world would be spared such paltry spectacles as Mr. Huxley annihilating Mr. Gladstone, in presence of a blaspheming enemy, over a problem, which, to real theology, is non-existent. Probably nine-tenths of the "modern attacks" upon religion from the side of science are assaults upon positions which theological science has itself discredited, but whose disclaimers, for want of a suitable platform to announce them from, have not been heard.

II. Evolution has swept over the church's conception of origins and left it also untouched except for the better. The method of creation is one thing, the question of origins is another. There is only one theory of the method of creation in the field, and that is evolution; but there is only one theory of origins in the field and that is creation. Instead of abolishing a creative hand, in short, as is sometimes supposed, evolution demands it. All that Mr. Darwin worked at was the origin of species; he discovered nothing new, and professed to know nothing new, about the origin either of matter or of life.

Nothing is more ignorant than the attempt to pit evolution or natural law against creation, as if the one excluded the other. The Christian apologist who tries to refute objections founded upon their supposed antagonism is engaged in a wholly superfluous task. Evolution instead of being opposed to creation assumes creation. Law is not the cause of the order of the world but the expression of it—so far from accounting for the origin of the world, it is one of the chief things whose origin has to be accounted for. Evolution only professes to offer an account of the development of the world, but it does not profess either to account for it, or for itself.

The neutrality of evolution here has been again and again asserted by its chief exponents, and the fact ought to take a place in all future discussion of the subject. Mr. Huxley's words alone should be sufficient to set the theological mind at rest. "The doctrine of evolution," he writes, "is neither theistic nor anti-theistic. It has no more to do with theism than the first book of Euclid has. It does not even come in contact with theism considered as a scientific doctrine." "Behind the coöperating forces of nature," says Weissman, "which aim at a purpose, we must admit a cause. . . . inconceivable in its nature, of which we can say only one thing with certainty, that it must be theological."

Far too lightly, in the past, have religious minds been wont to assume the irreligiousness of scientific thought. Scientific thought, as scientific thought, can neither be religious nor irreligious, yet when the pure man of science speaks a pure word of science—a neutral and colorless word—because he has failed to put in the theological color he has been branded as an infidel. It must not escape notice, in any summing up of the present situation, how scientific men have themselves repudiated this charge. It is not denied that some have given ground for it by explicit utterance—even by blatant, insolent and vulgar utterance. But far more, and among them those who are currently supposed to stand foremost in the opposing ranks, have expressly denounced it and gone out of their way to denounce it.

Professor Tyndall says, "I have noticed during years of self-observation that it is not in hours of *clearness* and *vigor* that atheism commends itself to my mind; that in the hours of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery in which we dwell and of which we form part."

Apart from that, it may well be that some of the protest of science against theism is directed not against a true theism, but against those superstitions and irrational forms which it is the business of science, in whatever department, to expose. What Tyndall calls a "fierce and distorted theism," and which elsewhere he does not spare, is as much the enemy of Christianity as of science; and if science can help Christianity to destroy it, it does well. What we have really to fight against is both unfounded belief and unfounded unbelief; and there is perhaps just as much of the one as of the other afloat in current literature. "In these

days," says Ruskin, "you have to guard against the fatalist darkness of the two opposite prides: the pride of faith, which imagines that the nature of the Deity can be defined by its convictions, and the pride of science, which imagines that the energy of Deity can be explained by its analysis."

The question as to the proportion of scientific men who take the Christian side is too foreign to the present theme to call for remark; but as a matter of fact there is probably no more real unbelief among men of science than among men of any other profession. The numbering of heads here is not a system that one fancies, but as it is a line often taken on the opposite side, and seems to have a weight with certain minds, I record here, in passing, the following authorized statement by a well-known Fellow of the Royal Society of London:

"I have known the British Association under forty-one different presidents—all leading men of science, with the exception of two or three appointed on other grounds. On looking over these forty-one names, I count twenty who, judged by their private utterances or private communications, are men of Christian belief and character, while, judged by the same test, only four disbelieve in any divine revelation. Of the remaining seventeen, some have possibly been religious men, and others may have been opponents; but it is fair to suppose that the greater part have given no very serious thought to the subject. I do not mean to say that all these twenty have been men of much spirituality, and certainly some of them have not been classed as 'orthodox,' but the figures at least indicate that religious faith rather than unbelief has characterized the leading men of the Association."

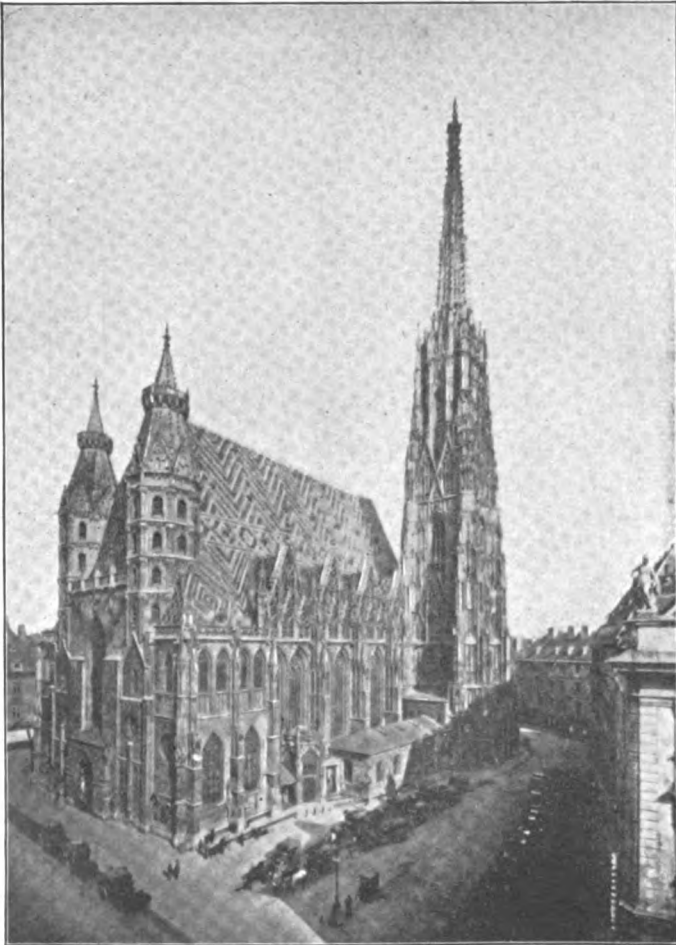
But to return. Instead of robbing the world of a God, science has done more than all the philosophies and natural theologies of the past to sustain and enrich the theistic conception. Thus: (1) It has made it impossible for the world ever to worship any other God. The sun, for instance, and the stars have been "found out." Science has shown us exactly what they are. No man can worship them any more. If science has not by searching found out God, it has not found any other God, or anything the least like a God that might continue to be even a conceivable object of worship in a scientific age. (2) By searching, though it has not found God, it has found a place for God. At the back of all phenomena science posits God. As never before, from the purely physical side, there is room in the world for God; there is a license to anyone who can name this name to affirm, to speak out, to introduce to the world the object of his faith. And the gain here is distinct. Hitherto, theology held it as an almost untested dogma that God created the world. That dogma has now passed through the fiercest of crucibles and comes out untarnished. A permission to go on, a license from the best of modern science to resume the old belief, is at least something.

(3) By vastly extending our knowledge of creation, science has given us

a more God-like God. The new-found energies in the world demand a will, and an ever present will. God no longer made the world and withdrew; he pervades the whole. Appearing at special crises, according to the old view, he was to be conceived of as the non-resident God, the occasional wonder-worker. Now he is always there. Science has nothing finer to offer Christianity than this exaltation of its supreme conception — God. Is it too much to say that in a practical age like the present, when the idea and practice of worship tend to be forgotten, God should wish to reveal himself afresh in ever more striking ways? Is it too much to say that at this distance from creation, with the eye of theology resting largely upon the incarnation and work of the Man Christ Jesus, the Almighty should design with more and more impressiveness to utter himself as the Wonderful, the Counselor, the Great and Mighty God? Whether this be so or not, it is certain that every step of science discloses the attributes of the Almighty with a growing magnificence. The author of *Natural Religion* tells us that "the average scientific man worships just at present a more awful, and as it were a greater, deity than the average Christian." Certain it is that the Christian view and the scientific view together form a conception of the object of worship, such as the world in its highest inspiration never reached before. The old student of natural theology rose from his contemplation of design in nature with heightened feelings of the wisdom, goodness and power of the Almighty. But never before had the attributes of eternity, and immensity, and infinity, clothed themselves with language so majestic in its sublimity.

III. Evolution has swept over the argument from design and left it unchanged except for the better. In its old form, it is as well to admit squarely, this argument has been swept away. To it, as to the doctrine of special creation, the work of the later naturalists has proved absolutely fatal. But the same hand that destroyed, fulfilled, and this beautiful and serviceable argument has lately received such a rehabilitation from evolution as to promise for it a new lease of life and usefulness. Darwin has not written a chapter that is not full of teleology. The "design" is there still, less in the part than in the whole, less in the parts than in the relations of the parts; and though the time is not quite ripe yet for the full re-statement of the venerable argument, it is clear we are to have it with us again invested with profounder significance. It is of this that Mr. Huxley after showing that the old argument is scientifically untenable, writes: "It is necessary to remember that there is a wider teleology which is not touched by the doctrine of evolution, but is actually based upon the fundamental proposition of evolution."

Passing away from these older and more familiar problems, let me indicate lastly, and in a few closing words, one or two of the more recently disclosed points of contact. Not a few theological doctrines, and some of supreme significance, are for the first time beginning to feel the effect of the new standpoint; and though it were premature to claim actual theological



CHURCH OF ST. STEPHEN, VIENNA, AUSTRIA.

contribution from this direction, one cannot fail to notice where the rays are striking and to prophesy that before another half century is past a theological advance of moment may result. The adjustments already made, it will be observed, have come exactly where all theological reconstruction must begin, with the foundation truths, the doctrines of God, creation and providence. Advances in due order and all along the line from these upward are what one might further and next expect. With suggestions in some of these newer directions the whole field of theology is already alive, and the opportunity now offered to theological science for a reconstruction or illumination of many of its most important doctrines has never been surpassed in hopefulness or interest.

Under the new view, for instance, the whole question of the Incarnation is beginning to assume a fresh development. Instead of standing alone, an isolated phenomena, its profound relations to the whole scheme of nature are opening up. The question of Revelation is undergoing a similar expansion. The whole order and scheme of nature, the books of science, the course of human history, are seen to be only parts of the manifold revelation of God. As to the specific revelation, the Old and New Testament Scriptures, evolution has already given the world what amounts to a new Bible. Its peculiarity is that in its form it is like the world in which it is found. It is a word, but its root is now known, and we have other words from the same root. Its substance is still the unchanged language of heaven, yet it is written in a familiar tongue. The new Bible is a book whose parts, though not of unequal value, are seen to be of different kinds of value; where the casual is distinguished from the essential, the local from the universal, the subordinate from the primal end. This Bible is not a book which has been made; it has grown. Hence it is no longer a mere word-book, nor a compendium of doctrines, but a nursery of growing truths. It is not an even plane of proof-texts without proportion or emphasis, or light and shade; but a revelation varied as nature with the divine in its hidden parts, in its spirit, its tendencies, its obscurities and its omissions. Like nature, it has successive strata, and valley and hill-top, and atmosphere, and rivers which are flowing still, and here and there a place which is desert, and fossils, too, whose crude forms are the stepping-stones to higher things. It is a record of inspired deeds, as well as of inspired words, an ascending series of inspired facts in a matrix of human history. This is not the product of any destructive movement, nor is this transformed book in any sense a mutilated Bible. All this has taken place, it may be, without the elimination of a book or the loss of an important word. It is simply the transformation by a method whose main warrant is that the book lends itself to it.

Other questions are moving just now, but one has only time to name them. The doctrine of immortality, the relation of the person of Christ to evolution, and the modes of operation of the Holy Spirit, are attracting

attention, and lines of new thought are already at the suggestion stage. Not least in interest also is a possible contribution from science on some of the more practical problems of soteriology, and the doctrine of sin. On the last point, the suggestion of evolution that sin may be the relic of the animal past of man, the undestroyed residuum of the animal and the savage—ranks at least as a hypothesis, and with proper safeguards may one day yield some glimmering light to theology on its oldest and darkest problem. If this partial suggestion, and at present it is nothing more, can be followed out to any purpose, the result will be of much greater than speculative interest. For if science can help us in any way to know how sin came into the world, it may help us better to know how to get it out. Even to diagnose it more thoroughly will be a gain. Sin is not a theme to be expounded only through the medium of proof-texts; it is to be studied from the life, to be watched biologically, and followed out through all its psychological states. A more accurate analysis, a better understanding of its genesis and nature, may modify some at least of the attempts now being made to get rid of it, whether in the national or individual life, which are as futile as they are unscientific. But the time is not ripe to speak with other than the greatest caution and humility of these still tremendous problems.

FUTURE OF RELIGION.

BY MERWIN-MARIE SNELL.

Religion is as indestructible as force; it is, in fact, the manifestation of the mightiest as well as the most exalted of all forces, the aspiration of man. In the very structure of human organism, in the pulsations of every soul, in the interlacings of every fiber, are writ the great truths of the solidarity of life, the coördination of beings, the coöperation of wills. Every human breath is a sigh for the unattained, every human thought is a dream of cosmic brotherhood, every human volition is a grasping of the garment of a Saviour God. Is there a human being that does not aspire? Well, be it so; but where is he who does not love? Religion in its five-fold aspect of doctrine, spiritual life, ethics, ceremonial and organization, is to be found in every nation and tribe that bears the name of man. It is true that the forms of its manifestation, intellectual, spiritual, moral, æsthetic and practical, are almost countless in their variety; but at bottom of them all are the same principles, the same instincts, the same aspirations.

We know that religion is true, and therefore immortal, because it is universal. Whatever is an essential element of human nature must be true, for if we could doubt the veracity of our own natures, all reasoning, all thought, all action, would become an absurdity, and we should be engulfed in a skepticism so complete as to constitute an immediate and literal suicide. But

because of the veracity of nature all its various manifestations must be looked upon as so many pearls of thought and feeling hung upon the same golden thread of truth. If this be so, truth is universal, and not the monopoly of a single priesthood. Every religion must be at bottom a religion of truth, every cultus must be at heart a revelation of beauty; every moral code must be in effect a school of goodness.

We live in a wondrous age, and the superscription of its wonders is this one word, *universality*. All the varied commodities of mind and matter, men and books, ideas and things, are passing from one land to another with astonishing rapidity. Now it is possible, as never before, to know our fellow men in the ends of the earth, and be known by them. If, then, every doctrine is true, every worship beautiful, and every form of duty good, it appears that there lie before us spiritual treasures far more lavish than any material goods which nation can acquire from nation or man from man. Is any one so dull of perception as to believe that while silks and porcelains and delicacies and machinery are becoming the common possessions of mankind, the intellectual and spiritual commodities will alone remain inert? Not so; religion is of all things least local and provincial in its character.

It appears then, that the religion of the future will have no fences; perhaps I had better say, it will have no blinds. It will be open on every side towards every vehicle of truth, every embodiment of beauty, every instrument of goodness, that is to say, toward all expressions of thought, all manifestation of feeling, all standards of conduct. Since love is the father of all the gods, the root and essence of the spiritual sense, it is especially by love and in love that this breaking down of the old barriers will be realized. The fundamental characteristic of the religious future will be a universal union in love.

If to this accord of spirit there is to be added an accord of thought and worship and conduct, it must be based, not upon a minimizing of religious differences, not upon a rejection of all but a few supposed fundamentals, but upon a full, unreserved acceptance of all the elements of all religions. Vain is his task who would lastingly suppress any manifestations of the spiritual sense which any time or any age has witnessed. Religion is eternal, not only in its essence, but in its infinitude of forms. Truth is one, but the aspects of truth are infinite; beauty is one, but the manifestations of beauty are endless; goodness is one, but the applications of goodness are innumerable. The human mind is broad enough to contain and reconcile all doctrines; the human heart is large enough to embrace and harmonize all sympathies and admirations; the human will is strong enough to execute all duty.

If religion has a future, surely each of its elements will share in that future. Doctrine has a future, discipline has a future, morality has a future, ritual has a future, organization has a future; and by the law of evolution the future can be expected to be an advance upon the present. Religion

in the future will not only become broad enough to take in every form of doctrine, of spirituality, of morality, of ritual, of organization, but will progress until each of these elements shall have reached its highest degree of development.

We must look forward, then, not to a hazy mist of general religious notions, but to a definite and compact doctrinal system, far-reaching yet elastic, in which all the religious ideas of the whole world shall have been taken into consideration; a discipline for the spiritual life, consisting of exact scientific laws based upon the broadest possible inductions; a moral code summing up all the ethical lights of the race in a strong, clear norm of beauty, not crudely reached, but so constituted as to be adaptable to all the varying circumstances of life and environment; a ceremonial system in which there shall be room for every beauty and dignity of ritual, every simplicity and spontaneity of informal fraternization, which has been ever enjoyed on earth; a cosmopolitan organization which shall leave the fullest play for individual method and initiative, and shall unite in itself all the different forms of religious organization that men and women have ever dared to contend over, and which shall yet have unity enough to insure the highest economy of effort and to constitute a true coöperative brotherhood of universal humanity. This must be the outcome, if one only premise the perpetuity of the spiritual sense in its five-fold manifestation, and the sovereignty of the law of evolution in the realm of mind as well as in that of matter.

The religion of the future will be universal in every sense. It will embody all the thought and aspiration and virtue and emotion of all humanity; it will draw together all lands and peoples and kindreds and tongues, into a universal brotherhood of love and service; it will establish upon earth a heavenly order.

THE RELIGION OF THE FUTURE.

BY JOHN TALBOT GRACEY, D. D., OF ROCHESTER, N. Y.

The religions of the world are susceptible of classification into ethnic and catholic divisions.

Ethnic religions are controlled by the character of the nations holding them. They are limited by the laws which limit the races among which they are found, and they manifest neither desire nor power to pass those boundaries. Zoroastrianism has been confined to the tribes of Iran; Confucianism to the races of China. Greece, Rome, Scandinavia and Egypt had each a national religion. Brahmanism is limited to geographical territory. It is also bounded by blood. It must be propagated by birth, and hence it follows the Hindu law of inheritance.

Catholic religions affect to be adapted to all men, and their adherents

have, to a greater or less degree, felt it incumbent on them to propagate them. Islâm, Buddhism, and Christianity are the chief representatives of this class. Judaism may, on some theories of interpretation of the older Jewish Scriptures, possibly be included with the universal religions, though in all its later history it has been a national one.

That there is a common religion to come is suggested in many ways. The increased admixture of races in our day tends to a fusion of varieties, and a return to a common type, which is not an accidental but a permanent tendency, resulting from the increased communication amongst the races. The result of this was clearly seen by De Tocqueville: "It seems evident that the more the barriers are removed which separate nation from nation amongst mankind, and citizen from citizen amongst a people, the stronger is the bent of the human mind, as if by its own impulse, toward an only and all-powerful Being, dispensing equal laws in the same manner to every man." If civilization demands that men ascertain their community of interests in relation to their bodies and minds, it is inevitable that they shall institute inquiries as to their community of religious interests. Thus the irresistible laws that hold human society impel men toward some common faith.

Further, in this age men are eager in their search after universal principles in all departments of human thinking. The best thinkers are inquiring after universal laws. It would seem impossible that men should come to know that common laws from a common lawgiver govern them in their relations to material things, without going on to the logical and irresistible conclusion that common laws from a common lawgiver govern their spiritual interests.

But what will that common religion be? "There is nothing in religious history," said Archdeacon Hardwick, "which is more remarkable than the striking resemblances which the religious thought of the world often presents in widely separated quarters of the globe." How widespread, for instance, is the notion of the unity of the godhead! The doctrine of the incarnation of Deity is also a prevailing notion. The world's altars show a wide demand for a sacrificial cult. These coincidences and correspondences among the religious notions and traditions of mankind, appear in broken and disjointed fragments; but they are not void of value. What I want to emphasize is, that broken, malformed and distorted though these ideas may be, they are the dearest things these people know. They will sacrifice their wealth for them; they will look cannon out of countenance to defend them; they will wander into distant parts and lay them down on burning sands and die for them. The instances are rare in which any such great formulas of faith have ever been displaced. Men cling to them as their solace and defence, for guidance and for merit.

It seems easy of assertion that the religion which contains within itself the largest number of these great root-thoughts of the world's faiths, and correlates them on a logical basis, has a huge chance of becoming the religion of the world.



RHEIMS CATHEDRAL, RHEIMS, FRANCE.

Now I, a Christian, need not assert that all the great ideas of men are included in the faith I would defend with my life. I may challenge the presentation of any faith held by men to-day, or known to past history, which contains so many of the great ideas of religion which men hold dear as the Christian religion. It is doubtful if anything can be found in the history of religious thought prior to the coming of Jesus Christ which men would concede to be lovely or of good report, which Jesus Christ did not re-formulate and reaffirm. It is impossible to discover in all the intervening history of the race since Jesus Christ the appearance of a new religious idea. Christianity has the thought of the unity of the godhead, and that of the trinity in unity, and that of incarnation of the godhead, and that of sacrifice and propitiation for sin, and that of intercession, and that of regeneration. All the other great items of the faiths of the world are not only present, but coördinated, correlated, and logically presented as a whole. Jesus Christ not only restated all that men had ever held to be of good report, but beggared the future by anticipating the very power to adjust and correlate them. His logical order of religious thought and his high spiritualization of ethics have not been substituted, displaced nor supplemented. In every point of theology, as in every point of morals, he is the world's master at this hour. He is the monarch of morals, and the prophet who has announced the final theology of the race.

It is much more probable that the faiths of the world will be re-adjusted than displaced, and just that religion which shall hold the key of the ultimate adjustment of the discordant beliefs of mankind will force itself into final acceptance.

In addition to holding in solution the great germs of all human belief, this successful religion will be uniform in its adaptation to the highest religious instincts of men. And finally this religion will provide for its own dissemination by the profoundest philosophy of propagandism.

The Christian religion propounds a germ-theory of extension. It is seed ; it is yeast. It has a power inherent in itself. It is in the nature of its beginnings to grow. It demands of its followers that it be put into juxtaposition with all peoples. Its law of dissemination demands that it be placed at all the greatest centers of human influence. In accordance with this program it is established to some degree in every great center from which influence radiates at this hour among men. It is already the recognized dominant religion of nations which control much more than half the land surface of the globe and all of the seas. I have not assumed the divine character of this Christian system of faith ; I did need not for my argument so much as to assert its superiority over other faiths. I have only estimated the probabilities, whether following the drift of things this Christian religion is to become the religion of men.

THE ULTIMATE RELIGION.

BY RT. REV. JOHN J. KEANE, D.D.

At the close of our Parliament of Religions, it is our duty to look back and see what it has taught us, to look forward and see to what it points.

These days will always be to us a memory of sweetness. Sweet indeed it has been for God's long separated children to meet at last, for those whom the haps and mishaps of human life have put so far apart, and whom the foolishness of the human heart has so often arrayed in hostility, here to clasp hands in friendship and in brotherhood, in the presence of the blessed and loving Father of us all; sweet to see and feel that it is an awful wrong for religion, which is of the God of love, to inspire animosity, hatred, which is of the evil one; sweet to tie again bonds of affection broken since the days of Babel, and to taste "how good and how sweet a thing it is for brethren to live in unity." And we have felt, as we looked in one another's eyes, that the only condition on which we can ever attain to unity in the truth, is to dismiss the spirit of hostility and suspicion and to meet on the basis of mutual truthfulness and charity.

These days have been days of instruction too. They have given us object-lessons in old truths, which have grown clearer because thus rendered concrete and living before us.

In the first place, while listening to utterances which we could not but approve and applaud, though coming from sources so diverse, we have had practical, experimental evidence of the old saying that there is truth in all religions. And the reason is manifest. It is because the human family started from unity, from one undivided treasury of primitive truth; and when the separations and the wanderings came, they carried with them what they could of the treasure. No wonder that we all recognize the common possession of the olden truth when we come together at last. And as it is with the long divided children of the family of Noah, so also it is with the too long separated children of the Church of Christ.

Then we have heard repeated and multifarious, yet concordant, definition of what religion really is. Viewed in all its aspects, we have seen how true is the old definition that Religion means the union of man with God. This, we have seen, is the great goal towards which all aim, whether walking in the fullness of the light or groping in the dimness of the twilight.

And, therefore, we have seen how true it is that religion is a reality back of all religions. Religions are orderly or disorderly systems for the attainment of that great end, the union of man with God. Any system not having that for its aim may be a philosophy, but cannot be a religion.

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And, therefore, again, we have clearly recognized that religion, in itself and in the system for its attainment, necessarily implies two sides, two constitutive elements, — the human and the Divine, man's side and God's side in the union and in the way or means to it. The human side of it, the craving, the need, the aspiration, the endeavor, is, as here testified, universal among men. The distinguished scientist, Quatrefages, is borne out by all the evidence of facts in asserting that man is essentially a religious being. And this is demonstration that the Author of our nature is not wanting as to His side; that the essential religiousness of man is not a meaningless freak of nature; that the craving is not a Tantalus in man's heart meant only for his delusion and torture; nay, that its Author has not left it to guess and grope in the dark for its object, but with the mighty aspiration and need gives the Divine response and guidance and fruition. This Parliament has thus been a mighty blow to atheism, to deism, to agnosticism, to naturalism, to mere humanism. Had it tended to foster any of these, it would have been false to humanity, to God, and to truth; it would have been a misfortune. But while the utterances of these various philosophies have been listened to with courteous patience and charity, yet its whole meaning and moral has been to the contrary; the whole drift of its practical conclusion has been that man and the world never could, and in the nature of things never can, do without God; and so it is a blessing.

From this standpoint, therefore, on which our feet are so plainly and firmly planted by this Parliament, we look forward and ask, Has religion a future, and what is that future to be like? Again, in the facts which we have been studying during these seventeen days, we find the data to guide us to the answer.

Here we have heard the voice of all the nations, yea, and of all the ages, certifying that the human intellect must have the great First Cause and Last End as the alpha and the omega of its thinking; that there can be no philosophy of things without God.

Here we have heard the cry of the human heart all the world over that, without God, life would not be worth living.

Here we have heard the verdict of human society in all its ranks and conditions, the verdict of those who have most intelligently and most disinterestedly studied the problem of the improvement of human conditions, that only the wisdom and power of religion can solve the mighty social problems of the future, and that, in proportion as the world advances toward the perfection of self-government, the need of religion as a balance-power in every human life, and in the relations of man with man and of nation with nation, becomes more and more imperative.

Yes, humanity proclaims with all its lungs and with all its tongues, that the world can never do without religion; that the future of religion must, in the nature of things, be more influential and more glorious than the past; that the chief characteristic and the chief instrumentality of human progress must be progress in religion.

Next we must ask, shall the future tendency of religion be to greater unity, or to greater diversity?

This Parliament has brought out in clear light the old, familiar truth that religion has a two-fold aim: the improvement of the individual, and, through that, the improvement of society and of the race; that it must therefore have in its system of organization and its method of action a two-fold tendency and plan; on the one side what might be called religious individualism, on the other side what may be termed religious socialism, or solidarity; on the one side, adequate provision for the dealings of God with the individual soul, on the other, provision for the order, the harmony, the unity, which is always a characteristic of the works of God, and which is equally the aim of wisdom in human things, for "Order is heaven's first law."

The Parliament has also shown that if it may be truly alleged that there have been times when solidarity pressed too heavily on individualism, at present the tendency is, on the contrary, to an extreme of individualism, threatening to fill the world more and more with religious confusion and distract the minds of men with religious contradictions. Sensible people everywhere seem to be growing sick of this confusion and tired of these contradictions, and no wonder that they are. On all sides we hear the demand for more religious unity, an echo of the cry that went up from the heart of Christ, "O, Father, grant that all may be made one."

But on what basis, by what method, is religious unity to be attained or approached? Is it to be by a process of elimination, or by a process of synthesis? Is it to be by laying aside all disputed elements, no matter how manifestly true and beautiful and useful, so as to reach at last the simplest form of religious assertion, the protoplasm of the religious organism? Or, on the contrary, is it to be by the acceptance of all that is manifestly true and good and useful, of all that is manifestly from the heart of God as well as from the heart of humanity, so as to attain to the developed and perfected organism of religion? To answer this momentous question wisely, let us glance at analogies.

First, in regard to human knowledge, we are and must be willing to go down to the level of uninformed or imperfectly informed minds, not, however, in order to make that the intellectual level of all, but in order that from that low level we may lead up to the higher and higher levels which knowledge has reached.

In like manner, as to civilization, we are willing to meet the barbarian or the savage on his own low level, not in order to assimilate our condition to his, but in order to lead him up to better conditions.

From this universal rule of wisdom religion cannot differ. In its study, too, we must be willing to go down to the simplest assertion of the truth and the simplest plan for man's improvement; but not in order to make this the universal religious level, but in order from this to lead up to the highest and

the best that the bounty of God and the response of humanity offer us. In this process, the comparative study of religions makes us acquainted with many stages of arrested development. It is assuredly not the will of God that any portion of humanity should remain in these imperfect conditions always.

In the light, therefore, of all the facts here placed before us, let us ask to what result that gradual development will lead us.

In the first place, this comparison of all the principal religions of the world has demonstrated that the only worthy and admissible idea of God is that of monotheism. It has shown that polytheism in all its forms is only a rude degeneration. It has proved that pantheism in all its modifications, obliterating as it does the personality both of God and of man, is no religion at all, and therefore inadmissible as such; that it cannot now be admitted as a philosophy, since its very first postulates are metaphysical contradictions. Hence the basis of all religion is belief in the one living God.

Next, this Parliament has shown that humanity repudiates the gods of the Epicureans, who were so taken up with their own enjoyment that they had no thought for poor man, had nothing to say to him for his instruction, and no care to bestow on him for his welfare. It has shown that the god of agnosticism is only the god of the Epicureans dressed up in modern garb, and that as he cares nothing for humanity, but leaves it in the dark, humanity cares nothing for him and is willing to leave him in his unknowableness. As the first step in the solid ascent of the true religion is belief in the one living God, so the second must be the belief that the Great Father has taught his children what they need to know and what they need to be in order to attain their destiny, that is, belief in divine revelation.

Again, the Parliament has shown that all the attempts of the tribes of earth to recall and set forth God's teaching, all their endeavors to tell of the means provided by Almighty God for uniting man with himself, logically and historically lead up to and culminate in Jesus Christ. We have seen that all the great religious leaders of the world declared themselves gropers in the dark, pointing on toward the fullness of the light, or conscious precursors and prophets of him who was to be the Light of the World. We have seen that whatever in their teaching is true and beautiful and good is but the foretaste of the fullness of the true, the beautiful, and the good to be bestowed in him. "Blessed," he exclaims to his disciples, "blessed are the eyes that see the things which you see; for I say to you that many prophets and kings have desired to see the things that you see and have not seen them, and to hear the things that you hear and have not heard them." We know the honesty and sincerity of the sages of old; and we know there was not one of them but would have considered it a folly and an impiety that he, poor distant groping for the light, should be even compared to the Holy One who declared, "I am the Way and the Truth and the Life. I am the Light of the world; he that followeth me walketh not in darkness but

shall have the light of life." The world's longing for the truth points to him who brings its fullness. The world's sad wail over the wretchedness of sin points not to the despairing escape from the thralls of humanity—a promise of escape which is only an impossibility and a delusion—but to humanity is cleansing and uplifting and restoration in his redemption. The world's craving for union with the Divine finds its archetypal glorious realization in his incarnation; and to a share in that wondrous union all are called as branches of the mystical Vine, members of the mystical Body, which lifts humanity above its natural state and pours into it the life of love. What Wordsworth and Emerson caught faint glimpses of through the immanence of God in nature is that wondrous dwelling of God in sanctified man which he bestows, who makes us partakers in his own Sonship. He it is that does full justice to all the human in religion, because he is the Son of Man, and can say with far more truth than the poet: "There is nothing human that does not concern me." He it is that does full justice to all the divine in religion, because he is the Son of God who has taken humanity in his arms in order to lift it to its Creator. Therefore is he, among all that have ever taught of God, the "one mediator between God and man." Therefore does the verdict of the ages proclaim, in the words of the Apostle of the Gentiles, who knew him and knew all the rest: "Other foundation can no man lay but that which God hath laid, which is Christ Jesus." As long as God is God, and man is man, Jesus Christ is the center of religion forever.

But, still further, we have seen that Jesus Christ is not a myth, not a symbol, but a living personal reality. He is not a vague, shadowy personality, leaving only a dim, vague, mystical impression behind him; he is a clear and definite personality, with a clear and definite teaching as to truth, clear and definite command as to duty, clear and definite ordaining as to the means by which God's life is imparted to man and by which man receives it, corresponds to it, and advances toward perfection. "In Him," says the apostle, "there is not *it is* and *it is not*, but *it is* is in him," sublime declaration of the definiteness and positiveness of his provision for the enlightenment and sanctification of mankind.

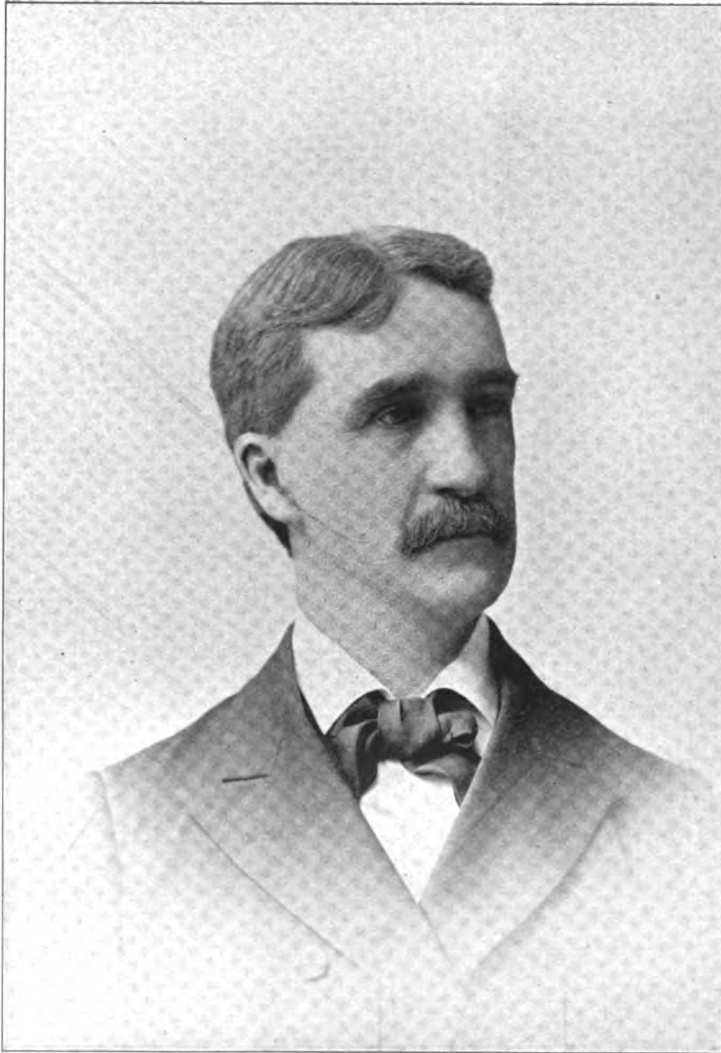
Not merely to ears long closed in death did he utter his heavenly message; he embodied it in everlasting form, in the written code penned by his inspired followers, and in the ever-living tribunal to which he said: "As the living Father hath sent me, so do I send you: go therefore, teach all nations, and behold I am with you all days, even to the end of the world."

That wondrous message he sent "to every creature," proclaiming as it had never been proclaimed before the value and the rights of each individual soul, the sublimest individualism the world had ever heard of. And then, with the heavenly balance and equilibrium which brings all individualities into order and harmony and unity, he calls all to be sheep of one Fold, branches of one Vine, members of one Body, in which all, while mem-

bers of the head are also "members one of another," in which he is the fulfillment of his own sublime prayer and prophecy: "That all may be one, as thou, Father, in me, and I in thee, that they also may be one in us, that they may be made perfect in one." Thus he makes his church a perfect society, both human and divine; on its human side, the most perfect multiplicity in unity and unity in multiplicity, the most perfect socialism and solidarity that the world could ever know; on its divine side, the instrumentality devised by the Saviour of the world for imparting, maintaining and perfecting the action of the divine life in each soul; in its entirety, "the body of Christ," as the apostle declares it, a Body, a Vine, both divine and human, a living organism, imparting the life of God to humanity. This is the way in which the Church of Christ is presented to us by the apostles and by our Lord himself. It is a concrete individuality, as distinct and unmistakable as himself. It is no mere aggregation, no mere coöperation or confederation of distinct bodies; it is an organic unity, it is the Body of Christ, our means of being engrafted in him and sharing in his life. This is unmistakably his provision for the sanctification of the world; will anyone venture to devise a substitute for it? Will any one, in the face of this clear and imperative teaching of our Lord, assert that any separated branch may choose to live apart by itself, or that any aggregation of separated branches may do instead of the organic unity of the Vine, of the Body?

From the depths of my soul I sympathize most tenderly with those who look fondly on ways and organizations made dear by heredity and by proud historic memories. But reverence and loyalty to the Son of God must come first; the first question must be, Is this the Vine, the Body, fashioned by the hands of the Saviour of the world? And if history shows that it is not, then to all the pleadings of kith and kin the loyal Christian must exclaim, as did the apostles of old: "Whether we should obey man or obey God, judge ye."

Men of impetuous earnestness have embodied good and noble ideas in separate organizations of their own. They were right in the ideas; they were wrong in the separation. On the human side of the Church of Christ, there will always be, as there always has been, room for improvement; room for the elimination of human evils, since our Lord has given no promise of human impeccability; room for the admission and application of every human excellence, room for the employment and the ordering of every human energy in every work that is for God's glory and man's welfare; room not only for individual twigs, but for strong, majestic branches and limbs innumerable; but all in the organic unity of the one Vine, the one Body. For on the divine side there can be "no change nor shadow of alteration;" and the living organism of the Vine, of the Body, must ever maintain its individual identity, just as a living human being, though ever subject to a life of vicissitudes, is ever the same identical self. Therefore we understand why the great apostle denounces and deprecates schisms, organic sepa-



REV. GEORGE C. LORIMER, D.D., BOSTON.

"THE BAPTISTS HAVE BEEN PROMINENT IN FOUNDING MODERN MISSIONS TO THE HEATHEN, AND ARE EVERYWHERE ACKNOWLEDGED AS THE HEROIC LEADERS IN AN ENTERPRISE WHICH MEANS THE SALVATION AND UNIFICATION OF RACES IN CHRIST, AND WITHOUT WHICH THIS PARLIAMENT OF RELIGIONS WOULD NEVER HAVE BEEN DREAMT OF, MUCH LESS SO WONDERFULLY REALIZED."

rations. Therefore we understand why the world's craving for unity can never be satisfied by mere aggregations and confederations of separated bodies, for such a man made union can never realize the oneness prayed for and predicted by the Son of God.

Jesus Christ is the ultimate center of religion. He has declared that his one organic church is equally ultimate. Because I believe him, here must be my stand forever.

CHRIST THE UNIFIER OF MANKIND.

BY REV. GEORGE DANA BOARDMAN, D.D., LL.D.

ENVOYS EXTRAORDINARY AND MINISTERS PLENIPOTENTIARY IN THE KINGDOM OF GOD—MEN AND WOMEN,—The hour for the closing of this most extraordinary convention has come. Most extraordinary, I say, for this Congress is unparalleled in its purpose; that purpose is not to array sect against sect, or to exalt one form of religion at the cost of all other forms; but "to unite all religion against all irreligion." Unparalleled in its composition, save on the day of Pentecost; and it is Pentecostal day again, for here are gathered together devout men from every nation under heaven; Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretes and Arabians, we do hear them speaking, every man in his own language, and yet as though in one common vernacular, the wonderful works of God. And so is fulfilled in a sense more august than on Pentecost itself, the memorable prophesy of the one coming, universal religion: "It shall be in the last days, saith God, I will pour forth of my Spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Yea, and on my servants and handmaidens in those days will I pour forth of my Spirit; and they shall prophesy."

All honor to Chicago, whose beautiful White City suggestively symbolizes the architectural unity of the One City of our One God. All honor to this noble Chairman—this John the Beloved, whose surname is Barrows—for the Christian bravery and the consummate skill with which he has managed this most august of human Parliaments, this crowning glory of earth's fairest Fair.

And what is the secret of this marvelous unity? Let me be as true to my own convictions as you, honored representatives of other religions, have been nobly true to your own. I believe it is Jesus of Nazareth, who is the one great unifier of mankind.

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And, first, Jesus Christ unifies mankind by his own incarnation. For when he was born into the world, he was born, as I believe, more than a single person; more even than history's unique hero; he was born, to use the Bible phrase, "The Son of Man." Ponder the profound significance of this unique title. It is not "a son of man;" it is not "a son of men;" it is not "the son of men;" but it is "The Son of Man." That is to say, Jesus of Nazareth is the universal Homo, the essential Vir, the Son of human nature. Blending in himself all races, ages, sexes, capacities, temperaments, Jesus is the archetypal man, the ideal hero, the consummate incarnation, the symbol of perfected human nature, the sum total of unfolded, fulfilled humanity, the Son of Mankind. Towering above all mankind, yet permeating all mankind, Jesus Christ is mankind's one great Inductive Man. As such, he is the inhabitant of all lands and of all times. See, for instance, how he blends in himself all race marks—Shemitic reverence, Hamitic force, Japhetic culture. See how he illustrates in himself all essential human capacities—reason, imagination, conscience, courage, patience, faith, hope, love—blending in his own pure whiteness all colors of all manly virtues, all hues of all womanly graces, being himself the Eternal God's own infinite solar light. See how he absorbs and assimilates into his own perfect religion all that is good in all other religions—the symbolism of Judea, the aspiration of Egypt, the æstheticism of Greece, the majesty of Rome, the hopefulness of Persia, the conservatism of China, the mysticism of India, the enthusiasm of Arabia, the energy of Teutonia, the versatilities of Christendom. All other religions, comparatively speaking, are more or less topographical. For example. There is the Institute religion of Palestine, the Priest religion of Egypt, the Hero religion of Greece, the Empire religion of Rome, the Gueber religion of Persia, the Ancestor religion of China, the Vedic religion of India, the Buddha religion of Burma, the Shinto religion of Japan, the Valhalla religion of Scandinavia, the Moslem religion of Turkey, the Spirit religion of our own American aborigines. But Christianity is the religion of mankind. Zoroaster was a Persian, Confucius was a Chinaman, Gautama was an Indian, Mohammed was an Arabian, but Jesus is the Son of Man. And therefore his religion is equally at home among black and white, red and tawny, mountaineers and lowlanders, landsmen and seamen, philosophers and journeymen, men and women, patriarchs and children. Like the great sea, his religion keeps flowingly conterminous with the ever-changing shore line of every continent, every island, every promontory, every recession. And this because he is the Son of Man, in whom there is and can be neither Jew nor non-Jew, neither Greek nor Scythian, neither Asiatic nor American, neither male nor female, but all are one new man in him, and he is all in all. Thus is he unifying all mankind by his own incarnation. The Son of Man, and he only, is history's true Avatar.

Again, Jesus Christ is unifying mankind by his own teaching. Take.

in way of illustration, his doctrine of love, as set forth in his own mountain sermon, for instance; his beatitudes, his precepts of reconciliation, non-resistance, love of enemies; his bidding each of us use, although in solitary closet prayers, the plural "Our, we, us:"

"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father, who seeth in secret. After this manner therefore pray ye: Our Father who art in heaven; Give us this day our daily bread; Forgive us our debts, as we also have forgiven our debtors; Bring us not into temptation; Deliver us from the evil one."

Do you not see that when every human being throughout the world carried out in daily life the loving precepts of the mountain instruction—becoming, like the Master himself, a peacemaker, declining to retaliate, loving his enemies, recognizing in his own private chamber the universal brotherhood by saying "Our Father:" do you not see, I say, that when all mankind does all this, all mankind will also become one blessed unity?

Or take particularly Christ's summary of his mountain teaching, as set forth in his own golden rule: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." It is Jesus Christ's positive contribution to sociology, or the philosophy of society. Without loitering amid minute classifications, it is enough to say that the various theories of society may, substantially speaking, be reduced to two. The first theory, to borrow a term from chemistry, is the atomic. It proceeds on the assumption that men are a mass of separate units, or independent Adams, having no common bond of organic union or interfunctional connection. Pushing to the extreme the idea of individualism, its tendency is egoistic, disjunctive, chaotic. Its motto is "After me the flood." It is the theory of Diabolus and those who are his. The second theory, to borrow again from chemistry, is the molecular. It proceeds on the assumption that there is such an actuality as mankind; and that this mankind is—so to speak—one colossal person; each individual member thereof forming a vital component, a functional factor in the one great organism; so that membership in society is universal, mutual co-membership. Recognizing each individual of mankind as a constituent member of the one great human corpus, or corporation, its tendency is altruistic, coöperative, constructive. Its motto is: "We are members one of another." It is the theory of Jesus Christ and those who are his. I say then that it is Jesus Christ himself who has given us the key to that greatest of modern problems—the problem of sociology. Even the great Comte, in whose elaborate system of religion the worship of humanity lies as the corner-stone, discerned, as from afar, this splendid truth; for he taught that the key to social regeneration is to be found in what he called "altruism:" that is, the state of being regardful of the good of others; the victory of the sympathetic instincts over self-love; in a single word, Otherism. Oh, that the scales had fallen from this great man's eyes, and that he

had recognized in the Man of Nazareth and of Calvary the true, infinite Altruist! For Christianity—I mean Christ's own Christianity—exalts mankind as a whole by exalting each man as being a constituent part of that whole; thus transfiguring individualism into wholeism. Here is the acme of human genius; here is the zenith of human majesty.

Do you not see, then, that when every human being throughout the world obeys our Master's golden rule, all mankind will indeed become one glorious unity?

Or take Christ's doctrine of neighborhood, as set forth in his own parable of the Good Samaritan. According to this parable, neighborhood does not consist in local nearness; it is not a matter of ward, city, state, nation, continent: it is a matter of glad readiness to relieve distress wherever found. According to human teachers, it was the Jewish priest and the Jewish Levite who were neighbors of the Jewish traveler to Jericho. According to the divine teacher, it was the Samaritan foreigner who was the real neighbor of the waylaid Jew. That is to say, every human being who is in distress, and whom I can practically help—whether he lives in Chicago or in Pekin—is my neighbor. As a matter of fact, the locomotive and the steam engine and the telegraph are swiftly making all mankind one vast physical neighborhood. And Jesus, in his parable of the Good Samaritan, transfigures physical neighborhood into moral; abolishing the word "foreigner," making "the whole world kin." "Mankind"—what is it but "Man-kinned?" How subtle Shakespeare's play on words when he makes Hamlet whisper aside in presence of his royal, but brutal uncle: "A little more than kin, and less than kind." Now do you not see that when every human being—American, Asiatic, European, African, Islander—regards and treats every other human being as his own neighbor, all mankind will indeed become one blessed unity?

Or take Christ's doctrine of mankind, as set forth in his own missionary commission: "All authority hath been given unto me in heaven and on earth. Go ye therefore into all the world, preach the Gospel to the whole creation, make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway even unto the end of the world" (the consummation of the æon). How startlingly these words must have fallen on the ears of those Jewish disciples! Hitherto they had been taught to believe that Israel was Jehovah's only chosen people, and that no foreigner could secure his favor except by being circumcised, and so grafted into the Abrahamic stock. And now, after two thousand years of an exclusively Jewish religion, the risen Lord bids his countrymen go forth into all the world, and preach the evangel of reconciliation to every creature, discipling to himself every nation under heaven. How majestically the Son of Abraham dilates into the Son of Man! How heroically his great Apostle to the Gentiles, St. Paul, sought to carry out his

Master's missionary commission ! In fact, the mission of Paul was a reversal of the mission of Abraham. Great was Abraham's call ; but it was a call to become the founder of a single nationality and an isolated religion. Greater was Paul's call ; for it was a call to become the founder, under the Son of Man, of a universal brotherhood and a cosmopolitan religion. He himself was the first conspicuous human illustration of his Master's parable of the Good Samaritan. Being Christ's chosen vessel, to convey as in an elect vase his name before Gentiles, he magnified his great office, feeling himself a debtor to every human being, whether Greek or barbarian. And he illustrated his Master's doctrine of neighborhood, because he had caught his Master's own spirit. For the Son of God himself was time's great foreign missionary ; mankind's sublime, typical neighbor ; stooping from heaven to bind up the wounds of our far-off, alien, waylaid, bleeding humanity, and convey it to the blessed inn of his own redeeming grace. And as the Father had sent the Son into the world, even so did the Son send Paul into the world. Nobly conscious of this divine mission, he recognized in every human being, however distant or degraded, a personal neighbor and brother. And so he went forth into all the world of the vast Roman Empire, announcing, it might almost be said in literal truth, to every creature under heaven the glad tidings of mankind's reconciliation in Jesus Christ. And in thus proclaiming everywhere the blessed news of a common Saviour, in whom there is neither Jew nor non-Jew, but all are one new man in Christ, St. Paul became the first human announcer of the characteristic and glorious doctrine of modern times, human brotherhood. In the matter of the "solidarity of the nations," Paul, the Jew-Apostle to the Gentiles, towers over every other human hero, being himself the first conspicuous human deputy to "the Parliament of Man, the Federation of the World."

Do you then not see that when every human being believes in Christ's doctrine of mankind as set forth in his missionary commission, all mankind will indeed become one blessed unity ?

Or take Christ's doctrine of the church, as set forth in his own parable of the sheep and the goats ; a wonderful parable, the magnificent catholicity of which we miss, because our commentators and theologians, in their anxiety for the standards, insist on applying it only to the good and the bad living in Christian lands, whereas it is a parable of all nations in all times.

Read it and behold the unspeakable catholicity of the Son of Man ! Oh, that his church had caught more of his spirit !

Do you not see, then, that when every human being recognizes in every ministering service to others a personal ministry to Jesus Christ himself, all mankind will indeed become one blessed unity ?

Once more, and in general summary of Christ's teaching, take his own epitome of the law, as set forth in his answer to the lawyer's question : "Master, which is the greatest of the commandments ?" and the Master's answer was this : "The first is, Hear, O Israel ; the Lord our God is one :



REV. GEORGE DANA BOARDMAN, D.D., PHILADELPHIA.

"THIS PARLIAMENT IS UNPARALLELED IN ITS PURPOSE NOT TO ARRAY SECT AGAINST SECT, OR EXALT ONE FORM OF RELIGION AT THE COST OF ALL OTHER FORMS, BUT TO UNITE ALL RELIGION AGAINST ALL IRRELIGION. ALL HONOR TO ITS PROMOTERS FOR THE FAR REACHING SAGACITY WITH WHICH THEY HAVE CONCEIVED, AND THE CONSUMMATE SKILL WITH WHICH THEY HAVE MANAGED, THIS MOST AUGUST OF HUMAN PARLIAMENTS, THIS CROWNING GLORY OF THE EARTH'S FAIREST FAIR."

and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first and great commandment. And a second one like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets."

Not that these two commandments are really two; they are simply a twofold commandment; each is the complement of the other, both being the obverse and the reverse legends engraved on the golden medallion of God's will. In other words, there is no real difference between Christianity and morality; for Christianity is morality looking Godward, and morality is Christianity looking manward. Christianity is morality celestialized. Thus on this twofold commandment of love to God and love to man hangs, as a mighty portal hangs on its two massive hinges, not only the whole Bible from Genesis to Apocalypse, but also all true morality, natural as well as revealed. Or, to express myself in language suggested by the undulatory theory: Love is the ethereal medium pervading God's moral universe, by means of which are propagated the motions of his impulses, the heat of his grace, the light of his truth, the electricity of his activities, the magnetism of his nature, the affinities of his character, the gravitation of his will. In brief, Love is the very definition of Deity himself: "God is love; and he that abideth in love abideth in God, and God in him."

Do you not then see that when every human being loves the Lord his God with all his heart and his neighbor as his own self, all mankind will indeed become one blessed unity?

Again: Jesus Christ is unifying mankind by his own death. Tasting by the grace of God death for every man, he became by that death the propitiation, not only for the sins of the Jew, but also for the sins of the whole world. And in thus taking away the sin of the whole world by reconciling in himself God to man and man to God, he also is reconciling man to man. What though his work of reconciliation has been slow; ages having elapsed since he laid down his own life for the life of the world, and the world still rife with wars and rumors of wars? Underrate not the reconciling, fusing power of our Mediator's blood. Recall the memorable prophecy of the high priest Caiaphas when he counseled the death of Jesus on the ground of the public necessity: "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not." But the Holy Ghost was upon the sacrilegious pontiff, though he knew it not; and so he builded larger than he knew. Meaning a narrow Jewish policy, he pronounced a magnificently catholic prediction: "Now this he said not of himself; but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together (synagogue) into one the children of God that are scattered abroad." Accordingly, the moment that the Son of Man bowed his head and gave back his spirit to his Father,

the vail of the temple was rent in twain from the top to the bottom, thus signifying that the way into the true holy of holies was henceforth open to all mankind alike; to Roman Clement as well as to Hebrew Peter, to Greek Athanasius as well as to Hebrew John, to Indian Krishnu Pal as well as to Hebrew Paul. For in Christ Jesus Gentiles who once were far off are made nigh; for he is the world's peace, making both Jews and non-Jews one body, breaking down the middle wall of partition between them, having abolished on his own cross the enmity, that he might create in himself of the twain (Jews and non-Jews) one new man, even mankind Christianized into one unity, so making peace. And in that coming day of completed catholic unity, when the daughter of Jehovah's dispersed ones shall bring her offering, and all the nations under heaven shall be turned unto one pure language, and shall serve him with one consent; then shall it be seen that the saying of Caiaphas was but the echo of the saying of him whom he adjudged to the cross: "I am the good Shepherd, and I know my sheep, and I lay down my life for them; and other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and they shall become one flock, one Shepherd."

Thus the cross declares the brotherhood of man, under the Fatherhood of God, in the Sonhood of Christ.

Once more, Jesus Christ is unifying mankind by his own immortality. For we Christians do not worship a dead, embalmed deity. We believe that the Son of Man has burst the bars of death, and is alive forevermore, holding in his own grasp the keys of hades. The followers of Buddha, if I mistake not, claim that Nirvana—that state of existence so nebulous that we cannot tell whether it means simply unconsciousness or total extinction—is the supremest goal of aspiration; and that even Buddha himself is no longer a self-conscious person, but has himself attained Buddhahood or Nirvana. On the other hand, the followers of Jesus believe that he is still alive, sitting at the right hand of the Majesty in the heavens, from henceforth expecting till he make his foes his footstool. Holding personal communion with him, his disciples feel the inspiration of his vitalizing touch, and, therefore, are ever waking to broader thoughts and diviner catholicities. As he himself promised, he is with his followers to the end of the æon; inspiring them to send forth his evangel to all the nations; to soften the barbarism of the world's legislation; to abolish its cruel slavery, its desolating wars, its murderous dram-shops, its secret seraglios; to found institutes for body and mind and heart; to rear courts of arbitration; to lift up the valleys of poverty; to cast down the mountains of opulence; to straighten the twists of wrongs; to smooth the roughness of environments; in brief, to uprear out of the débris of human chaos the one august temple of the new mankind in Jesus Christ.

Thus the Son of Man, by his own incarnation, by his own teachings, by his own death, by his own immortality, is most surely unifying mankind.

And the Son of Man is the sole unifier of mankind. Buddha was in many respects a very noble character ; no Buddhist can offer him heartier reverence than myself. But Buddha and his religion are Asiatic ; what has Buddha done for the unity of mankind ? Why are we not holding our sessions in fragrant Ceylon ? Mohammed taught some very noble truths ; but Mohammedanism is fragmental and antithetic ; why have not his followers invited us to meet at Mecca ? But Jesus Christ is the one universal man ; and therefore it is that the first Parliament of Religions is meeting in a Christian land, under Christian auspices. Jesus Christ is the sole bond of the human race ; the one nexus of the nations ; the great vertebral column of the one body of mankind. He it is who by his own personality is bridging the rivers of languages ; tunneling the mountains of caste ; dismantling the fortresses of nations ; spanning the seas of races ; incorporating all human varieties into the one majestic temple-body of mankind. For Jesus Christ is the true centre of gravity ; and it is only as the forces of mankind are pivoted on him that they are in balance. And the oscillations of mankind are perceptibly shortening as the time of the promised equilibrium draws near. There, as on a great white throne, serenely sits the swordless King of the ages—himself both the Ancient and the Infant of Days—calmly abiding the centuries, mending the bruised reed, fanning the dying wick, sending forth righteousness unto victory ; there he sits, evermore drawing mankind nearer and nearer himself ; and, as they approach, I see them dropping the spear, waving the olive-branch, arranging themselves in symmetric, shining, rapturous groups around the Divine Son of Man ; he himself being their everlasting Mount of Beatitudes.

“Yea, Truth and Justice then
 Will down return to men,
 Orb'd in a rainbow ; and, like glories wearing,
 Mercy will sit between,
 Throned in celestial sheen,
 With radiant feet the tissued clouds down steering ;
 And Heaven, as at some festival,
 Will open wide the gates of her high palace-hall.”

THE SCIENTIFIC SECTION.

REPORTS AND ABSTRACTS OF PAPERS PREPARED FOR THE PARLIAMENT AND READ IN WHOLE OR IN PART

SERVICE OF THE SCIENCE OF RELIGIONS TO UNITY AND MISSION ENTERPRISE.

BY MR. MERWIN-MARIE SNELL, CHAIRMAN.

[The speaker pointed out the universality of religion, and the necessity of the scientific study of religions, for which he gave the following principles]: 1. Collect all data regarding religions; 2. One need not disbelieve his own creed to examine others without bias; 3. Where facts are in dispute, the testimony of the adherents of the system under consideration outweighs that of others; 4. Study the facts chronologically; 5. Superficial resemblances between systems must not be accepted as conclusive evidence of relationship; 6. Apparent absurdities or falsities may result from error as to the facts, or misunderstanding of their significance. To study the science of religions intelligently it is not necessary to be a scientist. Missionary work, Christian, Buddhist, or Moslem, can not dispense with this science. Every missionary training-school should be a college of comparative religion. Ignorance and prejudice in the propagandist are as great an obstacle to the spread of a religion as in those whom it seeks. The first requisite of successful mission work is knowledge of the truths and beauties of the religion to be displaced, that they may be used as a *point d'appui* for the special arguments and claims of the religion to be introduced. Into this union of religious science all can enter. Much has been said about the union of science and religion; much more important is the union of all men in science and religion.

THE EGYPTIAN RELIGION AND ITS INFLUENCE ON OTHER RELIGIONS.

BY J. A. S. GRANT (BEY), A.M., M.D., LL.D.

Egyptian history was divided into the mythical and the historic periods. These were subdivided by dynasties. The beliefs have their foundation in the mythical period, and its dynasties reveal an evolution. They comprise a dynasty of gods (Cf. Heb. Elohim) as rulers, probably over nature and the lower creation; a second dynasty of gods, rulers over a higher creation (man); a dynasty of demi-gods ruling over man as a race, and a dynasty of prehistoric kings of communities. Leaving out this fourth dynasty we see transitions that Manetho did not explain. The first dynasty created the world, the second arose through some great change at the creation of man, whom the gods ruled and had free intercourse with. From some cause they were obliged to withdraw from man, and end intercourse with him. Being naturally religious this left him ill at ease. He could no more raise himself to their level. The gods pitied him, partook of his nature and came to earth again. This introduced the third dynasty.

The teaching as to the demi-gods ran thus: Sky was the goddess Nut, earth the god Seb. Their children share the natures of the father and mother, and are partly terrestrial, partly celestial. The more prominent are Osiris and Set, the sons, and Isis and Nephthys, the daughters. Osiris ruled, and married Isis, but we read of no children. Osiris was the personification of good, and always journeying to do his people good. Ambition inspired Set to kill him and to usurp his place, becoming the personification of evil (Cf. the Apocalypse, rebellion in heaven, and Satan's rule on earth). Isis became miraculously pregnant and bore Horus, who warred against Set and overcame him. Being demi-gods neither could be annihilated, and Seb decided that each should have place and power. This arbitration explains the continuance of good and evil. Osiris, though slain in body, appears in the nether world as judge of the dead, and Horus in the world of spirit introduces the justified to him (Cf. the Christian Messiah, and the sacrifice for sin). The death of Osiris on account of sin was the atoning sacrifice, all others being sacrifices of thanksgiving. Osiris, Isis and Horus were universally worshiped as a triad. Isis was frequently represented with the sucking child, Horus, on her knee (Cf. the Madonna and infant).

The Egyptians believed that the body consists (1) of the *sahoo*, the fleshy body; (2) the *ka*, the spiritual and unseen double of the substantial body, an intelligence permeating it and guiding its functions; and (3) the *ba*, the spirit. When the flesh-body died, the spiritual body and the spirit

continued to live, but separately. The spirit went to the judgment of Osiris. If justified, it was admitted into his presence, and made daily progress in the celestial life. Obstacles were easily overcome by assuming the form of the deity. The justified spirit is always called the Osiris; *i. e.*, it became assimilated to the god. The spiritual body (*ka*) continued to live on earth wherever it had existed before disembodiment. It lived especially in the tomb, where it could rest in the mummy or in the portrait-statue. It continued to hunger and thirst, etc., as when embodied, lived on the spiritual essence of offerings, and could starve to death, *i. e.*, undergo annihilation. There is some indication that this spiritual body was to unite with the spirit, for occasionally the spirit visited the tomb where the spiritual body dwelt, and there was a divinity called "Uniters of spirit-bodies."

The spirit, if condemned, underwent punishment. The guiltier spirits suffered hell-fire and final annihilation. The less guilty spirits were incarnated in unclean animals, and sent back to earth for second probation.

The Egyptians, though accused of animal worship, saw in animals attributes of their one nameless god. Originally, the apparent adoration of animals was really adoration of their god for some beneficent attribute. The history of the early dynasties proves the result elevating. Bunsen says that animals were at first mere symbols, but the inherent curse of idolatry rendered them real objects of worship. Maspero believes that Egyptian religion was at first pure and spiritual, but its later developments became grossly material. To symbolize spiritual truth is dangerous. The Egyptians figured the attributes of their one god; and in time each was worshiped as a deity. The one god was nameless, but the combination of all the other good divinities made up his attributes, which were simply powers of nature. Renouf says a Power behind all these was recognized and frequently mentioned. But to that Power no temple was raised. The name Osiris was held so sacred that it was never pronounced, while sculptors and scribes always spelled it backwards as Ari-as. In the Hebrew religion Jahveh Elohim created the heavens and the earth; so Osiris-Ra received material from Ptah to create the world. In Christianity God created all things through Christ; so Ptah created all, working visibly through Osiris-Ra, the creative principle. Egyptian religion, therefore, depicts an almighty deity, nameless, self-existent and uncreate.

GENESIS AND DEVELOPMENT OF CONFUCIANISM.

BY DR. ERNEST FABER, SHANGHAI.

Confucianism comprises all the doctrines and practices acknowledged by Confucius and his best followers during 2,400 years. It has become the characteristic feature in the life of China. It is the key to deeper understanding of China and the Chinese. Confucius professed to be only a transmitter. He received his ideas from ancient records. He published what suited his purpose in the Five Sacred Books. To these were added his *Analects*, and, centuries later, a few other works. The canon was completed in the seventh Christian century. It comprises thirteen works of various contents and unequal value, most of them compilations written neither by one author nor at one time. The text has undergone many changes in these thousand years. About the meaning the best scholars have never agreed. There have been opposing schools of interpretation. Taoism, Buddhism and other agencies have with those internal causes modified ancient into modern Confucianism.

1. *Chinese Life Before Confucius*.—Confucianism has its roots in antiquity; it branched from the main stream, Taoism representing ancient China in its principal features. The elements of Confucianism go back centuries before Confucius. The religious features of pre-Confucianism were these: Mankind was regarded as subject to a superior power called Heaven, the supreme ruler (*Shang-ti*), or God (*Ti*). Under him many minor deities ruled as ministering spirits over lesser or larger spheres. A multitude of spirits roamed about, evil spirits causing all evil. Animals and trees were inhabited by spirits, and worshiped. Sacrifices were offered to propitiate the higher beings. Exorcism and deprecatory services warded off evil. Oracles, etc., revealed the will of the gods, or fate, and thus directed human action. A primitive philosophy based on dualism and the evolution of the five elements explained all. Under the Chow dynasty (B.C. 1123?), ancestor-worship became the most prominent religious service.

II. *Confucius and his work*.—He was of superior moral character. His aim was political; the reëstablishment of strong, imperial government. Against anarchy he found it necessary to lay the greatest stress on authority and subordination. In his moral teaching man is principally a political being on a basis of social relations. Development of personal character is subordinated to social and political duties. The Chinese empire is visible heaven on earth. Its emperor is the only-begotten son of heaven, holding power over earth as his right. Like the laws of nature his laws are

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ERVAD SHERIARJI DADABHAI BHARUCHÂ, BOMBAY, INDIA.

"THE PARSEES OF INDIA AND PERSIA PROFESS THE ANCIENT RELIGION OF ZOROASTER THE RENOWNED SAGE AND PROPHET OF PERSIA. WHILE OTHER RELIGIONS OF THE ANCIENT WORLD, SUCH AS THOSE OF ANCIENT EGYPT, CHALDEA, ASSYRIA, BABYLON, GREECE AND ROME, HAVE DISAPPEARED FROM THE FACE OF THE EARTH, THIS HAS SURVIVED MANY TRIALS AND VICISSITUDES, AND STILL FLOURISHES, IF NOT IN ALL ITS PRISTINE VIGOR AND GLORY, WITH MANY OF ITS DISTINCTIVE FEATURES PRESERVED PRACTICALLY INTACT."

laws of heaven, every transgression causing evil consequences. Return to the right path restores harmony. Religion is subordinated to government. The emperor is subject only to heaven, with the exclusive privilege and duty of sacrificing to heaven. Gods and spirits are subject to the emperor, who rewards or punishes them. The invisible world corresponds exactly to every Chinese institution. To avoid confusion with the common concept of gods Confucius spoke of "heaven" instead of God and gods. All his fundamental views (except that of woman) were optimistic. Human nature is the same in every man. Each can become a sage, no excuse being allowed for failure. Human depravity was not taken into account. As Confucius left sin unremoved, no regeneration of China could result. Ancestral worship became the characteristic of Confucianism. It aimed to confine worship to the worshippers' sphere of life, a mistake that favored the spread of Buddhism and increase of idolatry. Confucius laid down the *lex talionis* in its fullest extent, and the bad effects are evident even in the present. Yet he is the greatest Chinese teacher, the embodiment of all ideals of Chinese character. His consciousness of his divine mission is the secret of his strength, the cloak of his weakness. China worships Confucius as her teacher.

[Prof. Faber did not discuss the sacred books and the schools of Confucianism.]

III. *Modern Confucianism*.—The immense extent of modern China is due not to the teachings of Confucius, peaceful attraction of neighboring states, but to war and suppression. "Are not these all wars of unrighteousness?" said Mencius. The Confucian constitution of the state has changed. In parts of China ruin is everywhere. Splendid temples and rich monasteries number hundreds of thousands, but the majority of the people living near are poor and sunk in vice. Most of the temples are dedicated to gods Confucius and Mencius never heard of. In temples to Confucius cattle, sheep, pigs, fish and fowl are slaughtered, and silk burned. The ancients did not do so. They invited his presence to one place only. Misery is neither properly relieved, nor its causes removed. Man's queue and woman's small feet were not the custom of the [Confucian] Middle Kingdom. Denuding roads of trees, increasing their length by sharp turns to more than twice the straight-line distance, pagodas, and horse-shoe-like graves scattered everywhere, are instances of the *fung-shui* (good-luck) superstition, of which Confucius knew nothing, nor was the term mentioned in the ancient records. To expect luck from external things is in contradiction to the teachings of the ancients; they cultivated their virtue, and expected their blessings from heaven. Examination of students is far from the pattern of the ancients, is nothing but phraseology and empty routine. Where is the formation of character? Can such examinations get men strong to withstand temptation, to overcome evils, to sacrifice themselves for the people? In literature is found the same state as 2400 years ago, the very thing that induced Confucius to clear away

thousands of useless volumes. . . . Erecting arches in honor of women violates "the rule of antiquity, that nothing, either good or evil, should be known of women outside the female departments." Imperial sanction for the Taoist pope; favor to Buddhism (especially, to the Pekin lamas), spiritism, animal-worship, fortune-telling, abuses and excesses in ancestral worship, theatrical performances, dragon-boat festivals, idol-processions, street displays, infanticide, prostitution, making retribution a prominent motive in morals, codifying penal law, publishing the statutes, the cessation of the imperial tours of inspection and many other things would not be approved by Confucius and Mencius. But the railroad and steamship and electric light would make Confucius say: "The spirit of the ancients now appears in western lands, as millenniums ago in China. All who honor my name! the people of the West are in advance of you, as the ancients were of the rest of the world. Learn what they have good; correct their evil by what you have better. This is my meaning in the great principle of reciprocity."

SELECTIONS FROM "A SKETCH OF ZOROASTRIANISM."

PREPARED BY THE PARSEES OF BOMBAY.

Zoroastrianism has, perhaps, stronger claims on our interest than Islâm, Buddhism, Brahmanism or Confucianism. It flourished originally in Afghanistan, eastern Persia and adjacent districts; under the Achæmenians it extended to western Persia, and under the Sassanians it influenced Asia Minor and Egypt. Its founder was Zarathushtra Spitama, an authentic personage who lived not later than B.C. 1200. He was philosopher, poet and prophet. He suffered persecution on account of the reform he promulgated. In opposition to the Daëva-worship, the prehistoric polytheism of the forefathers of Hindus and Iranians, Zoroaster named his religion Mazda-worship, Mazda being the Parsee name of God. Other reformers had previously struggled against Daëva-worship, but it was Zoroaster who succeeded in extirpating it. His religion teaches the worship only of the one true God, and every Zoroastrian makes this confession of faith: "I confess myself a worshiper of Mazda, a follower of Zoroaster, an opponent of false gods, and subject to the laws of the Lord." Thus Mazda-worship in the Avesta is emphatically termed the good religion, and it elevates Zoroaster alone to the worshipful beings. This distinction is conferred only upon divine ones, and never upon another man throughout the Avesta.

The extant scriptures of Zoroastrianism consist of the Zend-Avesta, Zend meaning "commentary" and Avesta "text." It is a collection of writings by several authors at different times. The present form is a later

arrangement for liturgic purpose. The text contains two groups of compositions : (1) The Yasna, including the five Gathas or sacred songs of Zoroaster himself ; (2) The Visparad, Vendidad and Kordeh-Avesta. Only the Gathas originated with Zoroaster ; the rest are the compositions of priests after his death, but not later than B.C. 559. In the Gathas we find Zoroaster in flesh and blood, preaching pure monotheism and lofty morality. Nearly every stanza contains one or more names of God, either his proper name, Ahura Mazda, or one of his six appellations called Holy Immortals. Later than the Gathas is the book of sacrificial or liturgical prayers, called Yasna, to be recited at ceremonies. The Visparad consists of invocations to all chiefs of creations, virtues, etc. It is never recited alone, but with parts of the Yasna at higher ceremonies. The Vendidad comprises laws against evil and impure beings or things. The Khordeh-Avesta is a smaller collection of miscellaneous pieces.

We conclude this presentation of the literature with a citation from a sermon of Zoroaster :

"Now will I proclaim to you, give ear unto me, now hear,
 Ye who look from near or afar,
 It has been now all revealed (to me). Verily be ye the worshipers of the
 Most Wise
 So that the evil-doctrined one may not again spoil the world,
 He the wicked one who has caused tongues disbelieving with an evil
 faith. . . .
 Not to be deceived is the All-pervading Lord. . . .
 Now I proclaim to you the Most High of all.
 Praise with righteousness (Him), who is the Giver of good . . .
 And let the Wise Lord hear it through the holy spirit. . . .
 Him only choose thou for our praises of salutation,
 (For) verily now I have transparently seen Him with my (mental) eyes,
 Of good mind, word, and deed,
 The Knower with righteousness, Him the Wise Lord.
 Let us deposit His adorations in the house of purity.
 Him only propitiate with our good mind,
 Who has made us content (who is our consoler) both in felicity and distress ;
 So that the Wise Lord working with might would make
 Our cattle and brave men to prosper,
 Until (there come to us) good knowledge of the good mind with righteousness.
 To Him only offer sacrifice with the worship of pious thought,
 Who has been sung with the proper name of Ahura Mazda (the Wise Lord),
 Since He gives through good mind and righteousness
 In His kingdom His fullness and immortality,
 To everyone of those who would give power and strength (to the helpless)."

Many more passages in the Gáthás prove that Zoroaster proclaimed pure theism.

TAOISM.

A PRIZE ESSAY.

Taoism and Confucianism are the oldest religions of China. Taoism originated with the originator of all religions. He transmitted it to Lao-tsze, who was born in the Chow dynasty (about B.C. 604), was contemporary with Confucius, and kept the records. His *Tao Teh King* treats of the origin and philosophy of nature, of the mystery behind and above the visible universe, in order to educate the ignorant. In time, Taoism divided into four schools—the Original, the Mountain, the Barrier and the Orthodox schools. After ten generations these schools became one again. The Barrier school is probably represented to-day by the Pure Truth school, which really originated with Wang Chieh in A.D. 1161, and has flourished all the more since the rise of the Mongol dynasty. The present head of Taoism is of the Orthodox school. At present Taoism has a northern and a southern branch. Our sacred books are divided into advanced, secondary and primary classes, the advanced class discussing the question how to find truth or the eternal, the secondary class the origin of things, and the elementary class treating of spirits. There are also three secondary classes in three books—*The Great Beginning, The Great Peace, The Great Purity*. The Orthodox school also has a literature divided into three independent classes, and called the sacred literature of the three classes.

If Taoists seek Taoism's deep meaning in earnest, and put unworthy desires aside, they are not far from its original goal. But in after generations the marvelous overclouded this; Taoists left the right way, and boasted wonders of their own. Legends of gods and genii became incorporated with Taoism. In the Han dynasty Taoism had thirty-seven books and the genii religion ten. These were different at first. But from the time Taoism ceased to think purity and peaceableness sufficient to satisfy men, it became the genii religion [magic and spiritualism], though still called Taoism. From B.C. 206 to A.D. 220 the doctrines of Hwangti and Lao-tsze flourished together. The former ones related to miracles and wonders, the latter to truth and virtue. The *Tao Teh King* had said nothing of the pellet of immortality, but about A.D. 420 this theory of a spiritual germ was read into it. Kwo Chang Keng held that what the *Tao Teh King* says about things being produced by what existed before nature, is the source of the germ of immortality. The *Wu Chin Pien*, another of our orthodox books, discusses nothing except the importance of this eternal germ. The art of breathing the breath of life was practiced, and the fundamental nature of Taoism underwent change. Then the secret of the germ of life and the

art of refining one's nature were sought ; and its foundations experienced another change. Finally Chang Lu (*circa* A.D. 385-582 ?) used charms in his teaching, and employed fasting, prayer, hymns and incantations to obtain blessings and repel calamities ; and Taoism's fundamental doctrines had utterly disappeared.

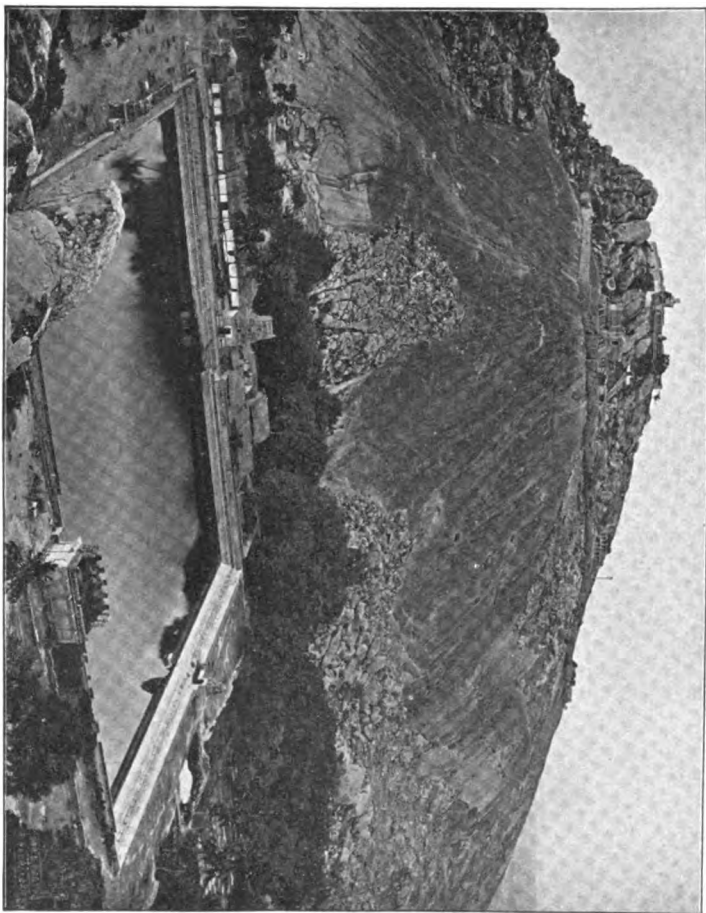
What does Taoism mean by the phrase, Carrying out heaven's will ? It means that heaven is the first cause of religion, that man is produced by two forces, Yin and Yang ; that heaven gave the spiritual nature ; and that when this is lost he cannot carry out heaven's will nor be a man. Heaven is called the great clearness, the great space, and this clear space is heaven's natural body. Taoism regards heaven as its lord, and seeks to follow heaven's way. If men, to preserve the heaven-given soul, can premise Yin and Yang as the foundation of truth and of the spiritual nature, and can nourish the heaven-given spiritual life, what need for the medicine of immortality ? But those who carry out heaven's will are able to fulfill their duties as men. Those who really study religion, cultivate their spiritual nature, preserve their souls, gather up their spiritual force, and watch their hearts. They believe that if the spiritual nature be not nurtured, it daily dwindles ; if the soul be not preserved, it daily dies ; if the spiritual force be not exercised, it is dissipated daily ; if the heart be not watched, it is daily lost. Taoism, though considering purity fundamental, adds patience to purity and holds to it with perseverance, overcomes the hard with softness, and the firmest with readiness to yield. Thus Taoism attains a state not far from man's original one of honesty and truth without becoming conscious of it.

Practice virtue in quiet and for a long time. From the unseen let something appear ; afterwards let it return to the unseen. Collect your spirits till you have force. Collect your forces till you have living seeds. This is producing something where nothing existed. Sow those seeds, nourish them with your influence, exercise your influence to keep your spirits, and lead them from the seen to the unseen. When human duties are fulfilled, not a particle of the eternal intelligent germ need be lost. Space and my body are but parts of one, and will be of the same age. Without seeking immortality, the body becomes immortal. If not, this bit of divine light is Yin ; extinguished by the bad influences of this life.

Comprehension of the hereafter is one of the mysteries in which no religion can equal Taoism. The living force in my body fills space, influences everything, and is one with creation. If we can in reality attain to it [life-force ?], we are able to know spirits in the dark domains. In the future life there is but one principle. Ghosts are the intelligent powers of Yin ; gods, those of Yang.

The benefits conferred by Taoism on the government cannot be exhausted by relating isolated instances.

Taoism and the genii-religion have deteriorated. Taoists only practice



SHRAVANA BELAGOLA, VIEW SHOWING LARGE HILL AND STONE TANK IN THE VALLEY.

charms, read prayers, play on stringed or reed instruments, and select famous mountains to rest in. They rejoice in calling themselves Taoists, but few carry out the true learning of the worthies and the holy genii of the past. If we ask a Taoist what is taught in the *Yin Tu King*, he does not know. If you kneel for explanation of the *Tao Teh King*, he cannot answer.

Oh ! that one would arise to restore our religion, save it from errors, help its weakness, expose untruth with truth, explain the mysteries, understand it profoundly and set it forth clearly, as Roman Catholics and Protestants assemble the masses to hear, and to explain the doctrines that their followers may know the ends for which their churches were established ! If the coarse influences with which custom has obscured them were removed, the doctrines of Lao-tsze, Chang-tsze, Yin Hi and Lie-tsze might shine forth brightly. Would not this be fortunate for our religion ?

THE NATURE-RELIGION OF THE NEW HEBRIDES.

By JOHN G. PATON, D.D.

The inhabitants of the New Hebrides in 1858 offered human sacrifices in times of severest trial, sickness and danger, and it was these that chiefly formed their cannibal feasts. Those who fell in war were feasted on, but this bound the warriors in blood covenant for all that promoted their common good. Every widow was strangled that her spirit might follow her husband's into the spirit world, to be his slave there as here.

To satisfy the intuitive craving of their nature, in common with man wherever on earth found, they make carved idols of stone and wood which they set up in groves and sacred spots, through which to worship invisible spirit gods. Through uncarved stones, rocks, trees, mountains and things of the sea, their ancestors, the sun, moon and stars, and every thing within the compass of their knowledge, they worship and sacrifice to unseen spirit-gods of every conceivable character, except a God of love and mercy. They worship to avert calamities and sickness, and to obtain blessings or to prevent them being taken away. Their worship is all propitiatory, a worship of slavish fear. All feel that they are dependent on invisible powers beyond self for help and blessings, and for their very existence, as they are liable to be laid down in sickness or taken away at any moment by death as a punishment for sins committed ; for like Job's comforters, they look upon all trials and sickness as sent in punishment of bad conduct. Every individual family, village and tribe have their special gods, besides those common to all, and each tribe or district has its sacred men or priests, who are usually oppressive, and by their professed powers and incantations

so influence the people that they fear the revenge of the gods if they offend them. By nature intuitively they all have clear ideas of right and wrong, which lead them to condemn in others things which in self-interest or self-gratification they do themselves when opportunity occurs, though they know that if found out punishment is sure to follow. I have lived among them and visited the homes and villages of many thousands, but I never heard of one who lived and acted up to the light of nature.

The idols representing their unseen spirit gods are many; on some islands they are set up fixed in the earth under the shadow of some sacred banyan or other tree, in the side of or near to their public meeting ground. On other islands they are in secluded sacred spots, which all the natives except the priests fear to approach. On others they are placed in natural or artificial amphitheatres under some great tree, with a narrow entrance seldom entered. In our northern islands I have seen large conical stones, all nearly the same shape and size, fixed in the earth in straight lines, and in three rows, of from twenty to one hundred and fifty feet in length, at short distances from each other, the ground in front a battered oval, and all vegetation destroyed by dances and ceremonies. The carved wood images are generally from four to fifteen feet high. I have entered houses where one was set up inside of the door, and where every post supporting the long, heavy roof was a carved image, and at the foot of the chief's bed an idol was fixed, standing some four feet high, where it was the last thing he saw on falling asleep, and the first when he awoke.

Heathen islanders do not use the new crops till, with great ceremony, the first fruits have, with singing and dancing, been consecrated to their gods. They also salute each new moon by shouting and dancing, as if bereft of reason. A large party of warriors consecrated in prayer a large quantity of food, to the evil spirits, and asked their blessings on it. They formed a large oval, in which all kneeled, with faces almost touching the ground, and the right hand stretched forward, when, after muttering their prayers, they rose gradually, their voices in perfect harmony, becoming louder till they ended in a deep, hollow howl. This they did three times, dividing the food and presents with manifestations of joy, among all assembled, not to be eaten there, but carried to their homes and subdivided between their relatives and friends. Annually, before planting, each village or district used to spend some weeks dancing before their gods and in other religious ceremonies, that they might have good crops. On each new yam plantation they made a small sacred house for the gods, in which they placed some of their stone representations, and before which they made offerings of food, knives, axes, and anything they thought would induce them to give good crops.

In extreme cases, when they have given all they possess to avert drought, or sickness, or war, or to get rain, and have failed, they will sacrifice their most beautiful children to propitiate, if possible, the unseen spirit-

gods, and to get the desired blessings. I never knew a person killed simply for food; the cannibal feasts are sacrificial rites.

I believe no portion of the human race has ever been found, or ever will be found who have not the innate idea of their need of gods to worship, and to help them in calamities. Some men, with imperfect knowledge of their language and customs, have been found to hazard the declaration that some races and tribes had no idea of a god, or any form of worship. Charles Kingsley said that the inhabitants of Australia "had sunk so low they could not comprehend the Gospel. Poor brutes in human shape, they must perish like brute beasts." And yet at that very time there were Christians among them! From my knowledge of the island gods and worship, I discovered before competent witnesses, as stated in my "Auto," that they had idols or charms representing unseen gods, to whom they ascribed all the powers of our God, except his love and mercy as displayed in Jesus; and to prove that they had such idols and worship they sold me some eight or nine of them.

I believe the man does not exist who does not intuitively worship gods of some kind. Even the missionaries working among the aborigines said they had no objects of worship; but the natives explained this by saying that the first white man who saw them worshipping, laughed; so they resolved that no white man should again insult them and their gods, which they carried away and worshiped everywhere in secret. May it not also be so elsewhere, where such objects have not been seen by white men?

The Gospel of Christ is a blessing to the women from every point of view. They are the down-trodden slaves of their heathen men, but as Christians they are loved and respected.

The Future Life.—They deify and worship the spirits of departed ancestors, so they believe in existence after death, but so far as I know they have no idea of the resurrection of the body. Their idea of the future existence is very misty. The spirit exists in the bush, to which at death it is carried away by the evil spirit. It revisits its relatives and village after death, chiefly to inflict trouble and sickness in revenge for past bad treatment; hence, at the grave or sacred spots the people present offerings of food, etc., to propitiate their departed friends. Generally the natives exceedingly fear the dead and their gods, especially in the night, when they seldom leave their villages alone. They leave in parties, and some one will be constantly sounding on pans, pipes, or a flute of bamboos, to frighten away the spirits from injuring them.

THE ESTIMATE OF HUMAN DIGNITY IN THE LOWER RELIGIONS.

BY PROF. LEON MARILLIER.

The study of the inferior religions can never furnish an explicit answer to the question, What is their estimate of human dignity? It could not even be understood by the majority of the non-civilized. The notion of human dignity is above all a moral notion, and can take important place only in a religion where a leading place is assigned to moral conceptions. Such is not the case among non-civilized people. Where religious practices and traditions remain distinct from moral principles, and morality is not submission to an inner rule subject to conscience, the part of human dignity is limited. The theology of savages is in large measure independent of morality, and their morality itself is ordinarily not such that respect for man as man can find place in it. The idea of human dignity is bound to the notion of duty, but the savage classifies acts, not as good or bad, but as useful or dangerous. To penetrate the savage idea of human dignity, it is necessary to examine his idea of man.

Among savages no line of demarcation separates man from other beings. Often living men are deified. As being gods, they possess the attributes of other gods. Yet it is not this endowment that confers special excellence upon man, since he shares them often with animals, plants, etc. What distinguishes one man from another is his supernatural and magic gifts, physical condition, intelligence, rank, wealth and success in war. But this mysterious force may be possessed by other beings, and be communicated to a plant by contact from man. The possibility of losing that force renders the contact of certain beings dangerous, and the loss must be avoided at any cost. Many men are, however, unprovided with this power, and all beings not so endowed are the object of no respect. The idea that a feeble being can be worthy of respect is absolutely alien to the savage. He can indeed treat a feeble person with kindness, but he is always convinced that he himself is the superior. Nor is the savage warrior's stoic courage a true feeling of human dignity. The ceremony of initiation into the warrior-class is a magic ceremony conferring the warrior's power and self-confidence; but nothing recalls the notion of respect to every man. The abstract idea of man as a moral and thinking being could not spread in a tribe perpetually at war with neighbors. It is a recent and Græco-Latin idea. It is the result of reflection upon theological concepts and moral principles in one. It supposes a complicated social state. It could find no place in the inferior religions.

SOME SUPERSTITIONS OF NORTH AFRICA AND EGYPT.

BY THE REV. B. F. KIDDER, PH.D.

Among the nominally Mohammedan races of North Africa exist superstitions akin to fetichism or shamanism. Egyptian Arabs believe that earth, air and water are peopled with spirits who busy themselves with human affairs. Hardly any act is performed without asking permission from the spirit of the place. The Arabs of Barbary have the greatest fear of the enchantments of the devil, and the profoundest reverence for idiots. Among the Moors of Morocco evil spirits have the greatest dominion over the imagination. Every ruin, almost every natural object has its devil. Another superstition, prevalent in all Mohammedan countries, is the fear of the evil eye, the power of destruction by a glance. Among the Marabouts, a priestly order which officiates at mosques, and claims to prophesy and work miracles, exist most striking superstitions. They eat snakes, scorpions, etc., pretend to be inspired and commit the grossest extravagances. At their annual festival the chief Marabout inspires the devotees, who become more or less frenzied. Whirling round and round, they work themselves into ecstasy, lacerate themselves, and sally forth. The power of taking up scorpions and deadly serpents is an essential qualification for Marabouthood.

The most fanatical sects of Morocco are the Assoui and the Hamdouchi. The founder of the former claimed the power of rendering snake bites harmless to his followers; the Hamdouchi that of wounding themselves without injury. The power of resistance against bite of serpent and sting of scorpion is obtained by the Assoui blowing upon the seeker of immunity. Both sects, although nominally Mohammedan and akin to the howling dervishes, borrowed their peculiar superstitions from a more ancient and degraded devil-worship. It has been surmised that these sectaries are a remnant of the Ophites. Their peculiar tenets and their custom of winding enormous serpents about the neck and arms came from the ancient serpent-worship of Egypt.

CONDITIONS AND OUTLOOK FOR A UNIVERSAL RELIGION.

BY ALBERT RÉVILLE, D.D., PROFESSOR OF THE HISTORY OF RELIGIONS
IN THE COLLEGE OF FRANCE.

We have to do with elements and initial conditions, not with a developed system. They comprise ideas on the universality of religion ; on its varieties, on religion in itself, and on its relation to morality. There can be no attempt at a universal confession of faith, for that is far distant.

I. *Universality of Religion.* — To the supreme cause of life must be attributed the radical difference between humanity and animality. It is religion more than all else that differentiates man from the animal. It is a fact whose universality has been vainly contested, which is met as far back as one can go, as far as one can penetrate in the present, which is complex, indefinable, diverse and varied, and yet rests upon something fundamental and substantial, since it bears a common name. Man is by nature a religious being. The absence of religious ideas among peoples on the lowest planes has been asserted, but profounder observation has always proven the allegation erroneous. Religion is a characteristic of human nature. Its continual manifestations, its unceasing action on nations and the mind, and its terrors and joys, passions and activities incontrovertibly prove it an integral part of our constitution. The radically irreligious man is either aborted, infirm or mutilated.

II. *Diversities of Religions.* — Religion has a vast variety of forms and of principles determining them. But fundamental principles dominate these phenomena. A fundamental difference divides them into two groups — monotheistic religions and polytheistic religions. In the monotheistic group man conceives of a single, sovereign Power identical with the first and absolute cause. (The principle implies, as corollary, a central unity of the universe.) Monotheism presents itself under various forms : Judaism, Christianity, Islâm and even Buddhism (Law is Buddhism's supreme god). Polytheism supposes the plurality of the beings who determine the mode of existence and the combination of things. The distinction between monotheism and polytheism is not primitive. Polytheism existed first. The formation of monotheism was due to circumstances of race, place and mental predisposition ; but as reason grows stronger and richer, monotheism must finally win the first place. Polytheism contains some sub-groups which in their world-idea approximate to that which is the basis or consequence of monotheism, while others separate from it entirely. In turn many forms of monotheism mani-

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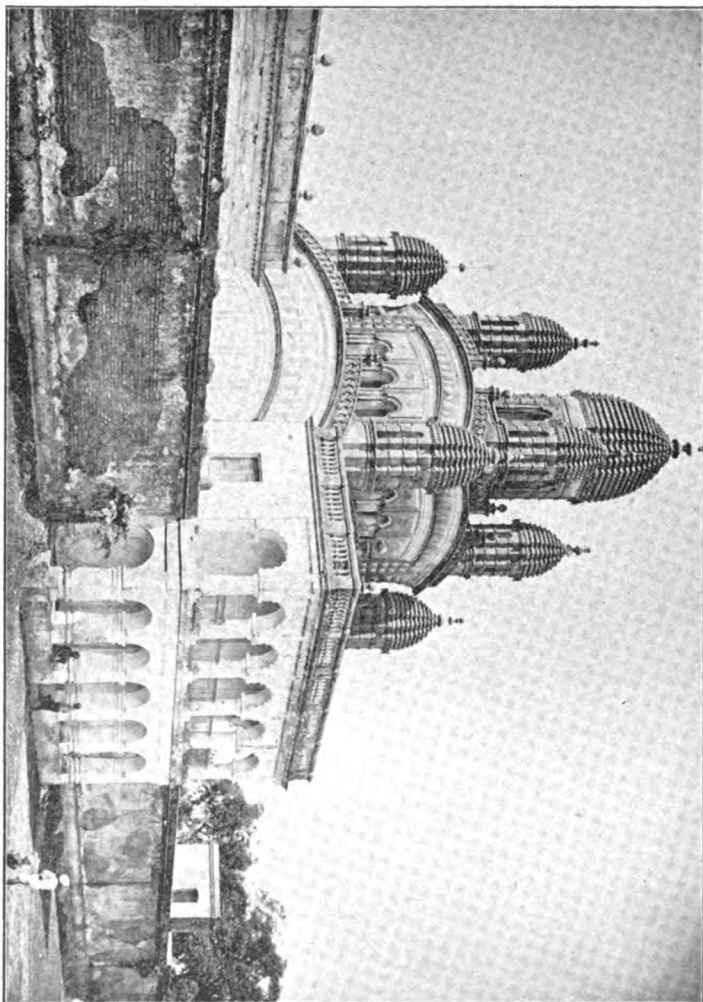
fest a continual tendency to moderate the rigor of its principle of divine unity by approximating toward polytheism. In spite of the distinctions which assign religious phenomena to clearly separated categories, the differences do not prevent the opposite principles from becoming weakened at numerous points of contact almost to complete effacement.

Another fact impresses a very marked distinctive character upon monotheistic religions. It manifests itself in the religions which profess to proceed from a supernatural revelation by the One Cause. This fact is intolerance. It says: The special religion revealed by God either through priest or book is alone the absolute truth to which every man is bound to adhere under pain of perdition. Yet intolerance springs from keenest appreciation of religious truth. To escape the indifference which engulfs polytheistic religions in prolonged stagnation it was necessary to pass through intolerance. But it has inflicted terrible evils. At last human feeling, seconded by better understanding of the principles of the highest religion, revolted against theories justifying such horrors.

The great religions remain separated. Shall irreconcilable antagonism be the last word of the history of religion on earth? May there not be, without denying the superiority that each attributes to his own religion, hope for an agreement in the future, founded on rational appreciation of those elements of truth which constitute the substance of a universal religion? For that, it is indispensable to define religion.

III. *Religion in itself.*—There is not yet unanimity in the definition of religion, but the true definition should take account of four facts: (1) Man experiences the need of attaching himself to a Power dominating the phenomena which fill his daily life. (2) His idea of this Power has intimate relations with those of the nature of the world and of himself. (3) His feeling of the existence and action of this Supreme Power is associated with his difficulty, if not inability, in forming an idea of this Sovereign Reality which fully satisfies his reason. (This reality always hides itself behind mystery: the feeling of mystery is always inseparable from the religious sentiment; and sometimes the mystery provokes the sentiment, sometimes the mystery is derived from the sentiment.) (4) The postulate of a supramundane power does not remain an abstraction. It acts powerfully upon life. The religious man seeks to unite personally, in feeling and action, with the Supreme Being. From this practical relation with divinity he derives great joys and tragic terrors. This blending of terror and joy is a characteristic of religion. From such fourfold observation religion may be defined as that special determination of human nature which causes man to seek, above all contingent things, union with a sovereign and mysterious Power, at once attractive and formidable, and impels him to realize this union by acts in keeping with his idea of that Power.

Religion is, therefore, the exercise of the innate natural tendency of the mind. This fact demonstrates the reality of the object. No matter though



RAMNATH TEMPLE AT KALI GHAT, CALCUTTA, INDIA.

man form most erroneous notions of that object, or declare it incomprehensible; there could be no tendency without correspondent reality. The primordial doctrine of the religions of the future is the consubstantiality of man with God.

Former definitions have been complicated by the too frequent desire to make morality religion's point of departure or essential element. Religion and morality belong to distinct fields—one can easily imagine a moral atheist—but the two spheres elbow each other and end by uniting. When we would determine the place of religion on the ladder extending from the heavens to the earth, religion's moral worth is a criterion of the highest value.

IV. *Future of Religion*.—Religion will last as long as humanity. Will the diversity and antagonism of the historic religions continue indefinitely? Religion began at a very low level of knowledge, feeling and morality. In its origin it manifested itself under forms everywhere very similar. Thus unity characterized the rise of religion. Is it not probable that at last religion will recover fundamental agreement if not absolute uniformity, reflective and rational unity (scientifically and morally founded) bringing the diversities and hostilities of the past into one harmonious and pacific point of view?

Some forms of religion will disappear of their own accord as civilization extends and in civilized nations penetrates the deep social strata which have long been dominated by the intellectual superiority of the directing classes rather than imbued with their ideas and principles. Naturism, fetichism and polytheism are doomed. Since there are several civilizations, each will penetrate the other, and the religions associated with each will mutually interfere. But what will change the religious complexion of humanity will be the civilization intellectually and morally dominant over the others. It will render universal a mental state to which corresponds the religion sustained and dominated by that condition. Till these predictions be realized can there not be a *modus cogitandi* preparatory to a *modus vivendi* which would replace hostile relations by mutual esteem and good will? We may indicate its elements.

The recognition of religion as inherent and universal requires us to judge even its strangest forms worthy of all respect. In the most uncultured religions are augustness, venerableness and revelation. Man's attempt to commune with ideal Perfection is the fundamental and loftiest truth of human nature. Our duty is to apply this truth to our relations with every religion. For the believer in a collection of truths directly revealed by God it is difficult to recognize valid right in the beliefs of those who reject that revelation, oppose another to it, or reject all miraculous revelation. Paul, however, admitted a degree of inferior revelation worthy of sympathetic veneration. The points upon which religions professing to arise from another revelation accord with the religion of a definite revelation should be to its

adherents fragments of divine truth due to natural origin. This is another basis for mutual tolerance and coöperation. The work for theologians and scholars is to seek in each religion its essential foundation. Only when the principles dominating details have been brought out, can rational religious comparison be proceeded with, which shall assign to each religion its right place, its definite rite, in the religion of humanity.

Meanwhile, morals furnish a neutral ground where all religious friends of humanity can meet. Men are everywhere nearer to an understanding on man's duties toward his fellows than on definitions of belief and dogma. Morality is the most active agent in the evolution of religion. The Christian inspired in his relation to non-Christian religions by the truth that purity, integrity, benevolence, active sympathy for every man suffering, the triumphant beauty of gentleness, pardon and generosity, are of universal morality, renders homage to a teaching whose authority he cannot as a Christian contest, whose sublimity he cannot as a thinker deny. Upon morality can be established a sympathetic understanding among the religions.

At present it would be vain to seek doctrinal accord among the great religions. But preparations for that accord can be made by pacifying their relations. This pacification can be obtained by respecting all forms of religious sentiment, by recognizing natural revelation, and by emphasizing the moral content and worth of each religion. This Parliament marks the first step in the sacred path that shall one day bring man to the truly humanitarian and universal religion.

PRINCIPLES OF THE SCIENTIFIC CLASSIFICATION OF RELIGIONS.

BY JEAN RÉVILLE, LECTURER AT THE SORBONNE, EDITOR OF THE
"REVUE DE L'HISTOIRE DES RELIGIONS."

The variety of classifications proposed proves that uncertainty still exists as to the principles of classification. This arises from two facts : our knowledge is incomplete ; we come to no common understanding as to the characteristics of the several religions.

The chief hindrance to a scientific determination of religions historically known is that each of them includes under a single name the most widely different phenomena.

Rule 1. Recognize that religions are not fixed quantities, nor invariable organic systems, but living organic products of the human mind, in perpetual flux, even when they seem fixed ; that under seemingly like external forms they may include very different contents ; that in each historic relig-

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ious unit may be individual manifestations as varied as individual capacities in any modern people. In an inferior religious system may be found ideas, sentiments and practices of a superior order, and inversely. The science of religions is a moral science, and its classifications cannot be rigorous like those of natural science.

Rule 2. Exclude every abstract principle of classification imposed from without by a philosophical or theological system, and not springing from the facts themselves. Discard as anti-scientific any classification resting upon a distinction between revealed religion and natural religion, primitive monotheism and polytheism, or proposed by the speculative idealism of the Hegelian school, or of the symbolic school, or by the positivism of Comte, or by any systematic or dogmatic notion of history.

Rule 3. Found the classification of religions, to begin with, exclusively on the historic analysis of religious facts and phenomena. Examine inscriptions, documents, national poets, historians, philosophers and dramatists; study cults, rites, practices, popular traditions, usages and morals; examine monuments, plastic representations and religious utensils. Make this analysis in chronological order for each religion historically known, relying on the clearer documents to interpret the more obscure, and applying the general rules of historical criticism. It is better that this should be done by a man who knows by experience what religious thought or emotion is.

Rule 4. In analyzing each religion never forget that it is intimately connected with the civilization of its country, and that, if for convenience of exposition, we study the religion apart from other manifestations of that civilization, we need to keep constantly in view its social environment.

Rule 5. In the most ancient teachings in regard to every religion, as well as in the manifestations of superior religions among their least civilized adherents, we constantly meet beliefs and practices just like those of peoples still uncivilized. In order to understand these primeval or inferior manifestations belonging to a time or a social plane that have no history, we must make a preliminary study of the present religions of uncivilized tribes; not in pursuance of any evolutionist theory, but simply to explain facts otherwise unintelligible by like facts among peoples within reach of our observation.

Rule 6. Complete the analysis of each religion by comparison with the analyses of other religions. Comparison brings out their common characteristics and specific differences, and permits classification in various categories. Such classification may afford instruction, but does not generally offer scientific exactitude without dissecting the history of religions at their various stages of development.

Rule 7. Complete thus the historical criticism by whatever testimonies the analyses have brought to light, clearing up what is obscure in one religion by what is clear in others.

Rule 8. Make this comparison with all the resources at the disposal of science, unaffected by the spirit of system or sect.

Rule 9. The comparison of results obtained by the analytico-historical study of the several religions is the basis of every scientific classification, according either to historic filiation or to form of development. We are not to find historic connection between religious phenomena separated in time or space, except when there is substantial evidence of relation, or when philology shows the common origin of names having a religious use. Otherwise the analogies may simply result from the spontaneous action of the human mind in independent but like conditions.

The study of *religions* must precede the study of *religion*. The only scientific classification is the historic. This springs from the facts instead of being imposed upon them. It is easy to understand these rules—in the present state of science it is hard to apply them.

THE DEV DHARM.

BY A MEMBER OF THE MISSION.

1. *Sketch of the Mission*.—Mahamaniya Pujniyabar Pandit Sattyanand Agnihotri, founder of the Dev Dharm, was born, a high-caste Brahman, in 1850. From boyhood he was rich in spirituality, and his early manhood was devoted to religious studies and philanthropic work. In 1882 an intense internal experience culminated in his announcement that he was an apostle to save from sin, disciples flocked around him, and he devoted himself to evangelization and pastoral care. His denunciations of worldliness and sin awakened persecution. For a time he still continued to work with the Brahmo-Somaj, but this body did not receive his teaching, and in 1887 he founded the Dev Dharm. After shaping the principles of Devat-ship he promulgated the four mahatas in 1892. He has written eighty books or tracts, and founded two journals. In 1893 came new light and power, and the reorganization of the mission on that higher basis.

2. *Cardinal Principles*.—Man is conscious of his existence and of other existences. He has no existence independent of them, and is but a part of the universe. Therefore he cannot escape its influences. His first duty is to adjust each part of his organism to every other part, and his whole being to every existence. The means consist in knowing what principles can effect the adjustment, and what power can apply them. In man and in his relation to others are permanency and transiency. In his knowledge of self and of others are truth and untruth. In his being and his relationships are harmony and disharmony. In his higher interests are self-denial and selfishness. The discernment of permanence, truth, harmony and self-denial, with love of them and hatred and denunciation of all opposed to them, constitutes complete spiritual life. Absence of spiritual life and love of trans-

iciency, untruth, disharmony and selfishness constitute the natural life. Only through spiritual life can man attain adjustment. Spiritual life is the root of perfection, natural life the source of evil. Master-souls save man, create spiritual life, and fulfill the law of redemption. Spiritual life is no spontaneous outgrowth from natural life; without master-saviours man feels no desire and has no power to save himself. By cultivating spiritual life man can effect progressive union with all. To attain this union and to establish the kingdom of union is the object of life. The most blessed and noblest man is he who attains spiritual life, strives to spread its blessings, and struggles to save his fellows. This is the mission of our teacher.

3. *The four fundamental principles.*—(A) Love the eternal interests of the spiritual life, but hate whatever binds the soul to the temporal. (B) Love the search for and attainment of truth, but hate untruth. (C) Love harmony and regard rights, hate and renounce discord. (D) Love to do good and to sacrifice self; hate selfish desires and relationships. Then follow two-score minor principles representing the type of spiritual life developed in every soul uniting with Agnihotri in faith, love, and obedience.

4. *Characteristics of the religion of the spiritual life.*—A religion dispensing with law is unscientific and unauthoritative. The Dev Dharm is based on the laws of biology, and is therefore scientific, logical and philosophical. It gives new birth and makes holy life and character, and is thus a practical religion. It raises man to divinity, brings the divine kingdom of spiritual life, and establishes universal union; it is therefore of divine origin.

ORIGIN OF SHINTOISM.

BY TAKAYOSHI MATSUGAMA.

Shinto is not our original religion. A faith existed before it, which was its source. It grew out of superstitious teachings and mistaken tradition. The history of the rise of Shinto sects proves this. I will therefore trace the rise of the name and the growth of Shintoism, and state the primitive faith.

1. *The name of Shinto.*—Though Shinto occurs a few times in the old writings it was not used with our meaning. It signified the way of worshipping, the manner of reverencing the doctrine that the gods founded Japan. Though the term occurred before A. D. 740, it signified no system of religion. As the name of a faith it was first used after A. D. 804.

2. *Growth of Shintoism.*—In the ninth century the blending of two fundamental doctrines of Shingonese Buddhism with the primitive Japanese worship produced Riobu-Shintoism. About A. D. 930 Japanese Buddhism taught that there was difference between Buddha and our gods. Shinto

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THE "GREAT MANDALA."

A CHART OF NICHIREN BUDDHISM, DESCRIBED AT PAGE 1290.

was performed in Buddhist temples, and Buddhism seized religious power. In 1700 a Shinto priest founded "pure" Shintoism, declaring that his doctrine was the one given by the gods, and that everything relating to Buddhism was but delusion. Pure Shinto differed in rite and ceremony from Buddhism, imperceptibly in doctrine. Between 1776 and 1843 two reformers endeavored to restore the original faith. They taught that the teachings of existent Buddhist and Shinto sects were deceptions. Their fundamental doctrines were that Shinto was transmitted through the first parents of the Japanese to the progenitor of the mikados; that the primitive faith should be studied in the *Kojiki* and the *Nihongi*; and that Buddhism and Confucianism, while useful in India and China, were man-founded, and useless in Japan, which the gods had from the beginning blessed peculiarly.

Shinto has now nine sects, each with many branches, almost all worshipping the gods named in the ancient chronicles, and all respecting these chronicles. These are their canonical books. The *Kojiki* was completed in 712, the *Nihongi* in 720, and almost their every word is considered undeniable truth.

3. *The Pre-Shinto Religion*.—This had no individual founder or name or book. It grew with the growth of nationality. Generation handed it down to generation. To it are due whatever power and purity and virtue existed in Japan. It taught loyalty, filial piety and right conduct. It was smothered before reaching maturity, but Buddhism and Confucianism had to disguise and change in order to enter Japan.

The *Kojiki* makes these statements as to the object of worship, the nature of God, and the future of man: In the beginning were three gods in heaven. They were persons of one supreme Creator, the object of worship, a spirit and invisible. He hated sin, and men must purify themselves. They ought to revere him and serve him gladly. In remembrance of his moral excellence the people observed festivals of thanksgiving, offering the first fruits of the harvests. Good and evil spirits existed, the former leading men to righteousness, the latter trying to lead them astray. Sin necessitated sacrifice, gave the evil spirit immediate opportunity to lead man further into wickedness, but could be removed by purification. Human spirits went after death to hades, governed separately from this world, and hell was a place filled with uncleanness. Man consisted of body and spirit, the latter far superior and endowed with marvelous powers, and its acts the source of happiness. God governed all human spirits.

Any wonderful object was a god, though at one time the term had been limited to the supreme God. In one deity are two natures, that of divinity and that of humanity.

It is not difficult to judge that faith by its result, the present morality of Japan. Loyalty and patriotism are peculiarly strong because that faith teaches that God inspired the foundation of the mikadoate, and that it is therefore sacred. Our filial piety, connubial affection, parental tenderness

originate in our reverence for God. The relation of husband and wife began in the first parents of Japan when God bade them "establish and rule this unsettled land." His command implied choice of them, and the achievement of all work by the fellow working of man and woman.

4. *Conclusion.*—The fundamental doctrine of Confucianism is different from that of our faith. It is that "the fate of the imperial throne is not fixed, that heaven always hears the people and puts down the king they hate;" ours is that the throne is fixed by God, and is unchangeable. Buddhism asserts that Buddha, its scriptures and its order are the most important things in the world, and that the mikado deserves only the respect accorded to ordinary men. Christianity alone can satisfy our every demand. All Shinto sects hate Christianity, but Japan's primitive religion does not oppose it, and is ready to transfer to it its power and influence.

THE SHINTO RELIGION.

BY P. GORO KABURAGI.

"Shinto" means "the way of God." The religion was formed in "the land of great peace" (Japan), and teaches one eternal God, too honorable to receive homage or prayer directly. He must be addressed through inferior gods. In his temple is neither picture nor image. The temples are extremely simple, standing generally in some sequestered site. The books comprise *Kojiki*, compiled A.D. 712, *Nihongi* and *Manyoshin*, the latter two nearly as old and valuable as the first. The language is ancient Japanese; hence the common people cannot understand them. Shintoism observes an impressive sacrifice, but its god does not accept dead animals. There is a ceremony called Yu-Kagura, *i. e.*, "making-the-gods-pleasing ceremony of the hot water." The priest sets a large boiler on the ground filled with pure water. When it boils, he puts in pure salt, takes boughs of the holy tree, and sprinkles the congregation to purify their uncleanness. This act pleases the gods, and takes away their iniquities. On festival days virgins in new white robes dance the holy dance of the children of the gods. Shinto has no written moral code, no system of abstract doctrine, because the laws of God are engrossed in the heart. This indwelling is the living law governing the moral nature. Formal prayer is not of much importance, but believers observe prayer services. Confession of sin is made, and the wrath of the Highest Being averted. The emperor is the representative of the entire nation and must therefore be its model. So our sovereigns have always worshiped the gods in person, and prayed that their people might enjoy sufficiency. In the sixth and twelfth months the people assemble at the rivers, wash and pray, and by general purification purge the nation of

offense and pollution. This is the most striking characteristic of Shinto. Since the mikado is the divine vicegerent, it is the duty of all to obey him. His words were originally our sole law. . . . Punishment of evil-doers and reward for the just are strictly observed in Shinto. Yet many superstitions were practiced. If Shinto has a dogma, it is purity. The very idea is carried out in many ceremonies. The priest must cover mouth and nose with pure white paper that his breath may not defile the sacrifice. Shintoists must neither touch nor look upon dead or unclean things. Shintoism possesses three divine regalia, the mirror, the sword and the seal. The mirror is the emblem of the soul of the sun-goddess, who gave them to our first emperor. The regalia still receive homage at the shrine of Ise. Shinto teaches that all men were born of the sun-goddess, acknowledges a heaven, but has no hell. The soul can not be defiled. The flesh can, and God punishes sins in the flesh. Death is the highest punishment, and through it the soul escapes punishment and pollution. But Shinto has no theology, every Shintoist forming his own. It is dying, not because of its own weakness, but because a better religion has appeared—the teaching of Jesus. Christianity is the rising sun of Japan.

THE THREE PRINCIPLES OF SHINTOISM.

BY NISHIKAWA SUGAO, PRIEST AND VICE-ADMINISTRATOR OF THE
JITSKOSHU.

Three principles must be strictly followed that the state be well governed: worship, administration, teaching. Worship (the rite or the spiritual attitude) means the union of our hearts to the gods, an inseparable union. Worship occupies the most important place in life. It is the spirit of the national constitution, the foundation of administration, the fount of morality, the source of doctrine. Worship is the spirit of our constitution, because the gods created and commanded worship; the foundation of administration, because the latter's multitudinous branches are only adjuncts to the mikado's duty of worshiping his ancestors and praying for his people; the fount of morality, because filial piety requires ancestor-worship; and the source of teaching, because our moral ideas rose in worship and the sun-goddess taught duty. Worship is the body, administration its activities. Politicians too often forget this, and consider administration more important than worship. No mischief to the state can be greater. Teaching signifies pity for people ignorant of the profound meanings and intimate connections of worship and administration. Thus they sin. Hidden sins are punished by the gods, manifest ones by the mikado. The subjects of teaching include mysteries and manifest things. "Mysteries" search into divine existence, and

communion with divine spirits. The result is reform of conduct. "Manifest" things refer to understanding human relations, and achieving peace and prosperity for the state. The result is blessedness of heart. "Mysteries" influence the external by cultivating the internal; "manifest" things influence the internal by reforming the external. Both aim at human peace and happiness.

RELATIONS OF THE SCIENCE OF RELIGIONS TO PHILOSOPHY.

BY MR. MERWIN-MARIE SNELL.

Exact knowledge may be divided into the metempiric sciences, the empiric, and the mixed. The science of comparative religion, or hierology, belongs in the last class. There are those who, following strictly empiric methods, try to construct a history of religion with religion left out—confining their attention to material accessories of worship, or at farthest studying empirically the traditionary epics, the religious literatures and the dogma, thinking thus to cover the whole field.

But the science of religion may be extended to include the philosophy of religion in its application to the history of religions. As analytic and comparative processes enlarge and deepen, the history of religions transforms itself into a history of religion, and then into the philosophy of religions, which is a speculative science. The science of religions is compelled to assume among its materials nearly the whole content of the history of philosophy. Every religion implies a world-conception which becomes a philosophy as soon as clearly thought out. Every philosophy carries certain religious consequences. Religions are veiled philosophies. Only when wedded with the philosophy of religion does the importance of the science of religions become fully manifest.

There is not a perfect parallel between the science of religions and that of history. The philosophy of history is an illumination of historical science. The philosophy of religion is the very heart of religious science.

Of course, the empiric and the philosophical sides of the science of religions have a reciprocal function. When religions come to be studied by specialists who unite to a natural aptitude for scientific analysis and philosophic synthesis a thorough training in the history of philosophy and the philosophy of religion, hierology will stride toward a position in which it will be able not only to furnish an incalculable aid to the determination of practical problems of life and duty, but in some measure to pay its debt to philosophy.

THE TENKALAI S'RI VAISHNAVA, OR SOUTHERN RAMANUJA RELIGION.

BY S. PARTHASARATHY AIYANGAR, MADRAS.

The Visishtadvaiti theology recognizes five elements in religion : the Lord ; man ; objects of the soul's endeavor ; divine grace, the means to the attainment of the highest goal ; and obstacles to be overcome. The height of religious knowledge is the thorough comprehension of these five elements in the five subdivisions into which they are divided. I. The Lord has five manifestations : Supreme manifestation, as the beautiful, refulgent, omnipresent Lord, "gracing the highest heaven;" operative manifestation, as the Impartial Absorber, as the Illuminator, and as the Unhindered ; distinctive manifestation in his avatars, as Râma, Krishna, etc. ; pervasive manifestation, the divine presence in the believer's heart and soul ; and worship-manifestation in all existing things. II. Souls are of five classes : The eternal, "the commander of hosts," and his fellow angels or gods ; the released, *i. e.*, redeemed souls enjoying the blessedness of heaven ; the bound, *i. e.*, men plunged in the delusions of sense ; the self-satisfied, they who have risen to the perception of the soul by means of knowledge-discipline, and are thus content without going on to the vision of God ; and the god-satisfied or salvation-seekers, those who are desirous of being saved from selfishness or self-sufficiency. III. The goal of endeavor is five-fold : Virtue or duty ; wealth and its right use ; delight in sense-objects and in the pleasure of the celestial worlds ; enjoyment of self in freedom from the consciousness of pain, or in the consciousness of self alone ; and god-satisfaction, which has eleven stages, culminating in the enjoyment of God in eternal bliss. IV. The means to the attainment of the goal are : Works ; knowledge ; holy love ; faith ; and the teacher's grace. V. The obstacles are : Self-essence ; sovereignty ; the soul's goal ; means ; and attainment. This theology looks upon man as essentially a mutable spiritual monad distinct from the body, eternal from the eternal operation of divine grace, having knowledge and bliss, and intended for God's service alone.

The body is mortal and ever-changing, the breeder of endless woe, the source of endless delusion. The body and the material world fall under twenty-four categories, spirit constitutes the twenty-fifth category, and the supreme Deity the twenty-sixth and highest. Relatives and worldly ties are obstacles to Godward progress, encourage selfishness, and prevent the acquisition of spiritual knowledge. Those who pursue the objects of sense or of any form of selfish knowledge or delectation are enemies to the serv-

ice and communion of God, and are hopelessly bound in the wheel of rebirth.

Gods other than the Lord of All are merely his offspring, holding posts which he has assigned to them, and are to be regarded as ignorant and impotent. Through their pride they sometimes defy God, and are bloated with self-conceit of their own worth, and mislead the world. Our prophets and saints, who have known and joined the omnipresent Lord, are by the Universal Mother (Lakshmi) sent in mercy as guides to the aspiring soul. They are the fosterers of divine wisdom, who have left all else, loving God alone. For them alone the devout soul should live; they are his brethren in faith, and mark the goal of aspiration. Our apostles and sages have by reasoning and preaching fostered and preserved for all ages the glorious light of divine truth brought into the world by the prophets. Their histories are given in the *Guru-param-para-prabhava*.

The teacher is the object of special reverence. The disciple should serve him most faithfully as lord and master, from gratitude for conversion, instruction and guidance. God is only to be reached through the teacher. The stages of growth are : serving God through the teacher, serving saints on earth according to the will of the Lord, and serving the teacher according to the will of the saints. The teacher should be loved with exclusive love and devotion, being identified with every other goal. God's unconditional election includes that of a teacher who is divinely chosen to be protector and mediator. The teacher himself is to take no glory, but attribute all to his own teacher.

Râmânujâcharya is venerated as a saviour, and still more is Krishna, identical with Râma and an incarnation of God. Faith consists in trusting him; it has no limits. It is the true method of salvation, for which all other means should be abandoned. He who trusts in the Saviour, simply abandoning himself to him without effort of his own, will, by God's free grace, without regard to merit, be led through all stages of progress, from the abandonment of hatred to the service of God and the godly. The good deeds of him who does not so trust appear sins to God, while the very sins of him who trusts may appear as virtues.

The Vedanta, in teaching other ways of salvation, is simply prescribing God hidden under these other ways. They are prescribed to those who have not risen high enough to be able or willing to use faith.

The Universal Mother, Lakshmi, the Sakta or personal energy of Vishnu (the latter identified with the Supreme Deity), is lady and goddess of the worlds, and the mediatrix between God and the soul. She checks sin and stirs up divine mercy and love for sinners. In her incarnation as Sita, the bride of Râma, she is especially to be venerated as our lady of mercy and grace. She is the beloved of the Lord, incarnate in Râma. She converts the soul by her mercy and the Lord by her beauty.

The God of all is the universal Creator who pervades and sustains the

whole universe. He is the God of life, causes enmities to cease, awakens love and dispenses salvation at his own good pleasure and by his sovereign free grace.

The Veda is the Word of God, and of binding authority. Its meaning is determined by the law books, the sacred biographies, the sacred histories. The most authoritative are the sacred biographies. The greatest of these is the Rāmāyana, which sets forth the glory of Sita; the other sacred biography is the Bhārata, which sets forth the glory of Krishna the Saver, who went as messenger. The Krishna Yajur-Veda, and the works of Rāmānujāchārya, the founder of our religion, are especially venerated. Among our chief sacred books are the text and Telugu commentaries of the Dravidupanishad, the Panchāratra, the Periya Tiru-Mali, the Perumāl Tiru-Mali, and the S'ri Vachana Bhūshana, the masterpiece of Pillai Lokāshāraya. Our metropolis is in S'ri Rangoon. The Tengalai form of Vaishnavism, with which this paper deals, is widely prevalent in Southern India, while its other division, called the Vadagalai, which differs in its doctrine of grace and other particulars, is principally confined to the North.

WHY PROTESTANT MISSIONARIES IN CHINA SHOULD UNITE IN USING "TIEN-CHU" FOR GOD.

BY HENRY BLODGETT, D.D., PEKING, CHINA.

First.—The entire Christian Church would be at one in China as regards the word for God.

Second.—Protestant missions in China, Corea and Japan would be at one among themselves on this point. At present there are three ways of representing the word God in translations of the Scriptures into Chinese, and large editions are published with each. *One has used *Shen*, which many Protestants and all Roman and Greek missionaries use for Spirit when speaking of the Holy Spirit. Another uses *Shang-Ti*, which the Roman Catholics after long controversy rejected as inconsistent with doctrinal purity, and to which many Protestant missionaries object on the same ground, and which the Greek Church does not use. The third way is to use *Tien-Chu*, which is used by the Latin and Greek Churches. The variation is not only embarrassing to Bible societies, but is a source of serious difficulty in mission work.

Third.—The experience of eighty-five years has proven that *Shen* is insufficient as a translation.

Fourth.—Christian charity requires concession on the part of those who use *Shang-Ti* to brethren who cannot conscientiously use the word, and have adopted *Tien-Chu*. Between the two terms lies a deep doctrinal difference.

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THREE HEADED FIGURE

AT THE BACK OF A CAVE IN BOMBAY, INDIA, REPRESENTING BRAHMA, VISHNU AND SIVA.

Is it safe to teach the knowledge of the true God in the use of the term *Shang-Ti*, which has always been the name of the chief object of worship in the national cult, standing at the head of a multitude of other objects of worship, and intimately associated with them? To this question many have always given a negative answer.

Fifth.—This way out of the controversy, by the use of *Tien-Chu*, is not new to the thoughts of Protestant missionaries; nor has it wanted the consent and advocacy of conspicuous names on both sides.

No word in Chinese language has more of religious reverence attached to it than *Tien* (Heaven). To this *Chu* (Lord) has been added by Christianity to make it personal, and to show that not the creature, but the Creator of all is to be worshiped. Thus *Tien Chu* will ever stand in Chinese as a protest against nature worship, and significant of the true God

THE DOCTRINE AND LIFE OF THE SHAKERS.

BY DANIEL OFFORD, MOUNT LEBANON, N. Y.

Ann Lee found the root of sin to be lust. She purged her spirit. She proclaimed the Motherhood of God, the equality of the sexes, community of interest, virginity of life, and the establishment of the Second Pentecostal Church in America in 1774. Thus the Shaker community is an outflow of the divine in man. The desires are antagonistic to the divine form of society, and the natural man cannot attain that social life. A community open to all can be sustained only upon Christ, upon the divine life. In the divine order not one propensity can have place, though generation is right in its place when not corrupted.

Our organizations have demonstrated the practicability of Christian communism. Equality has solved the labor problem. Poverty is abolished; war done away. Having no creed, dogma or forms, Shakers accept new truth and make improvements when imperfections are revealed and a better way shown. We condemn none who differs. When the worldly obey the law of God in nature, we shall have the new earth and two orders. These comprise the natural order, for the worldly; and the spiritual order, for those worthy to attain the resurrection. Shakers are freed from passion, and obedience to the laws of our being will free them from disease. At present earth's spiritual horizon is illumined from above.

Our object is to enfold all who would rise above their propensities and develop the superior life. Such have reached the end of the world, and are ripe for harvesting into heavenly garner. This divine life is attained by confession of sin before a witness of Christ-like life and spirit; by chastity; by community of property; by debt-paying; by peaceableness and non-resistance; by diligence and manual labor; and by equality between the sexes.

PART FOURTH.

THE SEVERAL RELIGIOUS
CONGRESSES.

PART FOURTH.

THE DENOMINATIONAL CONGRESSES.

PRESENTATION OF THE ANGLICAN CHURCH.

BY THE REV. THOMAS RICHEY, S.T.D., PROFESSOR OF ECCLESIASTICAL HISTORY IN THE GENERAL THEOLOGICAL SEMINARY, NEW YORK.

Delivered before the Parliament of Religions, September 25th.

When Augustine, the Italian monk and missionary, sent out by Gregory the Great to convert the Angles of Britain, reached the sphere of his mission in 597, he found in hiding there a regularly organized church, with its own distinctive characteristics and its own peculiar rites and ceremonies.

In the year 1215, the three Estates of the realm of England drew up at Runnymede, in defiance of the base betrayal of their liberties by the king, the Magna Charta, the first article of which reads, "The Church of England shall be free, and her rights and liberties respected."

Three hundred years after, the English Parliament, following up the petition of convocation to the king, passed an act in 1533, declaring that "the Crown of England was imperial, and the nation a complete body in itself, with full power to give to all manner of folk justice in all cases, spiritual as well as temporal, without restraint or appeal to any foreign power or potentate: the body spiritual having power when any cause of the law divine happened to come into question to declare and interpret by that part of the body politic called the spiritual, now being usually called the English Church, . . . all doubts, without the intermeddling of any exterior power."

In complying with the request to present the claims of the Church of England before the Parliament of Religions, I have selected these three great critical epochs in her history as best calculated to illustrate in a practical way, within the short time allotted me, the principles for which the English Church has always contended, and on the maintenance of which she rests (1) her historic claim to be regarded as a faithful witness to the traditions and teachings of the apostolic age; (2) her claim as a national church to be the defender of civil and religious liberty; and (3) her claim to be

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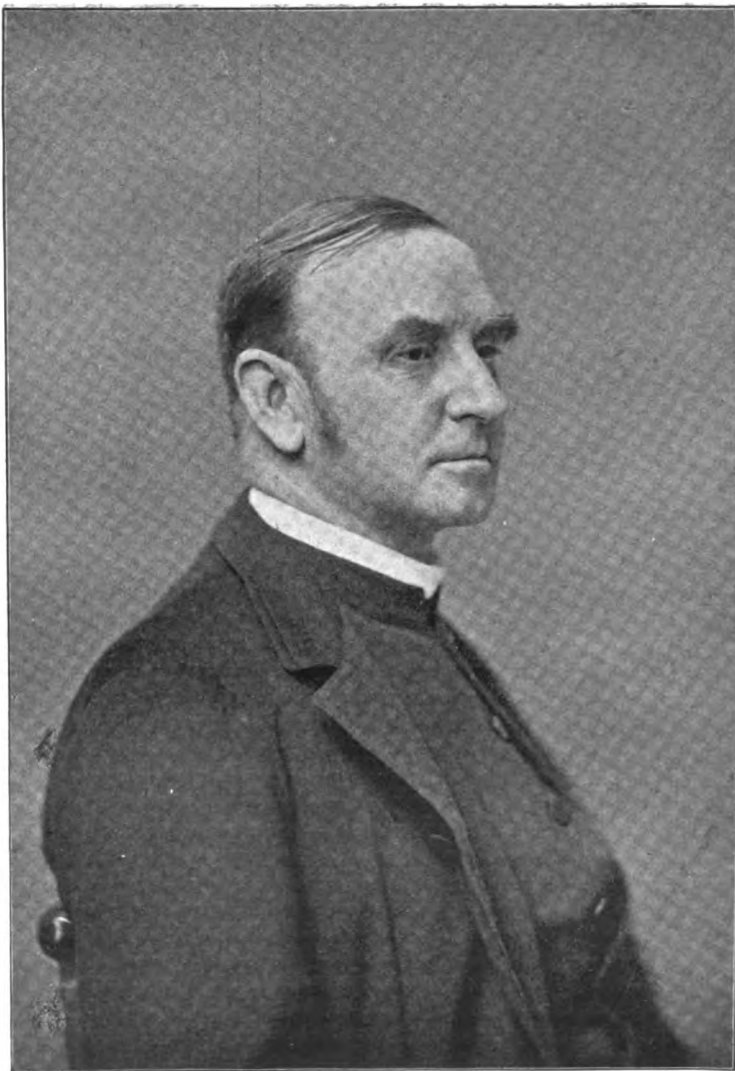
providentially called to be the "healer of the breach" for a divided Christendom.

1. The historical claim of the English Church as a faithful witness of the traditions and teaching of the apostolic age.

When Augustine landed in Britain he found, as I have already said, an ancient church existing there, in hiding through the violence of its enemies. It was a church which had already vindicated its claim to catholicity by the part which it had taken at the Council of Arles, in 314, against the schism of the Donatists; and had received imperial recognition at the Council of Ariminum in 359, where British bishops were present, and because of their poverty had been compelled to accept the aid of the Emperor to enable them to reach the council.

When, in the year 603, Augustine first came into direct personal contact with the British Church, he found it differing from the Roman Church in its time for observing the Easter festival, in its mode of administering the rite of baptism, in its form of tonsure, and in consecrating to the Episcopate by one bishop only. None of these, it will be noted, were points of difference which troubled the faith: they were, without exception, questions of rites and ceremonies, and are all capable of easy explanation.

It may, as a rule, be taken for granted that when the divisions of a family come to an open rupture, the reasons given for the breaking of the bond of peace are not a fair representation of the matter at issue. It is manifest, on the very face of it, that no one of the points of difference between the Roman and the British and Scoto-Celtic churches was in itself of sufficient importance to be regarded as a ground of separation. It is absurd to imagine that either St. Peter or St. John (as was maintained by the contending parties at the Council of Whitby in 664) furnished an ecclesiastic model for cutting hair. It is equally absurd to argue that there is anything beyond the proper method and the proper form essential to a valid baptism. While it is true that in order to ensure the integrity of the succession the canon of the Council of Nice requires three consecrators, it is equally true that the validity of the rite depends not upon the number of consecrators, but upon the fact that the grace conferred shall be conveyed through the channel of a successor of the apostles. The real question at issue was not the form of tonsure, nor the difference between the new and old way of keeping Easter, nor the choice between one or three immersions in baptism, or the use of chrism in connection with the rite; nor the number of consecrators necessary to a valid consecration, but the right to differ in things, not essential, as claimed by the Churches of Asia Minor in the apostolic age upon the one side, and the claim to absolute authority and conformity on the other. This the Church of England has always refused to acknowledge, as opposed to the practice and teaching of the apostolic age, and at variance with the liberty which Christ himself bestowed upon the church, when, in view of the exigencies of the future, he neither established a form of polity, nor provided for an unvarying ritual.



PROF. THOMAS RICKEY, D.D., NEW YORK.

"I THINK THIS PARLIAMENT OF RELIGIONS REPRESENTS ONE GREAT PRINCIPLE. IT IS THE PRINCIPLE THAT RELIGION IS NATURAL TO MAN AS MAN, AND MAKES THE HUMAN RACE ONE. WE CHRISTIAN MEN, THEN, CAN HAVE NO HESITATION IN WELCOMING HERE ANY MAN WHO IS MADE IN THE IMAGE OF HIS MAKER, AND HAS THE THIRST THAT RELIGION GIVES BURNING IN HIS HEART. IT IS NOT FOR CHRISTIANITY TO LAY AGAIN THE FOUNDATION WHICH GOD HIMSELF HAS LAID IN THE HEARTS OF MEN."

II. *The Church of England as the defender and maintainer of the principle of civil and religious liberty.*

Mr. Green in his "Making of England" has observed that it was a happy circumstance that the Council of Whitby, when the controversy came to a final issue, decided to adopt the new and not the old style of keeping Easter. I think so too. It is Æschylus, if I remember rightly who in his playing upon the word Helen says, "A providence rules in the gift of a name." If the British Church and her sister, the Scoto-Celtic Church, were in the good providence of God separated for a time from the rest of the world, and used their time of separation well for the work given them to do, it is of faith also to believe that the fair faces of the Saxon children which stirred the sympathies of Gregory the Great in the slave market at Rome, were in the providence of God of the nature of a divine call to open the door, which the violence of the barbarian had so long closed, and to lead the virgin bride into the "ivory palaces."

Nor was it by accident we may believe that Theodore of Tarsus, educated under the influence of the same Greek schools which made Saint Paul the chosen Apostle of the Gentiles, was the man selected for the work of fusing a mere collection of missions among a few scattered tribes into a national church, under one head; and united together by the points and bands of a properly arranged system of ecclesiastical jurisdiction. Guizot in his lectures on civilization tells us that it was not Christianity as a moral influence, affecting the individual, but the Christian Church as an organization, which saved the world when society was broken up by the inroads of the barbarians. So it is now acknowledged by all who are familiar with the making of England, that it was the Church of England which first laid the foundations of national unity and paved the way for uniting the Heptarchy into a solidarity under one head. What Augustine failed to do, Theodore accomplished; and he accomplished it without any compromise of principle, either on the one side or the other. Then, as now, the Church of England was afflicted with a disease which may, for the lack of a better word, be called the Roman itch. When Wilfred of York refused (as bishops now-a-days are also prone to do) to consent to the division of his vast diocese, and made the new condition of things a ground of excuse for an appeal to Rome, Theodore refused to obey the summons to leave the country and attend a Council at Constantinople. He set at naught the anathema against any one who should resist the decree for the reinstating of Wilfred. As Theodore refused to acknowledge the undue influence of authority from without, so also he sought to harmonize into one the conflicting elements within. He took occasion to unite together the Roman and the British lines of succession, by making the saintly Chad Bishop of Litchfield as a reward for his meekness, in not turning his previous ordination into a bone of contention; and accepting the more canonical ordination of the Nicene canon, to make surety more sure. The ground taken by Theodore in the matter was sustained by the Council of Clovesham in 747,

which, when Cuthbert, Archbishop of Canterbury, proposed to refer difficult questions to the Bishop of Rome, refused to compromise the dignity of their church, and declared the Archbishop of Canterbury to be its supreme head. The action of the Council was one which had already been taken by the North African Church, and the Churches of Cappadocia, Galatia and Bithynia, which refused to acknowledge the excommunication of Stephen, when he insisted upon making the law of the Roman Church the rule of the Church Universal in the matter of baptism. St. Cyprian in Africa, as well as Firmilian of Cæsarea in Cappadocia, maintained the independence of the churches of North Africa and Cappadocia. He is truly the schismatic, Firmilian said, who by his act of excommunication has cut himself off from the communion of the unity of the Church.

But it is to Runnymede and to the events connected with the passing of the Magna Charta, we must turn for the most noteworthy illustration of the English Church as the defender of civil and religious liberty. John, the basest king that ever sat upon the throne of England, was guilty of the double sin of betraying, for his own personal aggrandizement, both the civil and religious liberty of the people of England. When he failed to have his own creature appointed to the throne of Canterbury, he compromised with Innocent the Third, and in order to gain him over to his side, he consented to hold his crown and kingdom as a fief of the Roman See. The answer of the English Church people, headed by Stephen Langton, was in effect: "No Italian priest shall tithe or toll in our dominions."

III. *The Church of England as providentially called to be the "healer of the breach" for a divided Christendom.*

There is one great principle which the Parliament of Religions represents,—Religion is natural to man as man.

Christianity does not seek to lay anew the foundations of religion in the soul of man. As the Master came not to do his own will, but the will of his Father who sent him, so it is the work of the church not to destroy, but to supplement, restore, correct and renew, the law at the first written on the heart. And if it be the duty of the church, following in the footsteps of the Master, to reverence the image of his maker in every man, and to seek, by the aid of divine grace, to renew and restore it, it is no less her duty in ministering to the nations of the earth to acknowledge, not only that their metes and bounds are appointed them of God, but that the varied gifts also which have been given to them are the gift of God, and determine for each the mission assigned to it in the scheme of divine providence. Who so blind as not to recognize the claim of ancient Egypt to be the oldest among the civilized nations of the earth? Who that has ever read the charming story of Herodotus is not grateful to the father of history for tracing back the stream of civilization to its proper source? Where was there ever a people so endowed with intellectual gifts as the ancient Greeks? Who would refuse to Alexander of Macedon the name of Great, not because he

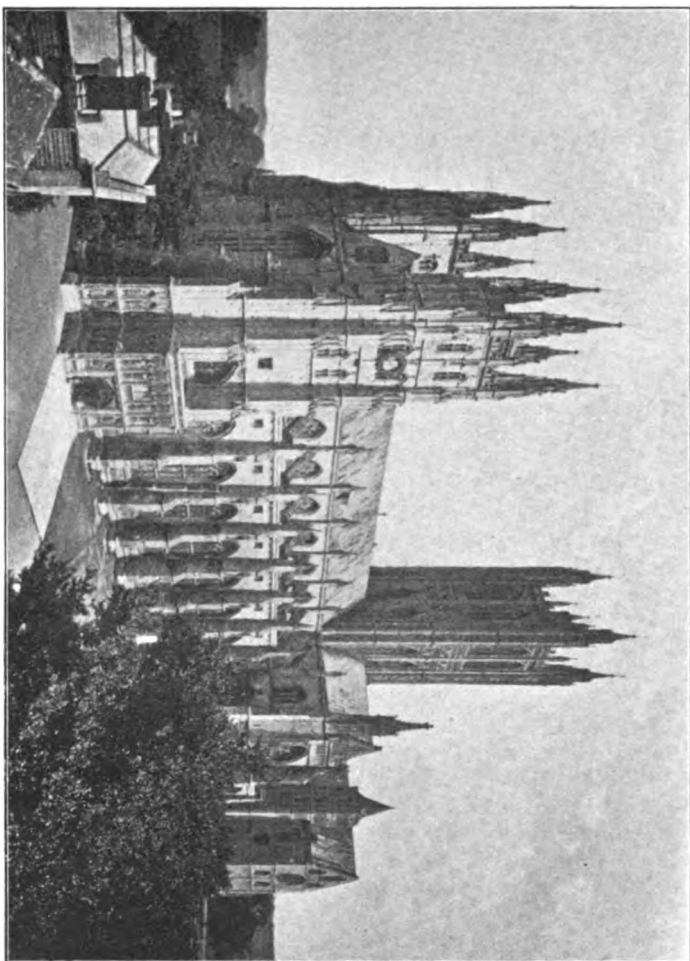
overcame by the sword, but because he introduced among the barbaric races he conquered the Greek idea of the city? Who would rob the Roman of his strong sense of duty, "stern daughter of the voice of God," or refuse to acknowledge that wondrous gift of practical administration which made great Rome, the mother of cities, the center of the civilized world? But it was not to Egypt, gazing wistfully upon the river she worshiped as God, and musing in silence upon the awful mystery of being; nor to Greece, with its intense love of beauty and its unsurpassed power of logical analysis; nor to Rome, with its practical wisdom and its power of material conquest, to which the sovereign Disposer of events has given in our day the foremost place in the march of progress and the advance of Christian civilization. The Christian world owes a debt to Greek and Roman Christianity which it can never repay. We can never allow ourselves to forget that the six ecumenical councils mark the epoch of Greek ascendancy before the decline of the Græco-Roman empire.

To Rome and to the Holy Roman Empire, in like manner, the Christian Church to-day owes a debt which it can never repay. We can never forget—we never want to forget—that the Eternal City, ground to dust beneath the heel of the barbarians, rose like the phoenix anew from its ashes, transformed and renewed, to be the head of the empire which saved the world from ruin, and fashioned it anew into a Holy Roman Empire by the transforming power of a new life.

But if such memories are sacred to us—and surely never more sacred than now, when we have among us representatives of the two great historic churches which have so nobly fulfilled their mission in the past—we cannot, as a nation, allow ourselves to forget that it was the new life which the Germanic peoples brought with them, as they poured into the ancient seats of the world's civilization, which gave new vigor to the paralyzed limbs and quickened into new warmth the feeble pulsations of the exhausted heart of a dying world.

While the Huns and Vandals were used by God for a besom of destruction, the Gothic races settled down amid the nations which they conquered, and gave them more than they received, wherever they fixed their habitations. Three things, more especially, the modern world owes to the Germanic peoples: 1st. We owe to them that strong sense of personal freedom which is the most notable feature of modern, when contrasted with ancient, civilization. 2d. We owe to them the respect for woman and the love of home which make marriage among us to be an honorable estate. 3d. We owe to the Germanic races, and more especially to the Saxon race, the Witenagemote and parliamentary representation.

Nowhere, not even in Germany to-day, can the elements introduced by the Germanic peoples into modern civilization be found to live and flourish as they do in England to-day. Where is personal freedom so free as in England? Where are the rights of the individual so protected and



CANTERBURY CATHEDRAL, ENGLAND.

secured? If the Church of England has never by any act of her own recognized the name of Protestant, it is because the maxim *cujus regio est, illius religio est*, has ever been a cherished principle, as we have seen, of her national life; but in carrying it into effect, she has not been forced, as on the continent of Europe, to substitute the civil ruler for the bishop as head of the church. Before the Diet of Spire, the Church of England in her acts of Provisors and Præmunire resisted the claims of any foreign temporal or spiritual power to interfere in the affairs of her national life. Her English Bible and her Book of Common Prayer bear witness to her recognition of the fact, that in the providence of God the time had come for her children to be no longer treated as in a state of pupilage, to act as mere spectators at a religious drama, but are to be allowed to take a part in the action, which as grown men they are now able to understand.

Nowhere in all the world is the priesthood such a moral power as it is in England to-day; and it is a moral power because the clergy in their homes and the sanctity of their domestic life are not only "the light of the world," but are as fertilizing "salt" scattered abroad upon the barren earth.

The Church of England in her relation to the state has kept before the minds of men the fact, that the magistrate on the bench is, in his own sphere, just as divine as the priest at the altar; and that society is at its best estate when church and state recognize each other as necessary to a properly constituted social state. There is an absolutism of the state which is just as despotic, it is never to be forgotten, as the absolutism of the church; each is necessary to the other's well-being, and it is only by mutual coöperation and support that the social fabric in all its varied relations, natural and supernatural, can be sustained. The family, the church, and the state—these are the three fundamental institutions on which the well-being of human society depends; and it is the glory of the Church of England that she teaches her children to give to each the honor which rightly belongs to it as ordained by God. Bound to the past by an unbroken link of succession from the apostles, in sympathy with the present by her relation to the races to which the future destiny of the world is for the time being committed, indebted to the Greek Church for the formulating of the faith, and to the Latin for her gift of order and administration, the Church of England may surely recognize in this ordering of divine providence a providential call to be (as she alone can be) "the healer of the breach," in the midst of a divided and distracted Christendom.

THE ADVENT CHRISTIAN CHURCH.

The Advent Christian Church, representing the branch of Adventists, known as the "Advent Christian Association and General Conference of America," assembled in Hall VII at 10 o'clock A.M. on September 14, 1893.

The chair was taken by the Rev. D. R. Mansfield, in the absence of the Rev. E. R. Stockman, of Boston, editor of *The World's Crisis*, whose message to the Congress was as follows :

"I profoundly regret that I cannot be with you. My confidence in the code of inspired truths, which we represent, is *unabated* and *unlimited*. Our views are *Biblical*. Our *cause* is of God. Our position is *impregnable* ; it will stand the tests of all assaults, and the shock of dissolving worlds. Hoping the great occasion will be gloriously successful, I am your brother in Christ, weary, but not discouraged."

The chairman addressed the meeting as follows : As chairman of the local committee, it becomes my happy privilege to announce the opening of this congress in connection with the World's first Parliament of Religions. The eyes of the religious world are turned toward this great and important occasion. The final outcome of it all will be watched by them, and the event is destined to stand upon the pages of history as the greatest of the century. Have we not all longed for such a day as this, when believers from every sect, and from every land, could meet in one vast body, and in friendly relations give to the world a reason of their hope ? We shall endeavor to place our people in a true light before this great Parliament, and before the world. Our denomination has a history peculiar to itself ; and although we cannot boast of age or numbers, an open Bible and a studious and spiritual people furnish us an impregnable tower of strength. We are not wanting in richness of theme or theory, and surely we have both men and women second to none in eloquence and native talent. Let the good news sound out to the "regions beyond" that the Christian people still stand on the solid rock which cannot be shaken. And may this little branch which we represent here to-day, so deport themselves that our cause shall be commended in the sight of all men, and the good news of our Lord's return be carried to earth's remotest bounds, and the gospel of the kingdom be preached in all the world for a witness unto all men, and the long absent King of Glory return.

A paper prepared by the secretary of the joint committee giving briefly the Origin and History of the Advent Christian Church, was placed on file with the "presentation papers" of that church. Seven carefully prepared papers, setting forth the distinctive faith of this church, were delivered by the respective authors, in the following order :

I. Presentation Paper, Basis of Faith, by the Rev. Warren J. Hobbs,

Minneapolis, Minn.; II. The Kingdom of God, by the Rev. James W. Davis, Bridgeport, Conn.; III. Conditional Immortality, by the Rev. Miles Grant, Boston, Mass.; IV. The Resurrection, by the Rev. A. W. Sibley, Haverhill, Mass.; V. Extinction of Evil, by the Rev. Wm. Sheldon, Brodhead, Wis.; VI. Restitution—Paradise, by the Rev. Elvira S. Mansfield, Chicago, Ill.; VII. Proximity, by the Rev. Asaph J. Wheeler, Concord, N. H.

By unanimous vote provision was made for the publication of the essays in full, through the Eastern Advent Christian Publication Society, Boston.

The following is a brief abstract of the papers by the Rev. Miles Grant, of Boston, on "Conditional Immortality."

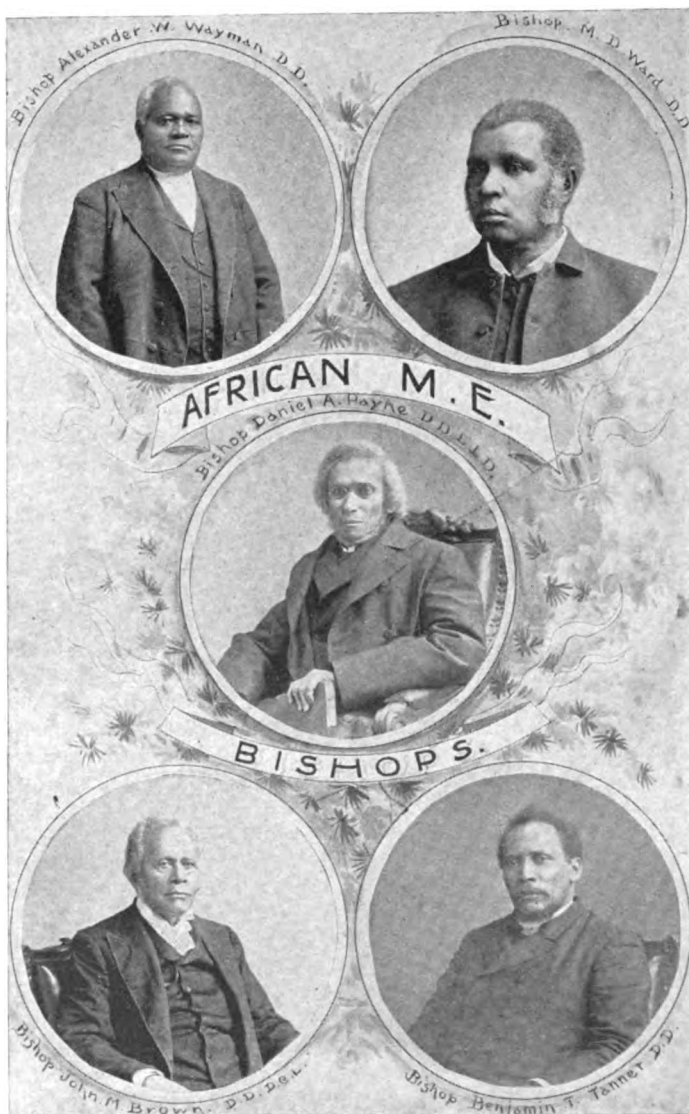
The term, conditional immortality, is used to express a belief that only holy persons will live eternally. Edward White declares that "it is the one form of evangelical faith which seems likely to win the sympathy of modern Europe;" and he gives a long list of distinguished scholars, including the Dean of Peterborough, Prof. Sabatier, Dr. Bushnell and Prof. Schultz, who have accepted it.

Science declares on the subject that from our knowledge of the functions of the brain it is difficult to believe in the immortality of the personal consciousness, for there is no consciousness without a brain whereby to think.

What does the Bible say upon the subject? Olshausen declares that "the doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible." It is a fact that nowhere in the Bible is the word, soul, qualified by the words immortal, everlasting, eternal, or any equivalent words; and the same is true of the word, spirit, when applied to man. But we have no knowledge of a future existence beyond what is revealed by the Most High in the sacred Scriptures. All else is mere guesswork.

We call to witness some Biblical passages: (1) Gen. ii. 17; v. 5. Adam was punished for his sin by death. (2) The word, soul, in the Bible is the rendering of three Hebrew words and one Greek word, the chief Hebrew word being *nephesh*. This latter term has three meanings, (a) life, (b) living creature, (c) desire. A careful study of the passage proves that it is impossible for any soul to exist without an organic material body, and that it is impossible to have an immortal soul without an immortal body. (3) Passages like Eccles. ix. 5; Ps. vi. 5; 1 Cor. xv. 16, 18 indicate that personal consciousness is not immortal. When life departs from a body all consciousness and intelligence cease.

Immortality, then, is not a natural endowment. Is it a conditional gift? The Bible answers: "The wages of sin is death; but the gift of God is eternal life." The Bible teaches most plainly that only holy ones can have eternal life, Rev. v. 13; Ps. cxlv. 20; Matt. vii. 13, 14; 2 Thess. i. 8, 9; Rev. ii. 22, etc. After a careful study of the Bible for nearly fifty years, I am compelled to believe that it uniformly teaches that only the righteous will live eternally, and the necessary conclusion is that conditional immortality is a Bible doctrine.



AFRICAN METHODIST EPISCOPAL BISHOPS.

ALEXANDER W. WAYMAN, D.D.

M. D. WARD, D.D.

DAN'L A. PAYNE, D.D., LL.D.

JOHN M. BROWN, D.D.

BENJAMIN T. TANNER, D.D.

THE AFRICAN METHODIST EPISCOPAL CHURCH CONGRESS.

This church is the oldest and largest religious organization among the negroes. It originated on account of the ill-treatment of the negro members of St. George's M. E. Church in Philadelphia by the white members in the years 1785-1787. After some years of nominal connection with the church certain colored members called a convention of all persons and churches having grievances on account of ill-treatment in the M. E. Church; it was held in 1816, and the outcome was an independent organization adopting the doctrines and polity of the M. E. Church except the presiding eldership. Philadelphia and Baltimore conferences were formed and Richard Allen was elected Bishop. Thus began the African M. E. Church, which now numbers 12 bishops, 4,125 ministers, 497,327 members, 4,150 churches; pays \$682,421 for pastors' support, an average of \$141.19 per man, and values its property at \$3,001,200. Under its direction are five universities, five colleges, one theological seminary and twenty-eight academies, high schools and secondary or industrial schools.

In the Parliament of Religions this church was represented by a long list of members of the Advisory Council, and its representatives, Bishops Payne and Arnett, presided over two sessions of the Parliament. Preceding the regular sessions of the congress of the church, given under the auspices of the World's Congress Auxiliary, a Missionary Congress was held on Tuesday, September 19th, continuing till Thursday the 21st. Addresses and responses were given by Right Rev. J. A. Handy, D.D., and President Bonney, Rev. W. B. Derrick, D.D., superintendent of missions, Right Rev. Drs. Halsey, Turner, Arnett, Grant; by Drs. Lampkin, Williams, Heard, Henderson and others. On the closing day a reception was held in the Bethel A. M. E. Church, presided over by Bishop Wayman, at which addresses and responses were delivered by Drs. Thomas, Graham, Armstrong, Collett, Mayor Harrison, of Chicago, Messrs. Moore, Williams and Gibson.

The African Methodist Episcopal Church Congress convened in the Hall of Washington, September 22, 1893, Bishop Daniel A. Payne presiding. After introductory and congratulatory addresses by Hon. C. C. Bonney, Prince Wolkonsky, of Russia, Mrs. Isabella Beecher Hooker, Rev. L. P. Mercer, of Chicago, and response by Bishop Payne, the regular exercises of the Congress began with a "Hymn" composed by Bishop Payne, and an address on the "Origin, Rise and Progress of the African Methodist Church," by Bishop J. A. Handy, D.D. Addresses followed on "The Philosophy of the Episcopacy of the African Methodist Episcopal Church,"

by Rev. J. C. Embry, D.D.; "The Origin and Development of the Sunday School Work," by C. S. Smith, M.D., D.D.; "The Heroes Before the War," by Bishop H. M. Turner, D.D., LL.D.; "The Heroines of Methodism Before the War," by Bishop W. J. Gaines, D.D.; "The Religious Press: Its Power and Influence," by Rev. H. T. Johnson, A.M., D.D., Ph.D.; "The Literature and Authors of the African Methodist Episcopal Church," by Rev. L. J. Coppin, D.D.; "Watchman, What of the Night?" by Bishop T. M. D. Ward, D.D.; Poem, "America and the Future Races," by J. Madison Bell; "What are the Demands of the Hour, both in our Ministry and in our Church?" by Bishop B. T. Tanner, D.D.; "Relation of the Pulpit to the Pew," by Rev. John M. Henderson; "The Future Church," by Rev. A. M. Green, D.D., A.M.; "Prisons and Prison Reforms; Have we Done our Duty to the Negro Prisoners?" by Rev. W. H. Mixon, P.E.; "Our Girls; their Responsibilities and their Possibilities," by Miss Hattie Q. Brown, M.S.; "A Woman's Observations on Four Continents," by Mrs. Amanda Smith; "Women's Education, Organization and Denominational Coöperation Essential to the Redemption and Elevation of the Race," by Anna J. Cooper, A.M.; "Our Women and their Work," by Mrs. Fanny J. Coppin, A.M.; "The Women of the East," by Mrs. L. M. Mountford; "The Relation of the Home to Christian Temperance," by Mrs. S. J. Early; "Elementary Education: How may it best be promoted to Meet the Wants of the Negro in the Rural Districts?" by Mrs. Landonia Williams; "The Pioneer Builders," by Bishop A. Grant, D.D.; "The Genesis of the Work of Christian Education by the A.M.E. Church," by Rev. W. D. Johnson, D.D.; "The Broadest Facilities for Higher Education The Duty of the Church," by S. T. Mitchell, A.M., LL.D.; "The Normal School: its Relation to the Future Teacher," by W. H. Council, A.M.; "Christian Coöperation Essential to Race Elevation," by Prof. H. T. Kealing, A.M.; "The Ideal in Education," by B. W. Arnett, Jr., B.A.; "Ought the American Negro to Study the Classics? If so, Why?" by J. W. Morris, A.M., LL.B.; "The Church and Temperance Reform, and especially Scientific Temperance Instruction in Schools and Colleges," by J. R. Scott, B.D.; "The Obligation of the Church in the Relation to the Social Condition of the People; especially as it relates to Child Training and Home Culture," by Rev. J. H. Jones, A.M., B.D.; "The place of Richard Allen in History, by Hon. Fred. Douglas, LL.D.; "Our Country's Defenders in Camp, at Sea, in School, and in Prison; What can we do for them?" by Rev. W. H. Yeocum, D.D.; "What can the Church do toward Securing Land for the Landless, and Homes for the Homeless?" by Hon. I. T. Montgomery; "The Possible and Probable Relation of the American Negro to the African Continent from a Christian Standpoint," by Rev. W. T. Henderson, D.D.; "The True Relation of the Ministry to the State and Society," by Rev. James M. Townsend, D.D.; "The Place and Power of Lay Agency in the Church," by Bishop M. B. Salter, D.D.; "The Theological Seminary; Its Place in the Education of the Negro," by Rev. John G. Mitchell,

A.M., D.D.; "The Distinctive Features of our Theology; What has been their Modifying Influences upon other Denominations?" by Thomas H. Jackson, D.D.; "The Music of Our Fathers: Its Use and Abuse," by Rev. Evans Tyree; "The Financial Department of A. M. E. Church; Its Organization and Development," by Rev. J. H. Armstrong, D.D.; "The A. M. E. Church in the West Indies," by Rev. Jno. Hurst; "Church Extension; What can we do to help our needy Churches?" by C. T. Shaffer, M.D., D.D.; Address, by Rev. D. A. Graham; "An Intelligent Ministry and a Benevolent Pew, the generating Power of Reform," by Prof. J. P. Shorter, A.M., LL.D.; "The Demands of an Industrial Education upon our Young men," by Prof. J. R. Hawkins; "The Superiority of the Christian Education to the Grecian Education," by Prof. St. George Richardson; "What has been the Intellectual, Moral, and Financial Progress of the Negro in Georgia since the War?" by Rev. E. W. Lee; "The Mission of the A. M. E. Church to the Darker Races," by Rev. W. B. Derrick, D.D.; Poem—"The Bondman's Triumphant Song," by Rev. A. A. Whitman; "The Outlook from the 106th Milestone," by Bishop B. W. Arnett, D.D.

THE PRESENTATION OF THE BAPTIST CHURCHES.

BY REV. GEORGE C. LORIMER, D.D., OF BOSTON.

Delivered before the Congress of Religions September 27.

Greatness is not to be determined by bulk or by numbers, but rather by aim, ambition and achievement. It is not, therefore, likely that the merit and meaning, or the place and power of a religious body in the world, can be adequately determined by its size and girth. During these memorable gatherings several denominations have been heard whose deserved renown cannot be accounted for by numbers. And certainly the Baptists cannot advance a claim to recognition in this Parliament grounded in the immensity of their fraternity. Their hosts are neither huge nor overwhelming.

At the most, their regular enrolled army, the wide world over, is only something more than 4,000,000 strong, with a possible 7,000,000 to 10,000,000 of sympathetic followers. If, then, they have not justified their existence by things attempted and attained, and if what they represent is not intrinsically precious to the race, they have no sufficient reason for being here to-day, nor indeed for being anywhere. They must, therefore, be judged, if judged at all, by the richness and fertility of their possessions, and not by the extent of their borders.

That the Baptists are among the oldest of the non-liturgical and non-prelatical branches of Christ's Church, and more than likely are in reality the oldest, is generally conceded and grows more certain with the progress of scholarly investigation. It is, however, to be admitted that their origin is obscure. The beginnings of some of the post-Reformation denominations are easily determined and are marked by national upheavals and crises; but this is not the case with the Baptists, and seems to indicate that they belong to the pre-Reformation period and are identical with the anti-ecclesiastical thought, feeling and aspiration which steadily flowed through the middle ages as the gulf stream penetrates and courses through the Atlantic.

The Baptists from the beginning and through all the centuries have stood for individuality in the religious life; for the enlargement and emancipation of the individual, for the rights and responsibilities of the individual, and for the autonomy and authority of the individual. To them there are two great factors in religion, the Creator and the creature; the former comprehending all that is supernatural, the latter including all that is natural; the first being absolutely sovereign and supreme over the second, but the second in its individuality being supreme over self as far as every other fellow-creature is concerned.

They believe that Christianity, like the Sabbath, was made for man, not

man for Christianity ; made not, of course, for him to ignore, pervert or destroy, but for him to respect, preserve and honor ; and not made to efface his personality, enslave his reason, circumscribe his intelligence and subvert his conscience, but for the development of all the faculties and resources of his being and for the deliverance of his soul from spiritual slavery of every kind.

The Baptists believe that man's supreme allegiance, so far as earthly powers are concerned, is not to the church, but to himself, to his own reason and conscience, to his own dignity and destiny. As all societies, whether secular or spiritual, are but aggregations of beings like himself, how can the aggregates, taken together, be more important or more sacred than the units of which they are composed ?

The Baptists admit that there is a place for churches in the Christian economy ; but they insist that they are not for the suppression of the individual, but for his unfolding and perfection. Organized and visible churches are means to an end ; they are not themselves the end. They are temporal, but man is eternal ; hence they shall at last decay and disappear, whether gorgeous ecclesiastical monarchies or modest democracies—but man is immortal. This is the Baptist idea, and he is persuaded that it is the idea of the New Testament. God was incarnate, not in humanity at large, but exclusively in the man, Jesus, to teach that in coming to dwell in his children by the Holy Ghost, he does not abide in them as a whole without taking up his abode in each separate child. "Ye are the temples of the Holy Ghost" was affirmed of every Christian as well as of a numerous communion. And it is written that "Christ is the head of every man" as well as being "the head of his body, the church." So, likewise, "every man must render an account of himself to God," and, to emphasize more fully the place of individuality in religion, it is written that Jesus "tasted death for every creature."

It was belief in these scripture representations that led the Anabaptists to teach in the sixteenth century that every Christian has in himself a divine guide whom he must follow at any cost. These sturdy men were more than satisfied to sacrifice and suffer for man, that the individual, instead of becoming unconscious in God, might become fully conscious of the perfection of God in the individual.

This is very apparent in their loyalty to the Holy Scriptures as the supreme authority in personal faith and moral conduct. They are people of one book, one that is "quite sufficiently called," as Heine has it, "The Book." Nature, they concede, has manifold disclosures of the Infinite, and they are far from indifferent to its teachings, whether embodied in science or in the unvarying and harmonious operation of its laws. They recognize reason also as related to belief and practice ; not, however, as in itself, an original revelation, but as the subject and interpreter of all revelations, whether they proceed from without or are due to the illuminating ministrations of the Comforter within.

But for all the important purposes of religious thought and life, the Bible is their ultimate guide, as, in addition to its own messages, it furnishes a criterion by which the messages from other sources may be judged. The Baptists have never formally acknowledged the binding obligation of creeds. Their confessions, from that of 1527 to the one of most recent date, that called the New Hampshire, including Smyth's, 1611, and the London confession, 1646, were not promulgated to secure uniformity of belief nor as standards to which subscription is imperative; but rather as defenses and apologies forced from them by the abuse and calumnies of enemies, or as succinct and convenient expositions of their opinions.

These symbols all have their value as religious literature, but they are not necessarily final statements of truth, nor are they endued with any coercive power. No documents of this kind are permitted by the Baptists to rival in authority the Sacred Writings, nor to fix by arbitrary rule what they are designed to communicate to each soul. The Bible is divine thought given to every man, and every man ought to give human thought to the Bible, and ecclesiastical bodies do their entire duty when they bring these two thoughts into immediate communion and commerce with each other.

From this representation it can easily be seen how large a part individuality plays in our simple ecclesiastical system. Infants are not baptized, because that ordinance would mislead them as to their standing before God, would tend to diminish their sense of personal responsibility, and would finally establish an unconverted church in a corrupt world. If the Kingdom of Christ is really not radically different from the Kingdom of Satan, and is only visibly separate and distinct by a few ceremonies, professions and the solemn invocation of holy names, of what particular use is it to society, and how can it ever hope to subdue its rival? To guard against this deplorable confusion, this deadly fellowship between light and darkness, the Baptists have adhered to their Bible that requires a heart difference between him that serveth God and him that serveth Him not, with the appropriate outward expression of the change.

Here, then, we have the ground, both in Scripture and reason, for the baptism of believers only, and a baptism that shows reverence for the divine will in form and purpose as immersion manifestly does. But conscious individuality is necessary to all this, and is emphasized by it. Before a human being has come to realize selfhood with all that it implies, he cannot act of his own volition in these high matters; but when he is competent to do so there will be developed capabilities for further duties. These will find their sphere of action in the church; for its government being such as I have described, it opens a field for the exercise of every personal talent, attainment and grace.

That the significance of the Baptists in history lies mainly in the direction I have indicated, is demonstrated beyond a doubt by their persistent advocacy of soul freedom and by hearty and practical sympathy with almost

every movement on behalf of civil liberty. The first amendment to the constitution of the United States was inspired by them, and in no other country can such a provision be found. It reads as follows: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The Baptists of former times evidently perceived the disastrous effect of enforced formalism. They were not opposed to communities of Christians, but they realized that their efficiency depended on the voluntary nature of the fellowship. In proportion as they became mere aggregations of human particles, having little in common, and held together by external pressure, they necessarily impaired their own power and wrecked the society to whose well-being their compulsory membership was deemed indispensable.

Independence is inseparable from the highest type of individuality, and the individuality of the highest type is necessary to vital and vigorous organization. Here, then, we have the explanation of the long struggle for religious liberty. Apart from the Divine Word, to whose teachings the entire movement is primarily due, it must be ascribed to that recognition of each man's personal dignity and worth as a creature made in the image of God which has been so distinguishing a note of Baptist history.

The practical profitableness of the root principle out of which the historical significance of the Baptists has grown, very frequently has been challenged, and is even now admitted in some circles only with evident reluctance. Unquestionably it has been abused, and, like other precious things, may be made a source of incalculable mischief.

We may, I believe, without hesitancy, appeal to our own denomination for proofs of its expediency and excellency. These are furnished in the contributions made by its leaders and churches toward the evolution of modern society, with its liberty and progress, its inventions and discoveries, its reforms and charities. Much has already been suggested on this point, and yet something more remains to be added.

The Baptists have been conspicuous for their devotion to education, and to-day they have more money invested in property and endowments for educational interests than any other religious body in the land. They have consecrated in America to the cause of human enlightenment over \$32,000,000, and have in the main given it unhampered by sectarian conditions. Manifestly, in this instance, individualism in religion has wrought no ill to the community but only good.

The Baptists have been equally prominent in founding foreign missions to the heathen, and are everywhere acknowledged as the heroic leaders in an enterprise which means the salvation and unification of races in Christ, and without which this Parliament of Religions would never have been dreamt of, much less so wonderfully realized.

But in addition, in the domain of letters they have given to the world a Foster and a William R. Williams; to the domain of heroism a long

line, including Arnold of Brescia, a Havelock, and a Carey; to that of theology a Gill, a Haldane, and many others; and to that of philanthropy a John Harvard, who was a member of Samuel Stennett's congregation in London, and an Abraham Lincoln, who, though not himself a Baptist, was born of Baptist parents, and attributed all that he was to his Baptist mother.

Nor should we forget the influence they have exerted on the devotional life of the people at large. They have taught us to sing "Blest Be the Tie That Binds," "Did Christ o'er Sinners Weep?" "Majestic Sweetness Sits Enthroned upon the Saviour's Brow," "How Firm a Foundation, Ye Saints of the Lord," "Mid Scenes of Confusion and Creature Complaints," "They are Gathering Homeward From Every Land," "All Hail the Power of Jesus' Name," "Saviour, Thy Dying Love," "I Need Thee every Hour," "Lo, the Day of God Is Breaking," "My Country, 'Tis of Thee," and they have given us many other hymns by which faith has been strengthened, sorrow comforted, duty glorified, patriotism stimulated, and our Lord Jesus Christ rendered more precious and endeared to the souls of men.

They who have thus sung; they who have thus thought; yea, they who have thus wrought—for holy ideas are kindred to holy deeds—are in themselves the best witnesses to the wholesome influence of a doctrine that seeks to make out of every human creature a man, out of every man a saint, and out of every saint a special and individual confessor for Christ.

THE SEVENTH-DAY BAPTIST CONGRESS.

The Seventh-Day Baptists are one of the older denominations of the Protestant group. They claim connection with the New Testament Church through an actual, though not always organized, line of "Sabbath-keeping" dissenters. Scattered groups of "Sabbath-keeping Baptists" appear on the continent of Europe at the dawn of the reformatory movement. The progenitors of the present Seventh-Day Baptists were organized in England early in the "English Reformation." They were a strong factor in the agitation of the Sabbath question during the "Puritan period." Their controversial writings called forth specific replies from both Churchmen and Puritans, and contributed much valuable literature to the Sabbath controversy. On the one hand their radical demand for a return to the Sabbath of the fourth commandment, and on the other, the dominant Roman Catholic view compelled the Puritan leaders to the compromise which sought to transfer the authority of the fourth commandment from the seventh day of the week to the first. In making this compromise the Puritans adopted the Seventh-Day Baptist platform, excepting the day of the Sabbath.

The opening address of the Seventh-Day Baptist Congress was made

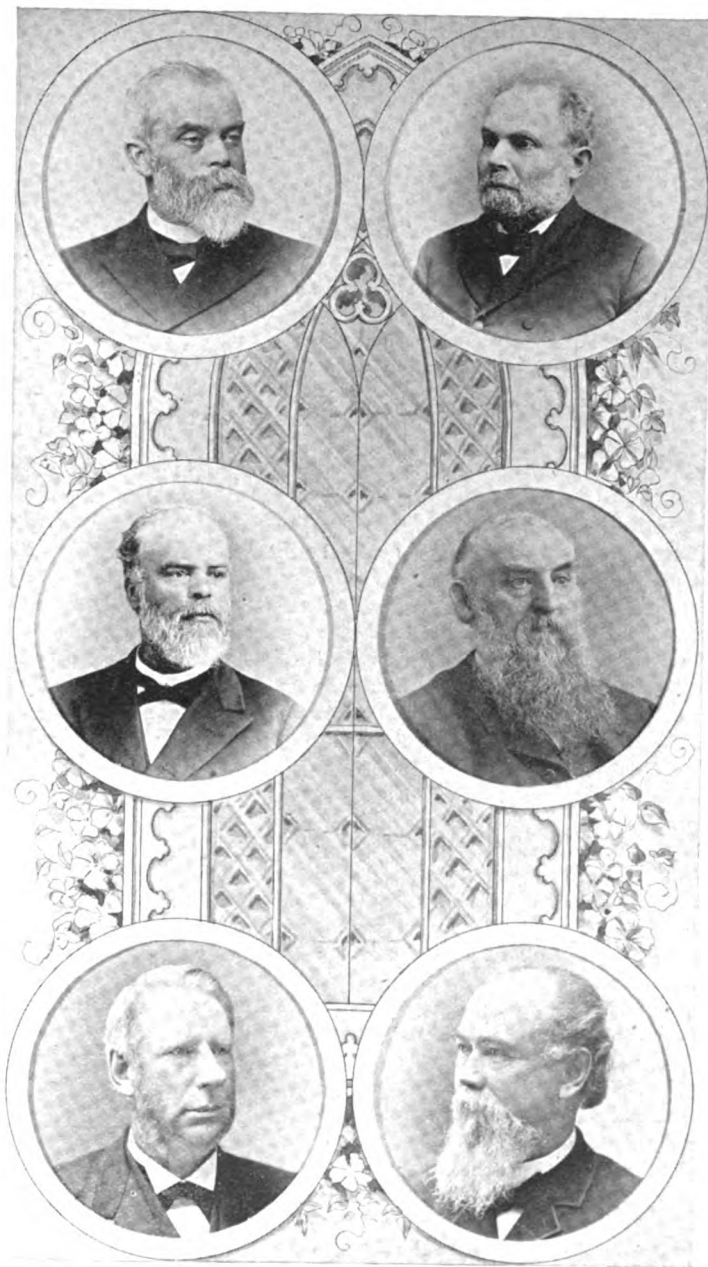
by the Chairman, Professor William A. Rogers, Ph.D., I.L.D., of Colby University, Waterville, Me. His topic was, "The Limitations of Christian Fellowship." He said: The proper aim of a religious organization is the application of the fundamental principles of the Gospel to our daily life. Seventh-Day Baptists can do more good in the world by remaining a separate organization, than they could if merged in the regular Baptist denomination. We believe that there are excellent Christians in all evangelical denominations. We ought not to make the mistake of believing that a strict adherence to a single commandment, regardless of moral conduct, will make us any the more accepted of God or respected of men.

A sermon presented by the Rev. Stephen Burdick, of West Hallock, Ill., asserted that "Loyalty to the Truth" is the one and only common bond between religious people. It is only in a union thus formed that there is strength. "The Sabbath truth" is the particular truth that binds us together in our relations to God. By keeping the Sabbath we call the attention of the world to the fact that the Bible is the source of all revealed truth.

The Rev. Boothe C. Davis, pastor at Alfred Centre, N. Y., followed with a paper on "Faithfulness to Our Cause." He said: "Our cause should be considered as embracing, in general, all religious truth and, specifically, Sabbath truth. Faithfulness requires a diligent search after such truth, new as well as old, and an unhesitating acceptance of it when found. Our cause is God's, not ours alone; therefore faithfulness to it is faithfulness to Him. We believe that God has revealed religious truth to men, and that the Bible is a history of that revelation, which is the sole arbiter in determining the truth on which our cause is based. We are forbidden to make an appeal to traditional or man-made standards."

The Rev. L. E. Livermore, editor of *The Sabbath Recorder*, Alfred Centre, N. Y., presented a "Review of Our Tract Work," giving a history of the publishing interests of Seventh-Day Baptists. He showed that special publications upon the Sabbath question were issued by this people in England during the sixteenth century and greatly increased in America in the latter half of the last century. Their publishing house, under the management of the American Sabbath Tract Society, is now located at Alfred Centre, N. Y., and from it various periodicals and numerous "tracts" are issued. *The Sabbath Outlook*, formerly a quarterly, is now a weekly—*The Evangel and Sabbath Outlook*—which has pursued the work of original investigation concerning the history of Saturday and Sunday.

"The Future of the Sabbath," a paper by the Rev. L. C. Rogers, D.D., of Alfred University, states that the future of God's Sabbath is to be determined by its character as God's sign-manual. The Creator, after making the world, rested on the seventh day and commanded it to be kept as the Sabbath, thus appointing it his sign. This sign is still seen in the perdurance of the week period, which is a promise of future Sabbath keeping. God's rest of the seventh day is also a type of the heavenly rest that



SEVENTH DAY BAPTIST CONGRESS.

REV. O. U. WHITFORD.
REV. W. C. WHITFORD.
MR. IRA J. ORDWAY.

REV. E. M. DUNN.
PROF. WILLIAM A. ROGERS.
REV. L. E. LIVERMORE.

remaineth. A type continues until its antitype appears. Sunday cannot be this type, as it is the first day of the week. The Sabbath day is the true type, because it is always God's appointed seventh day.

A sermon was delivered by the Rev. E. M. Dunn, D.D., of Milton, Wis., upon "The Education of the Conscience in Christian Culture," from Acts xxiv. 16, emphasizing these means: Have the word of God behind conscience, and allow no bias of self-interest to interfere with its decision.

The Rev. Nathan Wardner, D.D., of Milton Junction, Wis., presented a paper on "The Contradictions in the Sunday arguments." Some assert that God in saying "*the* seventh day" meant "*a* seventh day;" that Christ substituted the first day to commemorate his resurrection; and that God's sanctifying the seventh day means sanctifying the first day, and his command to work on the first day and hallow the seventh becomes a command to work on the seventh and hallow the first.

Rev. O. U. Whitford, D.D., General Secretary of the Seventh-Day Baptist Missionary Society, presented a "Review of Our Mission Work," showing that mission work has engaged the attention of the denomination through all their history. At the present time they are prosecuting the home work in about twenty-five different states, enlarging that work year by year. The Sabbath reform work of the American Sabbath Tract Society is closely associated with home missions, and new fields are opened by that work faster than the missionary society can fill them. The foreign work at Shanghai was begun about fifty years ago. It is now in a very flourishing condition. It is carried on under three departments: General evangelization, educational, and medical. The first includes work in both city and country, preaching, Bible reading, tract distributing, etc. The second includes both day schools and boarding schools for boys and for girls; the third includes private practice and extensive dispensary and hospital departments.

The following papers were presented in a symposium on practical evangelical work: Where Set the Battle, in City or Country? by the Rev. Lester C. Randolph, Chicago; How to Keep the Spirit of Evangelism in the People, by the Rev. E. A. Witter, Albion, Wis.; How to Use Students in this Work, by the Rev. G. M. Cottrell, Nortonville, Kan.; The Element of Personal Work in Evangelism, by the Rev. Frank E. Peterson, New Market, N. J.; How to Use the Business Men, by W. H. Ingham, Milton, Wis.

The "Missionary Session," as a whole, especially the various details given in Secretary Whitford's paper, impressed the listener with the fact that, according to their numbers, and through a history of more than two centuries in America, the Seventh-Day Baptists have been and now are among the foremost in the work of Evangelical missions.

The presentation session of the Seventh-Day Baptists was held in the Hall of Washington on Sunday morning, September 16. A paper was presented by W. C. Whitford, D.D., President of Milton College, on The

Growth of Our Church in America. It showed that the denomination now has 100 churches, 110 active ministers, and about 10,000 church members, and that it has had a history of 222 years in this country. Its churches had their origin in Rhode Island, Pennsylvania and New Jersey. The same idea was dominant in them all, that the fourth commandment is immutable, and still requires the Sabbath to be observed on the seventh day of the week. Some of the churches grew slowly at first, some rapidly, especially those of Rhode Island, one of which had nearly nine hundred members by the beginning of the present century.

The Seventh-Day Baptists in this country have increased their number and influence by their staunch advocacy of absolute religious toleration. On the other hand, the war of the Revolution greatly retarded the progress of their churches, as they were located in the theater of the struggle, and all their members ardently supported the American cause. As a people, they have always manifested the colonizing spirit, and have thus founded other churches in the West and South. By this means, more than any other, they had propagated their distinctive views up to fifty years ago. Since that time, the General Conference, the Associations, the Missionary, Tract and Publishing Societies and the educational institutions have been the principal agencies in the growth of the denomination.

Edwin H. Lewis, Ph.D., of the University of Chicago, spoke on "Our Work for Education." He said: There are three colleges controlled by Seventh-Day Baptists—Alfred University, at Alfred Centre, Alleghany Co., N. Y.; Milton College, at Milton, Rock Co., Wis.; Salem College, at Salem, Harrison Co., W. Va. These schools have produced their ratio of able public men, who have held places in the President's cabinet and on the Supreme Bench of various states. The influence of such men as Kenyon, Allen and Whitford upon the students of these colleges has been widespread, lasting, and in the highest sense potent for good.

A third paper was by the Rev. A. H. Lewis, D.D., of Plainfield, N. J., upon "Our Attitude on the Sabbath Question." He said: The closing decade of this century marks an important epoch of transition touching the Sabbath question. Two prominent streams of influence have aided in hastening the epoch. One, the widespread advocacy of the claims of the Sabbath (Saturday), as against the claims of Sunday; the other, the rapid decline of regard for Sunday, and the inability of Sunday legislation—municipal, state or national—to check this growing disregard.

We oppose the whole system of Sunday legislation, because it is forbidden by the nature and purposes of Christ's kingdom, as enunciated by him. It has no existence in earlier Christianity, apostolic or sub-apostolic. It was the product of pagan influence.

From a "Sabbath Souvenir," which was distributed at their Congress, we extract the following:

Seventh-Day Baptists are necessarily reformers. In all the great moral,

social and political reforms they have been identified with temperance, purity, freedom and equality on all occasions. Their record from the pulpits, platforms, editors' chairs, authors' libraries, in legislative halls and on the nation's battlefields, is one which they do not hesitate to ask the world to read.

We are Seventh-Day Baptists, first, because we believe that the Bible is the only rule of faith and practice for Christians. Because we believe that the laws contained in the Decalogue are universal as to application and eternal as to obligation, although, like all the Bible, they were given to the world through the Hebrew nation. We believe that Christ "fulfilled" and enlarged these laws, thus Christianizing them. We do not believe that any man has the power or liberty to abrogate or disregard what Christ thus established. We believe, as Christ and Paul both teach, that there can be no sin where there is no law, and hence that the Gospel of salvation for sin, through Christ, is a mockery, unless the Decalogue remains in force for all times and for all people. Second: We believe that "sacred time" is an essential result of man's relations to God. Eternity is an attribute of God. "Time" is the measured portion of eternity within which man exists as God's child. Hence God is in constant touch with men on their spiritual side, through time. The Sabbath is God's special representative in human life. The idea that it simply "commemorates creation" is narrow and incomplete. It stands for God, and is another name for his presence, at once making provision and demand for worship and religious culture. Physical rest is the lowest element in the Sabbath. It is necessary only as a means to far higher ends. The Sabbath, like time and space and air and sunlight, is the common inheritance of all men, all places. It is not national, it is not dispensational. It is not a "civil institution." It is as truly religious in its origin, purpose and nature as is prayer, and the keeping of it is an expression of loyalty to God, than which none can be greater.

THE CATHOLIC CONGRESS.

The Catholic Congress held its sessions from Monday, September 4th, to Saturday, September 9th, in the Hall of Columbus, the Art Institute, Chicago. A remarkable interest in its sessions was manifested from the first, and the halls were thronged with men and women, eager listeners to the utterances of distinguished members of the church. It was called to order by W. J. Onahan, the secretary of the congress, who for two years had devoted himself to its organization. Addresses of welcome were delivered by Archbishop Feehan, President Bonney, and Thos. B. Bryan. The archbishop declared the purpose of the congress to be not the questioning of the Catholic faith or discipline, but the discussion of some of the great problems of life and of the time intimately connected with the Catholic faith. He emphasized the responsibilities of a gathering so representative, and declared the loyalty of the assembly to the Catholic Church, and to its head Leo XIII. President Bonney rejoiced in the change of relations between Catholics and Protestants, tracing it to the benign spirit of the age, to the noble work of Catholicism in practical social reform and education, and to the able and enlightened Leo XIII. He observed a similar spirit in Protestantism as illustrated in the calling of the great religious congresses. In response, Cardinal Gibbons asserted the importance of discussions to follow in shaping public opinion, and urged charity and courtesy in all the proceedings. He referred to a letter from Pope Leo XIII. to himself bestowing upon the congress his apostolic paternal benediction. The letter was read by Mr. Onahan. The congress was then organized by the appointment of Morgan J. O'Brien of New York, as temporary chairman, and other officers. After, came address by Mr. O'Brien in which he justified the calling of this congress by referring to the impulses from Catholic sources and the activity of Catholic explorers in the discovery and evangelization of America. This country is dear to Catholics because of the first discovery and because of their participation in its struggles for unity and liberty. Therefore, when they see evils menacing the nation, from the social inequalities of classes, from the conflicts of labor and capital, they are anxious that the right remedy be found. Hence their assembly in this congress.

Letters were read from prominent Catholics, and a brief address given by Archbishop Redwood, of New Zealand, who noted among other things that social reforms contemplated in this country were in some cases already in operation in New Zealand. Mgr. Nugent, of Liverpool, presented and read a letter from Archbishop Vaughan of Westminster, expressing his admiration and appreciation of the efforts made in the organization of this con-

gress, and declared his intense interest in the high mission of the congress to help in elevating the social position of the people.

A paper was then presented by Richard A. Clarke, I.L.D., of New York, on "Christopher Columbus: his Mission and Character." The mission of Columbus was to discover a new world. Providence and his own inmost conviction united to send him on that mission. Some elements in the preparation for and carrying out of this mission are: his humble origin, his poverty, his maritime education, his studies, his correspondence with learned men, his personal bearing, appearance and magnetism, his profound sense and practice of religion, the broaching of his new theory of the earth, his appeals to nations, his inflexible maintenance of it, his prophecy of the result, the prophecies of sacred Scripture, the apostolic character which he infused in the enterprise, his dedication of all to the conversion of heathen, and the redemption of Jerusalem, his poverty in the midst of grandeur, his wrongs and his sorrows, the bestowal of another's name upon the world he had discovered, the ingratitude of his king, and now, the contrast, the reverse current of honor and praise which the world unites in bestowing upon his memory.

Hon. Martin F. Morris, of Washington, D. C., spoke on "The Independence of the Holy See : its Origin and the Necessity for its Continuance in the Cause of Civilization." He denied the authenticity of the supposed donations of Constantine, Theodosius and others, claiming that in subordination, of course, to the divine ordination from which all power originates, to the will of the Roman people is immediately due the temporal power of the popes. At what precise time this occurred cannot be stated, but the formal establishment of it is referred to the pontificate of Hildebrand of Siena or Pope Gregory VII. This power was justly acquired and, while it is not a necessity, and while its possession is in its nature injurious to the purity of the church's existence, yet there are certain advantages and benefits in it. A freedom from the undue influence of the state, a measure of temporal authority as will secure its independence of action, the church is entitled to. Such an independent position would benefit the world in making the papacy again the supreme arbiter between nations as it was in earlier times. The world will be the gainer in securing anew the independence of the Holy See.

After an admirable analysis of the character and services of "Isabella the Catholic," by Miss Mary J. Onahan, of Chicago, addresses were delivered by Walter G. Smith, of Philadelphia, on "Civil Government and the Catholic Citizen," and by Edgar H. Gans, of Baltimore, on "The Relation of the Catholic Church to the Social, Civil and Political Institutions of the United States." Both speakers noted the distrust which pervades no small section of the people respecting the attitude of the Catholic Church and Catholic citizens toward republican institutions. They sought to allay and remove it by presenting the true Catholic doctrine of the relation of the church to society

and civil government. The church has no direct relations with any form of civil government. Yet she does not look with indifference on the state. She adapts herself to all forms of government, maintaining, however, that civil government is no mere social contract between men, but is ordained of God and depends upon him. There is a law transcending any that may emanate from human government. With the church God is the only true sovereign and the source of all power. The sovereignty of the people comes from him as a sacred trust, and they must use this trust for the common weal. The government called into being by them, in framing and executing laws, is but echoing the voice of the King of kings, and obedience to it is obedience to God himself. Here is the ultimate sanction for human liberty. "We claim that a man may not only be a Catholic and a true American citizen, but that if he is a good Catholic he is the best and most loyal of citizens." The Catholic church has been the only consistent teacher and supporter of true liberty. Instead of finding in the potent moral influence which the church exerts over the people anything hostile to American institutions, the candid inquirer will discover in her teaching and tendencies the strongest safeguards for their permanence and stability. Among other statements on this subject made during this Congress may be mentioned those of Bishop Foley, of Detroit, who said: It is the most foolish thing in the world for people to say that the aim of the Catholic Church is to try to subvert the nation and bring back again a papal hierarchy. We ask no change now that we are growing stronger year by year. But we do ask one thing, and that is that there shall be no law passed by Congress that will in any way unite the church and the state, or any law that will tend in any way to prevent any human being from worshipping God according to the dictates of his own conscience.

Dr. G. P. Lathrop gave a paper on "Consequences and Results to Religion of the Discovery of the New World," in which he remarked that one of the most important results was that the Catholic Church has attained in a single century of freedom a growth never paralleled in modern history. The complete separation of church and state which exists here has been of immense advantage to religion, and will continue to be so by assuring it of entire independence in the pursuit of its spiritual aims.

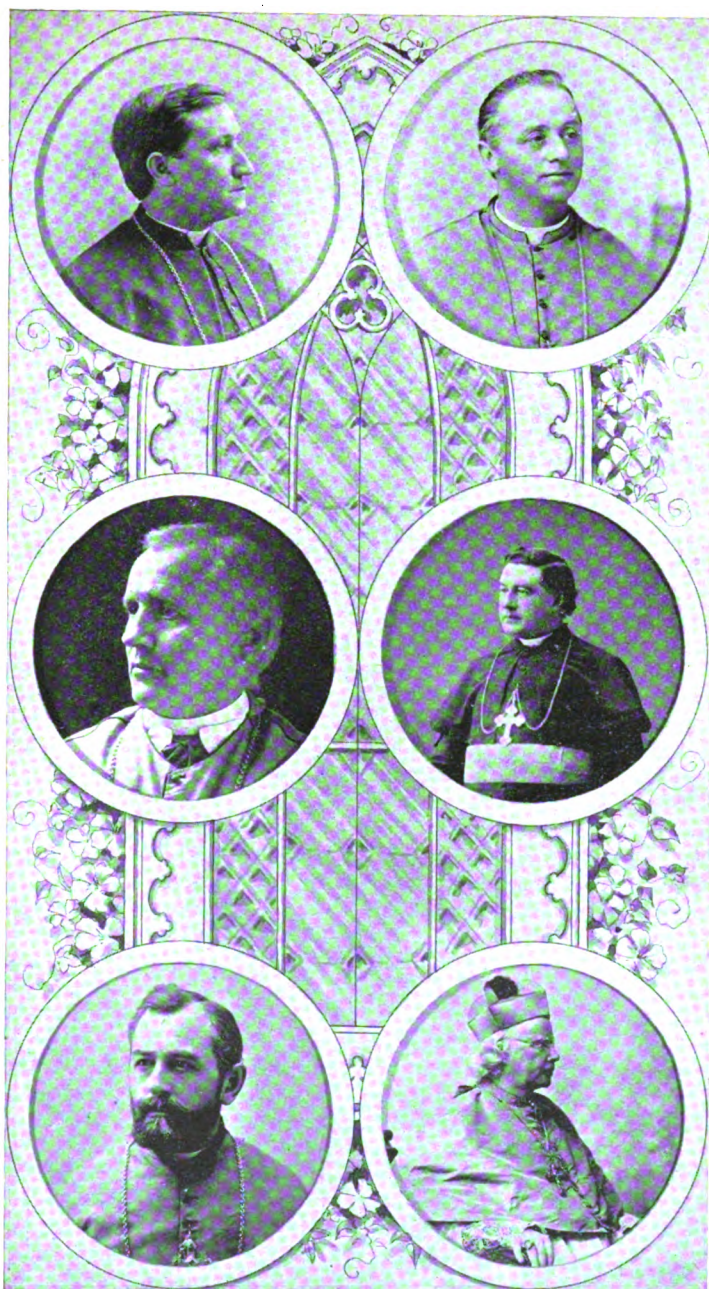
Two days were given to the consideration of the "Social Question," and the crowded audiences testified to the deep interest in the subject. The presence of Mgr. Satolli, the apostolic delegate from the Holy See to the Catholic Church in the United States, gave peculiar importance to the proceedings. In his address he said that the ideal social congress was that held by Christ when he delivered his Sermon on the Mount. When Christ brought to earth the great truths from the bosom of his Father, humanity was lifted up and entered upon a new road to happiness. He brought to nature the additional gift of the supernatural. To follow him in this work is the duty of Catholics. Let us restore among men justice and charity. Here in America is a field especially blessed by Providence. "Go forward,

in one hand bearing the book of Christian truth, and in the other the Constitution of the United States. Christian truth and American liberty will make you free, happy and prosperous."

"Pauperism: the Evil and the Remedy," was considered by Thomas Dwight, M.D., of Boston. The pauper is a fairly distinct type, one who habitually lives in a state of destitution without recognized means of support, without purpose or hope of bettering his condition. He is usually a pauper morally as well as physically. The remedy is to make the pauper a Christian. There must be prevention of the type, and cure of the already diseased. The Catholic must do this. All the details of the saving work must be in his hands. The pauper must be taught by object lessons. The body and soul must both be cared for. The work is pressing. A crusade against pauperism should be preached. M. J. Elder, of New Orleans, dwelt upon the causes of this evil, the fundamental one of which he regarded as the urban tendency coupled with the lack of a rural tendency. People pour into cities, but none return to the country. If country poverty can be cured, city poverty can be alleviated. All other causes of pauperism go back to this cause as their root. Let attention be directed to the problem in the country.

On the subject of "Public and Private Charities," Thomas F. Ring, of Boston urged "coöperation," and pointed to the good results of the frank and cordial co-working of Catholics and Protestants in Boston in the case of destitute children. C. A. Wingerter, of West Virginia, commended the Elberfeld system of charity, and summed up his suggestions as follows: (1) All charity work must be done along the line of moral consideration, if it is to be lasting, and therefore we must strengthen the moral forces. We have a duty to the poor and should appreciate it fully. We have not appreciated it fully, if we have not realized the grounds on which that duty rests. We have not appreciated it fully unless we recognize its tangibleness, unless we learn to remember always that a certain portion of our income is owed as a debt of honor to the Master and to the poor, his pensioners. (2) After these two lessons have been well learned and put into practice, there must be personal sacrifice of time and service to the cause of our less fortunate brethren. (3) Our work must be organized, discriminating, with no waste of time or labor or money. (4) It must be human, done in the spirit of fraternal sympathy. A good Samaritan is wanted and not a charity machine. (5) It must be educative, elevating the helpers and the helped. (6) It must be continuous. Every individual case must be carried to recovery. We must keep fast hold of our stumbling brother's hand until we have helped him to the ground where he can advance alone. In a word, our charity must be thorough and it will be effective.

"The Rights of Labor and Duties of Capital," received attention in an address by E. O. Brown, of Chicago, who asserted that it was not labor and capital which were at variance, but both capital and labor against monopoly.



AMERICAN CATHOLIC BISHOPS.

RT. REV. DENIS M. BRADLEY,
Bishop of Manchester, N. H.

RT. REV. ANTHONY DURIER,
Bishop of Natchitoches, La.

RT. REV. SEBASTIAN MESSMER,
Bishop of Green Bay, Wis.

RT. REV. N. CHRYSOSTOM MATZ,
Bishop of Denver, Col.

RT. REV. CAMILLAS PAUL MAES,
Bishop of Covington, Ky.

RT. REV. STEPHEN V. RYAN
Bishop of Buffalo, N. Y.

Capital is a subdivision of, a result of labor. The rights and duties of labor and of capital are the same—the right to liberty, the duty so to use and limit that liberty as to preserve the equal freedom of all others. Both labor and capital must unite against monopoly. The same subject was discussed by John Gibbon, LL.D., of Chicago. H. C. Temple, of Alabama, discussed and commended the pope's encyclical on the labor question. The "Duties of Capital" were thought by Rev. Dr. Barry, of England, to be, (1) to allow these workpeople the Sunday rest, (2) not to interfere with the workman's right to combine, (3) not to take advantage of the distress of human being by beating down the price of labor, (4) not to lay upon their workmen inhuman tasks, (5) pay wages enough to enable the worker to fulfill the ordinary duties of humanity, to keep God's law, and to provide against sickness and old age. There is imperative need of a constitution for capital. Religion furnishes the ideal, morality the grounds, and law and custom the methods on which this task is to be achieved.

"Catholic Societies and Societies, for Young Men," was the subject presented by Rev. F. J. Maguire, of Albany, N. Y., and by Warren E. Mosher, of Youngstown, Ohio, who urged the formation of such societies and suggested methods on which they could be organized. In the same line of action Frank J. Sheridan, of Dubuque, Ia., suggested a plan and reasons for the establishment of an organization to be known as the Catholic Association of the United States, for the Promotion of Industrial Conciliation and Voluntary Arbitration. "Trade Combinations and Strikes," were regarded by R. M. Douglas, of North Carolina, as twin children of an advancing civilization in which the individual is being merged into the aggregate, not only as to his rights of property, but too often as to his manhood and his conscience. Unjust corporation laws are largely responsible for many difficulties between labor and capital by which extraordinary powers are given corporations. We should have remedial legislation and bureaus of investigation maintained by the state to examine into the workings of corporations and to hear complaints against them. Great dangers threaten us, and the essential principle of remedy lies in a just recognition of the rights of all classes of our people. Rev. J. M. Cleary, of Minneapolis, found a great danger in "Intemperance," the crying sin of our land. There exists a lamentable apathy among Catholic people concerning this dreadful evil. Catholic public opinion is not outspoken and rigorous as it should be against the saloon and the drink curse. The Church by its decrees warns against the intemperance, but children of the Church withhold their support from the influences that help to realize relief. A man cannot be a good Catholic and be a good friend of the saloon, much less be a saloon-keeper. It is not inconsistent with being a good Catholic to be a political prohibitionist. In any and every way possible we should take our stand, and labor in behalf of the alleviation and ultimate removal of the drink curse.

In the further discussion of organization E. M. Sharon, of Davenport, Iowa, spoke of "Life Insurance and Pension Funds for Wage-Workers,"

calling attention to the German compulsory system of insurance, in which, out of a population of less than fifty million over thirteen and one-half million, are insured against accident, not to speak of the sick, invalid and old age insurance associations. This is a duty of society to itself, and the provision for these pensions and benefits should come from the industries in which the wage-workers labor, *i. e.*, the wage fund and the employer's liability expense. J. P. Lanth, of Chicago, extolled the value of "Guilds and Fraternal Benefit Societies," holding that their influence, when they have been properly conducted, has been salutary. He commended especially the insurance feature of these societies as tending to compensate for the negligence of the workman in caring for himself and his family, and showed its advantages over the compulsory pension system of Germany. The "Society of St. Vincent de Paul" was described by Joseph A. Kernan, of New York. It was founded in 1843 as the result of the labors of Frederic Ozanam, the brilliant and devout Frenchman, and took the name of St. Vincent de Paul, who was the founder of the order of the Sisters of Charity. Its fundamental work is that of relieving the poor by personal visits and direct assistance, but it is ready also to engage in all kinds of charity and helpfulness. It has branches in all parts of the world. In the United States are about 500 conferences and an active membership of 9,000. In the whole world the conferences number 5,000, the total membership 90,000.

A symposium on Colonization, Immigration, and the Catholic Church called forth a number of important papers. Dr. A. Kaiser, of Detroit, showed how the German Catholic immigrants were numerous and effective in church work; 2,700 of the 9,000 priests in this land are of German birth or descent, and are distinguished for zeal, uprightness and culture. The German Catholics are candid, sincere, devout, earnest, and they deserve special mention for their energy in establishing and maintaining parochial schools. The "Irish Immigration" was presented by Rev. M. Callaghan, who felt justified in asserting that twenty millions of our population now have Irish blood in their veins, and Irishmen have been in no small numbers among the leaders in our history. It was also held respecting immigration in general that precautions should be taken in Europe to prevent undesirable emigrants from embarking; the advantages of agriculture and country life for the immigrant were also emphasized. Attention was called to the Catholic Mission of Our Lady of the Rosary at Castle Garden, which, since its establishment, has protected 40,000 young girl immigrants until they obtained employment. Rev. J. L. Andries spoke of Italian Immigration. The cause of this immigration is the exorbitant and unjust taxation of the Italian government, and the false representations of sharpers concerning the ease of life in this country, who practically enslave the immigrants by advancing them money on hard conditions. The greater number are unskilled workmen, but are generally law-abiding. They crowd into cities, live in colonies, their moral condition is not as good as it should be. They soon learn the language, receive the American spirit, many desert their



religion or turn Protestant. Rev. James W. McGolrick, Bishop of Duluth, discussed the "Present and Future Prospects of the Indians in the United States." Of the 249,273 Indians, 80,891 are Catholic. When the Indian peace policy was inaugurated in 1870, eight out of the seventy agencies were assigned to the church. The work of the Sisters among them has been full of beneficence. Only within the last few years has a systematic effort been made by Catholics to convert and preserve the faith among them. The active coöperation of the religious orders is needed. Now that nomadic life has ceased it is the critical period for religious work among the Indians. Agents are often hostile; yet in 1892, 2,000 Indians embraced the faith.

"The Relation of the Church to the Negro Race" was considered by Charles H. Butler, of Washington, D. C., who traced the race of the negroes in culture and wealth since their emancipation and urged the complete recognition of their civil equality leaving their social equality to adjust itself. He agreed with Rev. J. R. Slattery, who spoke on the same subject, that the Catholic Church had been remiss in her duty towards the negroes; the latter added: "We think that Protestantism may in part be held responsible for the present irreligious and immoral condition of the negroes. The widely spread race prejudice, as powerful in the North as in the South, though shared by Catholics as well as by others, is truly a Protestant instinct."

In this connection Mr. M. T. Elder, of New Orleans, spoke of the losses sustained by the church in this country, placed by a conservative estimate at twenty millions of people. He laid the responsibility for this upon neglect of immigration and colonization, *i. e.* neglect of the moral population. From this results a long train of losses. The country Catholics starve spiritually, and are easy prey to Protestant propaganda. So long as a Catholic peasantry is uncared for, the great men of this country will be Protestant, for the great men come from the country—whether political or religious leaders. It is strange that Catholics indulge in such eulogy of themselves in view of certain facts which cannot be denied. The speaker added: "When I see how largely Catholicity is represented among our hoodlum element, I feel in no spreadeagle mood. When I note how few Catholics are engaged in honestly tilling the honest soil, and how many Catholics are engaged in the liquor traffic, I can not talk buncombe to anybody. When I reflect that out of the 70,000,000 of this nation, we number only 9,000,000, and that out of that 9,000,000 so large a proportion is made up of poor factory hands, poor mill, and shop, and mine, and railroad employees, poor government clerks, I still fail to find material for buncombe, or spreadeagle or taffy-giving. And who can look at our past history and feel proud of our present status? Consider the presidency, for instance. Have we ever had a Catholic president? Ever come near having one? Ever even had a Catholic candidate? Ever likely to have one? Oh, never! We lack that element from which our worthiest presidents come—a sturdy, intelligent rural class." He advocated as a remedy for this state of things a movement

toward colonization with especial attention to extension of educational advantages for rural Catholics and instruction of urban Catholics in the advantages of rural life. For so long as the rural South, the pastoral West, the agricultural East, the farming Middle States remain solidly Protestant, as they now are, so long will this nation, this government, this whole people remain solidly Protestant.

Other means for bringing America into the Catholic fold were offered by Rev. F. G. Lentz, who recognized that America was the land providentially discovered and prepared for the revelation of the truth, and urged earnest prayer on the part of all that "our separated brethren" might be brought back to the faith. W. F. Markoe told of the practical efforts of the "Catholic Truth Society," whose aim is to make America Catholic. Its principal methods are: (1) The publication of short, timely articles in the secular press (to be paid for if necessary) on Catholic doctrines. (2) The prompt and systematic correction of misrepresentations, slanders and libels against Catholicity. (3) The promulgation of reliable and edifying Catholic news of the day, as church dedications, opening of asylums and hospitals, the workings of Catholic charitable institutions, abstracts of sermons and anything calculated to spread the knowledge of the vast amount of good being accomplished by the Catholic church. (4) The publication of pamphlets, tracts and leaflets; the circulation of pamphlets, tracts, leaflets and Catholic newspapers. (5) Occasional public lectures on subjects of Catholic interest. (6) Supplying jails and reformatories with good and wholesome reading matter.

Catherine E. Conway described the new "Catholic Summer School and the Reading Circle," which promise so much for the education of the laity in good knowledge. There are now 150 reading circles organized under the Catholic Educational Union with an aggregate membership of nearly 5,000, and 100 circles under the Columbian Reading Union with 5,000 aggregate membership.

Catholic women were represented by a long and brilliant array of papers, F. M. Edselas eulogized the "Work of Woman in Religious Communities," showing that such loving, self-sacrificing activity is the proper sphere of womankind. The success and value of these religious communities were found in the admirable system which throws the individual on her own resources, and thus cultivates her character while she does the work of Christ. Merit and ability are the sources of advancement, and that means larger service. The sisters train children in their schools not merely to be wise but to be good, thus solving the problem of true education. "Mediæval Christian Women" received honorable mention from Anna T. Sadlier, of New York, while "Woman's Work in Art" and "Woman's Work in Literature" were treated by Eliza Allen Starr, of Chicago, and Eleanor C. Donnelly respectively. Mrs. Rose Hawthorne Lathrop called women up from the low plane of personal vanity to the high position of purity and generosity in a stirring paper on "Woman and Mammon."

"Education and the Catholic Church" received full and able consideration from distinguished scholars of the church. Bishop Keane, Rector of the Catholic University at Washington, spoke on Higher Education, emphasizing especially the need of university education in the highest sense of that word. The character of the present age presents reasons of special importance in this direction. Human society is passing through the agonies of a very deep and wide reconstruction. Social conditions are being leveled upward. Privileged classes are passing away. And how is that leveling up to be safely accomplished? Through education; by making elementary education more and more universal, and steadily elevating its level; by lifting larger and larger numbers from elementary into secondary education, till the multitudes in the schools be rivaled by the multitudes in the colleges; and, in a special manner, by bringing the advantages of the very highest education within the reach of every child of the masses to whom God has given the highest qualities of brain. Place these advantages bounteously within reach of every one whom God's providence has made fit for them; let the offspring of the sons of toil mount to that degree of learning, and of consequent respectability and influence to which their Creator by their endowments calls them—thus, better than by any or all other means, shall the social problem of the future be solved. But wise intellectual power may be wrongly directed. Hence the natural relationship of the Church of God to education. Hence especially her relation to the higher education. Having in her custody both the philosophy of human experience in all ages, and the far higher philosophy of divine revelation, being the divinely established power for the world's moral and spiritual improvement, hers is naturally the influence which perfects education, which breathes a living soul into it, which insures its tending toward heaven's appointed ends, and its being used for the temporal and eternal welfare of mankind. The founding of the Catholic University as the topstone of the Catholic educational system was made the occasion of large thanksgiving. In spite of pessimists, who maintain that the university is aiming to destroy the Catholic school system, it has received the approbation of prelates and Pope and has permanently established itself, thanks to the beneficence of the members of the church, and it is to prove the noblest seat of learning the world has yet beheld.

Dr. M. F. Egan, of Notre Dame, Ind., pointed out some defects of Catholic colleges. Their slavish adherence to tradition makes them content with an inferiority of instruction and education. They must be broadened to enable them to secure our Catholic young men who go to secular or Protestant institutions. We need a system of discipline which will lay more stress on the honor of the youth, and less on the subtle distinctions between venial and mortal sin. More students are needed, men who want to be students, and more ambitious and persevering ones. Above all, endowments are needed, especially in the form of scholarships, to enable earnest but poor students to get a Catholic education in a Catholic college. Rev. J. T.

Murphy, of Pittsburg, Pa., made a plea for free Catholic high schools. He pointed to a gap here in the educational system of the church. He claimed that this defect made the system no system at all. Private academies do not meet the want, nor do the half-way substitutes of parochial schools. Suggesting ways for the establishment of these free high schools, he mentioned private endowment where possible, but also as more feasible the organization of the Catholic people in every important center for the purpose of founding and supporting such a school. It is an indispensable link in any educational system worth the name. The value of "Convent Alumnae Associations" was treated by Elizabeth A. Cronyn, of Buffalo, N. Y., while Dr. McGinniss, of Scotland, urged the benevolent to found bursaries. The paper of the late Brother Azarias maintained that the one unifying purpose of the Catholic school system was "to impart a thorough Catholic training to our Catholic children," and inquired whether the system could not be extended to the founding of Catholic commercial colleges and Catholic night schools. It looked forward to the time when the Catholic university should supply Catholic specialists in all branches of knowledge, a Catholic normal school fit Catholic teachers for parochial schools, holding that the state normal schools were un-Catholic in spirit and methods. Brother Ambrose summed up the whole discussion by calling attention to the fruits of the system in the Catholic educational exhibit at the World's Columbian Exposition, the pride of Catholics and the admiration of all, proving the power and usefulness of the idea of the union of pure religion with education.

The various evening sessions of the congress partook of a more informal character, giving to members of the church opportunity to meet and hear the distinguished visitors and speakers at the congress. Among other utterances at these gatherings may be mentioned those of Archbishop Ryan on Christian union, when he said: "If there is any one thing more than another upon which people agree it is respect and reverence for the person and the character of the founder of Christianity. How the Protestant loves his neighbor, how the Protestant eye will sometimes grow dim, when speaking of our Lord. In this great center of union is found the hope of human society, the only means of preserving Christian civilization, the only point upon which Catholic and Protestant may meet. As if foreseeing that this should be, Christ himself gave his example of fraternal charity, not to the orthodox Jew but to the heretical Samaritan, showing that charity and love, while faith remains intact, can never be true unless no distinction shall be made between God's creatures." Archbishop Ireland declared that only a church which showed by its fruits that it believed in God and righteousness could command the attention of the age. "The age is an age of humanity. It has caught up some of the lofty aspirations of the Christian soul in its great love for humanity, in the very profession of this love. The age demands charity, love for all of every language, every race and every color -- love of man as he came forth from the hands of his creator. Our country is filled with good works, charities of all kinds. Asylums are built for the poor and

the blind, and the mute and the imbecile. The American state is essentially, in its instincts and aspirations, Catholic. Let us then take hold of these instincts and aspirations and show that they have all been born of the Gospel, that they have all been perpetuated by our church in the past." Rev. P. Cronin eulogized the present epoch of the church's life in the country as the age of Satolli, which means justice, home rule, loyalty to American ideas and institutions. Archbishop Corrigan called attention to the fact that it was under the banner of the Holy Inquisition that Columbus discovered America, the institution which had for its main object the defense and protection of the Catholic faith. This is the true spirit of Catholicism to-day. Bishop Phelan, of Pittsburg, said: "We are bound to assist everybody, without distinction of creed. The more the teachings of the church are brought before the people, the more they will recognize the truth of these teachings, if they are not blinded by prejudice. They will recognize that we Catholics are, as we ought to be, true to our government; and good fellow citizens, because we are bound by our religion to love our neighbor and show true charity to all."

At the final session of the congress resolutions were adopted in which it was declared that no remedies for labor troubles can be approved save those which recognize the right of private ownership of property and human liberty; conciliation and arbitration as practical means are urged; the teachings of Pope Leo XIII. are recommended for widespread distribution; the organization of Catholic societies favored; the settling of poor families in agricultural districts encouraged; Catholics are urged everywhere to get out and keep out of the saloon business; Catholic education is steadfastly upheld; the Catholic summer school and the Catholic Truth Society commended; Sunday is to be kept sacred in accordance with the precepts and traditions of the church; arbitration in national disputes favored, and love and veneration for the republic declared, and an emphatic denial given to the assertion that any antagonism can exist between a Catholic's duty to the church and his duty to the state. The congress was then adjourned, after a brief address by Cardinal Gibbons, in the spirit of the resolutions adopted.

On September 12 the presentation of the Catholic church was made in the Hall of Washington. Bishop J. J. Keane presided, and addresses were made on points of Catholic faith, doctrine and practice by leaders in the church. The Very Rev. W. Byrne, of Boston, presented "The Catholic Idea of Dogmatic Truth," in which he claimed infallibility for the church which authenticates the Scriptures and thus avoids false teaching. "The Catholic Idea of Worship and Grace" was treated by Rev. Dr. O'Gorman, of Washington, who asserted that worship is man's part in forming a union with Divinity, which is a necessity for religious life. Rev. Thos. E. Sherman, S. J., of St. Louis, discussed "The Catholic Idea of Holiness and Perfection," and Bishop Keane made an address on "Jesus Christ the Fountain of Truth, Grace and Holiness." He was followed by Archbishop Watterson, of Ohio, who indicated how the church is the organ of the Saviour in the dispensation of truth, grace and holiness.

THE CHRISTIAN SCIENCE CONGRESS.

Held in the Art Institute September 20th.

President Bonney, in opening the Congress, said: "When science becomes Christian, then the world indeed advances toward the millennial dawn. No more striking manifestation of the interposition of Divine Providence in human affairs has come in recent years, than that shown in the raising up of the body of people known as Christian Scientists, who were called to declare the real harmony between religion and science, and to restore the waning faith of many in the verities of the sacred Scriptures. The common idea that a miracle is done in contravention of law is wholly ignorant and wrong. As Christian Science teaches, every miracle recorded in the Bible was wrought in perfect conformity to the laws which the divine Creator established. Your mission is to restore a living faith in the fervent and effectual prayer of the righteous man which availeth much, and to teach everywhere the supremacy of spiritual forces, in the presence of which all other forces are weak and inefficient. Catholics and Protestants may all thank God for the new energy and life contributed to the world, and especially to Christendom by you and those whom you represent."

ADDRESS BY REV. MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF
CHRISTIAN SCIENCE.

Read by Judge S. J. Hanna, editor of the *Christian Science Journal* before the Parliament of Religions of the World's Congress Auxiliary of the World's Columbian Exposition of 1893.

Reverend Mary B. G. Eddy, the Discoverer and Founder of Christian Science, was born in the little town of Bow, among the hills of New Hampshire. Her family tree, taking root in illustrious ancestry, spread its branches from London and Edinburgh, Great Britain, to the United States. The family crest and coat of arms bear these mottoes: "*Vincere aut mori*," victory or death, and "*Tria juncta in uno*," three joined in one. In her work, "Science and Health with Key to the Scriptures," the textbook of Christian Science, the author writes: In this revolutionary period the voice of God in behalf of the African slave was still echoing in our land, when this new Christian crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death, be stricken from the human mind and

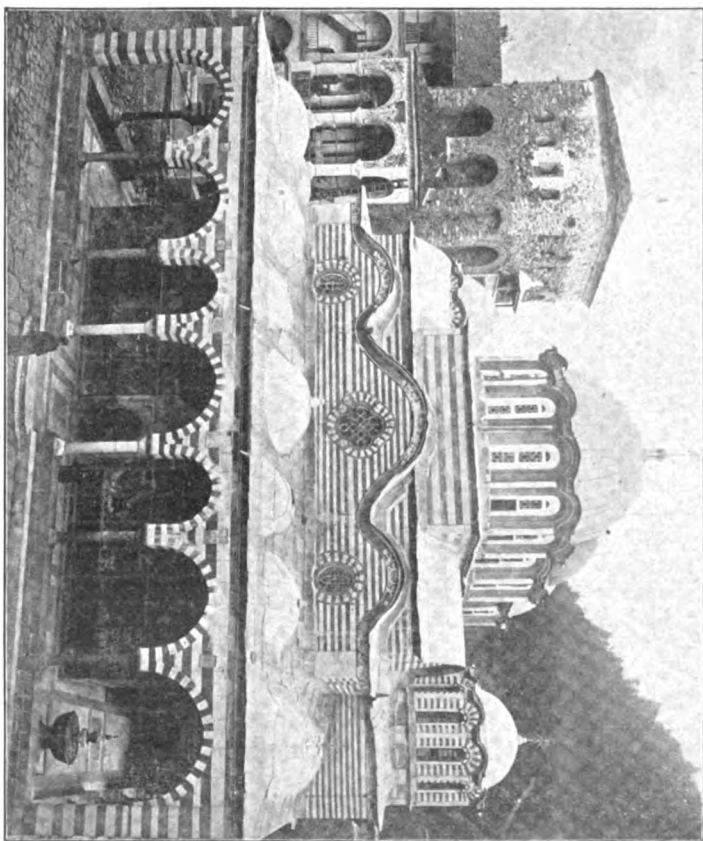
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body, and their freedom should be won, not through human warfare, not with bayonet and blood, but through Divine Science.

God has built a higher platform of human rights, and built it on diviner claims. These claims are not made through code or creed, but in demonstration of "peace on earth and good-will to men." Human codes of theology, medicine, and hygiene cramp the mind, which needs freedom. Christ, Truth, rends asunder these fetters, and man's birthright and sole allegiance to his Maker go on undisturbed in Divine Science.

I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that the body governed them, rather than the Divine Mind. The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems which to-day hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on, through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall, and the rights of man to freedom are fully known and acknowledged. Christian Science derives its sanction from the Bible; and its divine origin is demonstrated through the holy influence of its Truth, in healing sickness and sin. The healing power of Truth must have been far anterior to the period in which Jesus lived. It is as ancient as the Ancient of Days. It lives through all Life, and extends through all space. Science is not the shibboleth of a sect, or the cabalistic insignia of a philosophy. Science is Mind, not matter, and because Science is not human it must be Divine. In 1867 I commenced reducing this latent power to a system, in a form comprehensible by and adapted to the thought of the age in which we live. This system enables the devout learner to demonstrate anew in some degree the divine Principle upon which Jesus' healing was based, and the sacred rules for its present presentation and application to the cure of disease.

The Principle of Christian Science is God. Its practice is the power of Truth over error; its rules demonstrate Science. The first rule of this Science is, "Thou shalt have no other gods before Me." The second is like unto it, "Thou shalt love thy neighbor as thyself." To demonstrate these rules on any other than their divine Principle is impossible. Jesus' sermon on the Mount is the essence of the *morale* of this Science. In 1893, for more than a quarter of a century, these rules have been submitted to the broadest practical tests; and everywhere, when honestly applied, under circumstances which made demonstration possible, they have shown that Truth has lost none of its divine and healing efficacy, even though centuries have passed away since Jesus practised these rules on the hills of Judea and in the valleys of Galilee. Jesus said: "These signs shall follow them that believe: they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. *They* shall lay hands on the sick and they shall recover." This promise is *per-*



CHURCH AND TOWER IN THE MONASTERY OF ST. PETER, THE MOST
FAMOUS MONASTERY IN BULGARIA.

petual. Had it been given only to his immediate disciples, the scriptural passage would read *you*, not *they*. The purpose of his great life-work extends through time, and touches universal humanity; its Principle is infinite, extending beyond the pale of a single period or a limited following. His miracles illustrate an ever-operative divine Principle, scientific order and continuity. Within one decade this Science has stopped the illicit clamor and advancing trend of "free love;" it has opened dungeon doors to the captives of sin, sickness and death; given impulse to honest inquiry and religious liberty; moderated the appetites and passions of men; reformed thousands of inebriates; healed over one million cases of disease considered hopeless, and advanced the race physically, morally and spiritually.

I learned that all real Being is in the immortal, divine Mind, whereas the five material senses evolve a subjective state of mortal mind, called mortality and matter, thereby shutting out the true sense of immortality and Spirit. Christian Science explains all cause and effect as mental and not physical. It lifts the veil from Soul, and silences the false testimony of sense. It shows the scientific relation of man to God, disentangles the interlaced ambiguities of Being, and sets free the imprisoned mind to master the body. The first commandment of the Hebrew decalogue unfolds the fact of universal brotherhood; since to have one God, is to have one Mind and one Father, and this spiritually and scientifically establishes the brotherhood of man. Also, God being the only Mind, it is found impossible for God's children to have other minds, or to be antagonistic and war one with another. Mind is one, including noumena and phenomena, God and His thoughts. Mind is the center and circumference of all Being, the central sun of its own universe and infinite system of ideas. Therefore Mind is divine and not human. To reduce inflammation, dissolve a tumor, or cure organic disease, I have found Mind more potent than all lower remedies. And why, not, since Mind is the source and condition of all existence?

Christian Science solves the problem of the relative rights and privileges of man and woman on their diviner claims. It finds in scriptural Genesis, that Eve recorded last is therefore first, she is a degree higher than Adam in the ascending intelligence of God's creation. Woman neither sprang from the dust of which *adamah* was formed nor from an ovum; she was the first discoverer of human weakness, and the first who acknowledged error to be error. Woman was the mother of Jesus, and the first to perceive a risen Saviour. Woman first apprehended divinely man's spiritual origin; and first relinquishes the belief in material conceptions. It is a woman that discovered and founded the Science of Christianity.

The Revelator had not passed the transitional stage in human experience called death, but he already saw in prophetic vision woman "crowned with twelve stars," types of the twelve tribes of Israel, and the spiritual enlightenment of primal religion.

If brain, blood, bones help constitute a man, when Adam parted with

his rib he lost a portion of his manhood. Man is the generic term for God's children, made in his own image and likeness, and because they are thus made, reflected, the male and female of His creating are equipoised in the balances of God. So let it be. To the sore question "What are the working men's rights?" Science answers, justice and mercy, wherein the financial, civil, social, moral and religious aspect of all questions reflect the face of the Father. And this question will not rest till both employer and employé are actuated by the spirit of this saying of the meek and mighty Son of God: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

The following are the tenets of the Christian Science Churches:

1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.
2. We acknowledge and adore one Supreme God. We acknowledge his Son, and the Holy Ghost, and man in the Divine image and likeness.
3. We acknowledge God's forgiveness of sin, in the destruction of sin, and His punishment of "Whatsoever worketh abomination or maketh a lie." We acknowledge the atonement as the efficacy and evidence of Divine Love, of man's unity with God, and of the great merits of the Way-shower.
4. We acknowledge the way of salvation demonstrated by Jesus, as the power of Truth over all error, sin, sickness and death, and the resurrection of human faith to seize the great possibilities and living energies of the Divine Life.
5. We solemnly promise to strive, watch and pray for that Mind to be in us which was also in Christ Jesus. To love one another, and, up to our highest understanding to be meek, merciful and just.

Dr. E. J. Foster Eddy, President of the National Christian Scientist Association, in his address said: "The ages have had their prophets, revelators and discoverers, who foresaw and foretold, by whom the down-trodden and oppressed have been bidden to rise and go forth from the thralldom of evil into the 'liberty of the sons of God.'" Jesus proved his words by his deeds, and his life was a constant demonstration of the Principle he taught, showing that he was the "one sent of God" to do his work among men, for their example. This work was the destruction of sin, sickness and death, but too soon his precept and example, his spiritual religion and his healing power of Truth became lost to a sensual, sinful world. Now there has gone up a cry to God for deliverance. In America has sprung up the "great light," again conceived and brought forth by woman, who has made it possible for all men to come to it and be freed from sin, disease, death—the enslavement of personal material sense—and be renewed in the image and likeness of Spirit, Good. This greater light is scientifically Christian or Christian Science, a religion with "signs following." Wise ones are being guided to it, and it is found to be of divine origin, begotten of the Father, his voice of love to men. This is proved by the thousands of hopeless invalids raised to health by its saving Principle, and by the many who have been lifted from the misery of sin and its consequences, into a knowledge of,

and obedience to, God. This is an epoch in the history of Christian Science. Our beloved cause and Leader have been accorded a more deserving place in history. Many misconceptions which have obscured the real sense of Science from the people are disappearing, and its holy, beneficent mission is being manifested to sick and stricken humanity. People who are searching for the Truth are turning more generally to Christian Science because it reveals the natural law and power of God, available to mortals here and now, as a saviour from sickness and sin. As a denomination of Christians our growth has been rapid and widespread, and now presents in a large degree all the external aspects of successful and useful operation."

Addresses were read by Rev. D. A. Easton, Rev. A. E. Stetson, Rev. J. F. Linscott, Rev. E. M. Buswell, Rev. I. M. Stewart, Mrs. R. B. Ewing, Mrs. A. M. Knott, Mr. E. P. Bates, Mr. A. Farlow, Gen. E. N. Bates, Judge S. J. Hanna.

The substance of these papers is condensed and compiled as follows:— Nearly all men believe in God. At least they believe in a being or power or force, which they call God. But who or what God is, or whether he is personal or impersonal, corporeal or incorporeal are questions concerning which there is great diversity of opinion, and little scientific understanding. The great need of the world to-day is, "to *know* Him whom to know aright, is life eternal," and this need is not met by the substitution of human opinion, dogma and belief. Man knows nothing of himself without this knowledge, for he is made in the image and likeness of God. Eye hath not seen God and material sense can never inform us concerning the nature and attributes of the Infinite One. Through the belief of life and intelligence in matter, mortals become self-worshippers, and this opens the way for all the various ramifications of evil, as a substitute for God.

The definitions of God as found in the Methodist Episcopal Article of Faith, the Westminster Confession of Faith, and our text-book, "Science and Health," page 556, incontrovertibly establish God as all, as infinite Principle, eternal Individuality, supreme Personality, "incorporeal Being, without body, parts or passions." Upon this common definitional platform we are content to stand, and to the contemplation and worship of this God we invite all mankind. The "Scientific statement of Being" on page 452 of "Science and Health," gives this primary postulate of Christian Science—"There is no life, substance, or intelligence in matter. All is Mind." If it be a fact that all is Mind, it precludes the possibility of the existence of matter as an integral part of the universe, or as having any real existence. All agree that Mind is Intelligence. There can be no intelligence apart from Mind. Mind or Intelligence must be Life. Non-intelligent Life is an impossibility. It is admitted that matter is not intelligent; but while this is admitted, it is maintained that it is substance and contains life. If mankind is the offspring of matter, —matter being non-intelligent—inert matter must be the parent of mankind. As Christian Scientists we look for the origin of Life in the living God rather

than in dead matter. We accept the scriptural definition of his character and refer all Life to him. The Bible distinctly declares him to be Spirit. If he is Spirit, he cannot be matter either in whole or in part.

It is in the discernment of the real nature and infinity of Spirit, and its absolute non-relationship to matter, that the originality, truth and efficacy of Christian Science consists, and it is this which confers upon it the distinction of a great discovery. Not that Truth included in the scientific statement is new. Its presentation is by way of discovery, not of creation; a fresh discernment and apprehension in the human consciousness of things which are eternal; and this is the greatest joy, wonderment and glory that can ever, by any possible means, appear unto us,—the revelation and true knowledge of God.

Christian Science separates clearly, distinctly and entirely between Spirit and matter, Divine Mind and carnal mind, Truth and all evil. This new statement of Truth comes not to destroy, but to fulfill every jot and tittle of the law, and to fill full of significance and power all the "glad tidings" of "the glorious gospel of Jesus Christ," in both the letter and the spirit. It dispels mystery by removing ignorance and misconception regarding that which was always true but not rightly apprehended in human consciousness.

There is one study of universal interest, and that is man. How is he to be studied? Experience replies, from the testimony given by the five senses, and yet such knowledge at best is only relative, and can never reveal the absolute facts of being. We are told in the Bible that, "man that is born of a woman, is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not." This relates only to the physical. When we come to the moral, the idea of freedom is declared and thought to be impossible of realization. This mortal man is by his own confession a prisoner in a house of clay, struggling to realize something he knows not what; the seemingly helpless victim of sickness, sin, and sometimes unmerited misfortune. And is this man? Nature, as we know her, has no answer; human reason says I know no other; but above the discord of the senses, Divine Science lifts up its voice as the sound of many waters, and in the name of Almighty God declares that this is not man. The universe is spiritual. This conceived, we find God has verily created (made manifest) heaven and earth. God (the creative Principle) brings forth man, the image and likeness of God, or "the very image of good." Man is not a finite personality. If God were not self-existent, he must have had a creator, and the cause of being had not been reached. The very image of a self-existent infinite God could not be a finite person.

The ideal brotherhood of man is that state in which the individual loves and serves God supremely, and loves all mankind with a perfect love. This is the only state that can bring peace, and to reach it each one must do an individual work. Left to their own resources, mortals are in constant strife

socially, politically and religiously. Each individual has an opinion as to what is needed to afford harmony and satisfaction; but because of conflicting minds many, and the great variety of abnormal, carnal tastes, there is little agreement.

To harmonize millions of dissimilar and antagonistic minds is impossible, but to harmonize each individual with the perfect Infinite Mind that is Good is practicable, and will be made manifest when each one shall live in harmony with the text, "Not my will but Thine be done."

The social conflict cannot be composed by the alteration or revision of capricious human opinions or by the compromises of man-made laws, but through the operation alone of the laws of God, which, when understood, will be found to meet unto the uttermost all the needs of man's well-being, and to adjust with scientific perfection all of his affairs.

If God is Omniscience, then it is futile for humanity to try to extricate itself from misery and failure by substituting human devices in place of Divine Wisdom or Science.

Christian Science is a universal religion, with a universal Principle, and capable of a universal practice. Its origin is God, Infinite Mind. Infinite Mind is expressed in the Christ. The Christ was never born, but was manifest through the human Jesus. Jesus is the pattern for a true humanhood. All that mortals will ever know of Truth they will know as Jesus knew it, by demonstration, revelation or reflection from the Infinite Mind. His message was from God, and his message was his theology. This theology is Divine Science, and antidotes all human theologies.

Jesus' theology as set forth in "Science and Health" is being practised by more than one hundred thousand of his loving disciples to-day. It is a practical Christianity. We recognize all that is true, honest and pure in all the world's religions; yet we suggest this most excellent way of demonstrating God's power among men. Better the understanding to heal the slightest malady, strictly on the basis of God as the Principle of Science, than all the material knowledge of the world.

The Discoverer and Founder of Christian Science has given an ample explanation of the cause of disease and the method of scientific healing. Jesus' followers eighteen hundred years ago demonstrated that the Principle he taught was scientific and therefore practicable. The healing of the sick by Jesus, according to the infinite will and purpose of God, was neither supernatural nor miraculous. Nothing that is done in obedience to God can be unnatural.

Christian Science is the revelation of the Science of the Christ mission, and shows that this mission is a complete, perfect illustration of the only way in which mortals can overcome the world and the evils of every kind that are unlike God, and therefore contrary to God, and that separate man, in belief, from Him.

It shows that the healing of the sick is a natural phenomenon of Science.

tific Christianity or the understanding of Jesus' teachings. This declaration is confirmed by the fact that, as his followers perceive and understand the real significance of his work, they are able to manifest that knowledge by healing disease. Christian Science healing is wholly unlike what is called "Faith Cure" or "Prayer Cure." It is not the operation of a supposed fluctuating, capricious interposition of God, but in accord with his infinite law. Jesus said, "Before Abraham was, I am," referring clearly to the universal and infinite nature of the Christ Mind that preaches the Gospel, heals the sick, raises the dead and casts out evils.

At the first glance it would seem as though the claims and conditions of error were real and conclusive; that man was held by them and had no way of escape. Yet, notwithstanding the claim of evil power over man, we have, at this very hour, the reassurance of the protecting care of God. Christian Science shows how to take God's Word and apply it in overcoming sickness as well as sin. Jesus' command "heal the sick" is as imperative as "preach the Gospel," for it is good tidings to all mankind. Are you suffering with sickness? Search for what the Bible says about health. Are you overcome with sorrow? Find its antidote in joy. Do you believe your strength is failing you? Read, "God is our refuge and strength." Do you seem to be overcome with fear, so that your physical body appears full of confusion and suffering? "Perfect love casteth out fear." Accept this scriptural statement as made for *you*, and you will be enabled to drink at the life-giving fountain that heals the sick. We are practising Christian Science only as we are growing less envious, less greedy, less selfish in all of its expressions, by striving to love our neighbor as ourselves, and keeping God's commandments. If no one believed in sickness, there could be no sickness. Let us know the Truth that makes us free, even from this belief.

Christian Science is presented before the world to-day, the happy suppliant for recognition of its claim to be what its name implies, both Christian and Scientific; it voices an imperative demand that these two be made one henceforth in faith and practice, for otherwise there is no satisfactory proof, no final evidence of the validity of the claims of either. In no other way than through actual demonstration of Truth can mortals learn whether they are obeying God, or their opinions about him. Faith not buttressed by demonstration is always in danger of changing to skepticism. It is always possible to change one belief for another, the belief in immortality for the belief in annihilation; but a demonstrated knowledge of God is planted on a rock and cannot be moved.

"Science and Health" teaches concerning the resurrection of Jesus that: First, the historical record of the resurrection is trustworthy. Secondly, Christian Science teaches explicitly that all of the experiences of Jesus, from the time he was placed in the tomb to the time that he emerged from it, occurred on this plane of thought, and the body with which he came forth from the tomb was identically the same body that

was put in the tomb. Thirdly, Jesus' resurrection differed only in degree, not in kind, from Jesus' other miracles. They were all designed to prove that Spirit is all-powerful, and matter powerless. Fourthly, the resurrection and all the other so-called miracles are divinely natural rather than supernatural. When Jesus came forth from the tomb it was not because he had supernatural assistance. He was only asserting a great fact of man's being, viz., that man cannot die. He was demonstrating his birth right as a son of God. He proved that the law of man's nature was Life, and that death was a false claimant. Those who maintain that the resurrection and Jesus' other demonstrations over matter were exceptional assertions of God's power, and that they interfered with the natural order of things, are forced to admit, that sin, disease and death are natural and that Life, Truth and Love are abnormal. Admitting the reality of evil, they have to admit that there is another power than God, viz., a god of evil, who *at present* at least shares God's throne. They also have to account for the origin of evil, and how can that be done without impugning the benevolence of God? This line of thought leads also to the assertion that man is not entirely a child of God, that he is in part a child of the devil. These admissions are paralyzing to spiritual growth, and lead us away from the simplicity of Jesus' gospel into a never-ending maze of human speculation. Fifthly, we can have part in Jesus' resurrection now and here, by obedience to the law of Spirit and denial of the seeming law of matter. According to "Science and Health," the central thought and efficiency of the resurrection was not the mere rising of a physical body from a material grave. The Bible records other instances of physical resurrection, but as factors in the Christian life, they are not to be compared with the resurrection of Jesus. And even as to the physical resurrection of Jesus, it may be said that a zealous belief in it may be consistent with an unchristian life. It is evident then, that if we would know the secret of the transforming power of the doctrine of Jesus' resurrection, we must look elsewhere than at its physical and material aspects. This doctrine was very prominent in the Apostles' preaching. They seemed to realize that to this they owed in a large measure the spiritualization of their thought, their control over the lusts of the flesh and worldly ambitions, their solid assurance of the great facts of Life, Truth, and Love, and deliverance from the beliefs of sin, disease and death. We do not claim that Christian Scientists have at present sufficient spiritual realization to demonstrate over the claim of death as Jesus did, but we do claim that we are using Jesus' method successfully in destroying the claims of disease and sin, and in all reverence we maintain that that same method faithfully adhered to will enable us, at some time, to demonstrate over the claim of death as Jesus did. He said that his followers could do all the works that he did and greater, and we rest confidently on this promise.

Jesus, who did the will of omniscient God, said "I and my Father are

one." The Mind which created and governed Jesus was the divine Mind. The Apostle writes: "Let that Mind be in you which was also in Christ Jesus." Mortals have a very degraded sense of Mind. The medley of changing opinions and erroneous, sinful thoughts that encumber human consciousness is neither Mind nor evidence thereof. It is simply a falsity; it is "foolishness with God;" it is evil and cannot, by any process now or hereafter, be transformed into Truth.

Error must be cast out and utterly destroyed before individual consciousness shall appear in the likeness of God.

THE CONGREGATIONAL CHURCH CONGRESS.

Congregationalism had the honor of ushering in the first week of the great Parliament of Religions. It was convened in the Hall of Columbus, September 10, at 2:30 P.M. Rev. Dr. Willard Scott, Chairman of the Committee of Arrangements, presided.

Congregationalism is the form of religious faith and polity which was represented by the Pilgrim Fathers, who, coming across the Atlantic in the *Mayflower*, landed at Plymouth Rock, December 21, 1620, and by the Puritans of New England. President Bonney opened the Congress, with the justness of thought, intelligence and felicity which have characterized all his addresses on similar occasions.

In response to the address of welcome, Dr. Willard Scott, in a brief survey of the successive stages of religious thought, Oriental and Occidental, which had led the way to the movement that issued in Congregationalism, called attention to the fact that the first revelation of God's will to man came to the Oriental mind. The Orientalist was a good listener, but he was not such a good thinker. It was therefore left to the European to discover man's nature as God had made him. The receptive mind of the Oriental received the revelation from God. The introspective mind of the European formed this body of truth into a system of ethics or religious philosophy. The next step was the translating of this philosophy into the language of the people, and the next to put this system of ethics into human behavior. The Puritan and the Pilgrim are distinguished as dealing with social religion. We are in the midst of a social millennium: and this is so largely because the Puritans wrought toward it. We shall realize it when we fall back upon their principles as still the methods by which the end is to be reached.

The Rev. Simeon Gilbert, D.D., of the *Advance*, described: "What Congregationalism is."

Congregationalism stands for a faith and a principle of church government. The faith is the evangelical belief; the church polity is that of a

pure democracy, under the one Lord and Master. Historically, Congregationalism was the pure outcome of the Reformation, and was a return, straight and immediate, to the sole authority of the Word of God. In all matters of the religious life and church control, its loyalty to Christ alone makes it disown "the authority of pope, prelate, presbyter, prince or parliament." It calls no man master; for one is our Master, even Christ, and all we are brethren. The acceptance of the supreme authority of God as revealed in his Word and in our Saviour, Jesus Christ, is the fundamental thought. All doctrine, all motives, all rules of the Christian life are subjected to this test.

Congregationalism begins with the idea of a regenerate church membership. It would have no meaning without this as its basis, no justification or power. Moreover, the local church is constituted by a definite covenant, entered into by believers with God and with one another.

Congregationalism, consistently and alike in both its faith and its polity, emphasizes the continual and indwelling presence of Christ in his church, according to his promise, "Lo, I am with you alway." For the same reason, it keeps at the front its dependence upon the inward teaching and power of the Holy Spirit.

But, along with this *independency* of the local church, Congregationalism holds to the idea of the *fellowship* of the churches. As to the fittest methods of church fellowship, on the basis of the freedom and spiritual equality of the several churches, there has been a good deal of experimentation. In this respect Congregationalism of to-day is the result of a long process of evolution and of re-adjustment to new conditions. If it took courage to dare to be free, it has required an equal degree of courage, while insisting upon freedom, to dare to enter upon terms of fellowship, mutual trust, council and coöperation.

The present system of "councils," and of "associations," local, state and national, and at length international, came about only by degrees. The existing combination of the immediateness of each one's accountability to God, of the independency of each local church of all outside human authority, and with this an organized system of church-fellowship, has been an achievement, the victory of a long-growing "sanctified common sense." So that that which not long ago seemed to the fathers impossible has now come to appear axiomatic and altogether natural. This at least is true in America, where Congregationalism is in certain respects greatly in advance of that in Great Britain.

The genesis of Congregationalism was in England; its first exodus to the New World was from Holland; and it was the *Mayflower* which bore to Plymouth Rock this choicest and fruitfulest seed-corn of all American immigration, religious, civil and educational.

From the necessity of the case, Congregationalism has, from the first, always and everywhere, put paramount emphasis upon education. The sys-



REV. MARY BAKER G. EDDY,

DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE.

"HUMAN WILL AND THE FIVE SENSES ARE OPPOSED TO THE DIVINE MIND, EXPRESSED THROUGH CHRISTIAN SCIENCE, WHICH REVERSES ALL PERVERTED AND HUMAN HYPOTHESES CONCERNING DEITY,—EVEN AS THE SCIENCE OF OPTICS REJECTS, WHILE IT EXPLAINS, THE INCIDENTAL OR INVERTED IMAGE,—AND SHOWS WHAT IS LOVE AND ITS DEMONSTRATION."

tem which makes so much of the individual, of every individual member, is itself educative, and is constantly making demands for more and still more of personal culture. What may be termed the American educational idea, from the founding of Harvard College and the origination of the common school of New England, owes more, far more, to Congregationalism than to any other single source.

But no one can have any tolerably adequate conception of what modern Congregationalism is, unless he takes into large account two other great factors in its life. These are, on the one hand, its comprehensive and really majestic system of joint responsibility and joint enterprise in support of its varied missionary societies, home and foreign; and, on the other, its religious journalism — the "council" that waits on no "letters-missive" for its organization; the open parliament which never adjourns, and before which no questions of vital moment are ever out of order. These two great factors and forms of actualized fellowship do more than any other human agency to bind into a sweet and living and divinely forceful unity not only the scattered Congregational churches of a continent, but throughout all the world, and which makes it possible and proper to speak of an ecumenical Congregational Church.

The Congregational denomination is not the most numerous religious body in America, having only a little more than half a million communicants; but its power is not to be fairly estimated without taking into the account its influence hitherto toward congregationalizing all the other church organizations.

One other distinctive characteristic of Congregationalism must be noted. This is the intensity of its belief in "the Holy Catholic Church" the world over, and its disposition to recognize the existing unity in Christ of true believers of whatever name.

If Congregationalism is not, as some claim for it, "the solvent of the sects," its distinguishing and constituent principles are the ones which, it is believed, will prevail when at the last, the prayer of our Lord shall have come to pass that "they all may be one."

Incidentally, it is pleasant to add that the man who had most to do in bringing about the consummation of this World's Parliament of Religions, Dr. John Henry Barrows, was by birth, education and early ministry a Congregationalist.

Prof. Williston Walker, of Hartford Theological Seminary, in a paper on
"FIRST THINGS IN CONGREGATIONALISM,"

outlined with great lucidity what may be termed the genesis and the exodus of Congregationalism, its origin in England, its partial organization in Holland, its divinely guided voyage to America in the *Mayflower* its early history in New England and its subsequent development. He said: If any type of church government deserves to be called American it is Congregationalism. Its formative influence has been felt in greater or less degree

by all the religious bodies that occupy this land. It has modified other systems of church government, making them vastly different from what they are on European soil; while if its adherents in name are not the most numerous of the tribes of our American Israel, no Christian body equals the Congregational in services to education and to those interests which make for the intellectual well-being of our nation.

If the Puritans gave us the love of education, the executive force and the business ability which have marked the descendants of New England parentage throughout our land, the Pilgrims gave us Congregationalism.

In the paper of Miss Mary A. Jordan, of Smith College, Northampton, Mass., on "The Congregational Idea," certain of the elementary characteristics of the Congregational way were set forth with fine penetration and justness of statement.

Rev. Dr. Henry A. Stimson, of New York, in a paper on "Congregationalism To-day," said that first of all Congregationalism was not an organization, but an organism; it was not a sect, but a denomination. It had made deliverances and spoken solemnly on various points, but those utterances were chiefly for those whom they concerned, and they imposed no yoke and constituted no shibboleth. Their gatherings had been for the expression of a common brotherhood and the promotion of a common task, and not for the forging of fetters. That is the central fact of Congregationalism. It is its distinguishing feature. Another fact in the development of Congregationalism has been its denominational unselfishness. Its members have thought little of pushing the denomination, and much of forwarding the kingdom of Christ.

Rev. Hugh Pedley, of Winnipeg, Manitoba, spoke on the "Relations Between English and American Congregationalists." In the interests of a closer union he urged the establishment of a council of councils, a journal of journals, and a college of colleges, international in their scope, which should make the denomination in this manner more truly one.

In the evening Dr. A. F. Sherrill of Atlanta, Georgia, spoke of Congregationalism in the West and South. During the past twenty-five years greater and better work has been accomplished than any one who has not been on the ground can believe.

Secretary Judson Smith, of Boston, followed with a graphic survey of "The Missionary History of the Denomination." He touched rapidly upon the beginning of missions in different foreign lands and of the marvelous changes which they had produced. Through missions, will come about the union of all nations and that parliament of man which is the dream of poet and philanthropist.

Rev. Dr. Alexander McKenzie, of Cambridge, Mass., spoke on "Congregationalism and the World." Congregationalism, he said, had gone back to the primitive, Biblical conception of the church; was giving to Christianity and to the world the influence of American institutions; and had brought out a peculiar and noble type of manhood.

THE WOMAN'S CONGREGATIONAL CONGRESS.

The sessions of the Woman's Congregational Congress opened Monday, September 11. Through all its six sessions the chairman of the committee, Mrs. George Sherwood, presided. Despite the immense attractions of the Parliament of Religions, the sessions of this part of the Congregational Congress were well attended and kept to a high pitch of enthusiasm. The topics had been admirably chosen and grouped together, and the papers in point of thought and literary treatment fully equaled those of the men.

The first grouping of addresses was about the Pilgrims and Puritans. The opening devotions were conducted by Rev. Elvira Cobleigh, from the far West, herself a modern pilgrim. The singing at these meetings was chiefly congregational. A number of original hymns were used, written for the occasion by Mrs. Margaret Sangster, Mrs. James Gibson Johnson, Mrs. L. P. Rowland, Rev. Louise Baker, Mrs. Merrill E. Gates, and Mrs. G. B. Willcox.

The Pilgrim and Puritan idea was treated by Mrs. A. E. Arnold, of Plano, Ill. Then the trials, firmness, constancy and heroism of the Pilgrim mothers were presented in a historical paper by Mrs. Moses Smith. A tall, bright-faced, young looking woman presented herself as the Rev. Miss Juanita Breckenridge, and spoke without notes on the True Democracy of Congregationalism. Mrs. Jane G. Austin considered the Influence of Pilgrim and Puritan Heredity in Relation to Religious Thought. The answer of Rev. Mrs. Cobleigh to the question of the Scope of Woman's Work in the Churches was, that "every position she is fitted to fill may be hers."

A poem by Miss Emily Gilmore Alden, herself a descendant of John Alden, of the Pilgrim band, was read by Miss Harriet N. Haskell, principal of the Monticello Ladies' Seminary. Mrs. Sarah B. Cooper of San Francisco, who has a Bible class in that city of several hundred members, contributed a paper on Woman Teachers in the Congregational Church. The cause of Woman at the Outposts of Congregationalism received from Mrs. Elizabeth Emerson Humphrey, of Chicago, beautiful and sympathetic treatment, showing how much of cheer, heart and strength woman put into man's work by her presence.

The Christian Home in its Relation to the State was discussed by Mrs. E. H. Merrell, of Ripon, Wis. The Christian Home in its Relation to the Church by Mrs. Joseph Ward, of Yankton, represented home as the central thought of our religion. Christian homes are the life of the church; the Christian home the place where God symbolizes himself, his care, love and government. The Home and Labor Problem was spoken of by Miss Jane Addams, of Hull House, Chicago, whose work enables her to speak as one

having authority. The labor question was the question of the home ; it could not be settled till settled right ; it must be taken into the homes, and boys and girls trained to see that other boys and girls have equal rights to home and chance for growth and equitable reward for work.

The Relation of the Home to Social Life was that of uplifting, beautifying and Christianizing other homes, and was presented by Rev. Miss Mary Moreland. The Church and the Children, a paper by Miss Julia Holmes Boynton, spoke of the work the "church-mother" — the Congregational Sunday School Publishing Society — was doing for the children in books, papers, societies, etc., their dangers and uses.

The answer to the question, How does the Growing Independence of Woman affect the Home ? was given by Mrs. Geo. H. Ide, Milwaukee.

A word from far Australia came in a paper on Congregationalism in new countries, by Mrs. Louise J. Bevan, Melbourne, read by Mrs. F. B. Little, giving a clear idea of the progress of Congregationalism in that land.

Miss H. A. Farrand, of the Chicago *Advance*, read a paper on the Modern Pilgrim Woman, showing how the very best spirit of the Pilgrim Fathers and the Pilgrim Mothers has been reenacted in our own time in the work of Christian women in building up new homes, the new churches, the new schools and other institutions all along our advancing "frontiers." In Silhouettes of the Women of an old Congregational Family, Mrs. Roxana Beecher Preusner showed admirably the power of a mother's character over her children, particularly the three-fold endowments of this mother, Roxana Beecher, were reproduced in her daughters, Catherine, Mary and Harriet. Mrs. Ella Beecher Gittings read a thoughtful and pleasant story on the *Mayflower* as a Symbol of Faith. Mrs. Edgar Wylie spoke on Woman and the Bible, giving God's conception of her as there set forth.

The Work of the Indians on the Frontier was represented by Miss Mary C. Collins ; Among Indians and Negroes at Home, by Miss Alice W. Bacon, of Hampton, Va.

Mrs. Rebecca H. Cheetham's report of the Two Settlements for Working Women in London, was heard with interest. Miss Millie A. Hand, of the New West Education Commission, told of the work done by Congregational women for other women held by the errors of Mormon belief.

Miss Harriet N. Haskell, of Monticello Seminary, gave A Bit of History Concerning the Higher Education of Women, showing how constantly the forefathers provided for the sons' education only, and how slowly the cause of education for women has won its way. She also gave glowing tribute to the founder of Monticello Seminary, Mr. Godfrey, who, when Chicago was but Fort Dearborn, so wisely built for the daughters of Illinois.

Mrs. G. W. Moore, one of the original Jubilee Singers of Fisk University, read a paper on What Congregational Women have done for the

Colored Race. A noble poem, "Day," by Miss Ella Gilbert Ives, of Dorchester, Mass., with special reference to this subject, was read by Mrs. Preuszner.

The Battle Hymn of the Republic was sung with the pathos that only one of that long-enslaved race could throw into it, the enthusiastic audience joining in the chorus of the last verses. The singer was Mme. Desaria Plato, a colored lady of beautiful voice.

After a brief address by Mrs. Kate Upson Clark, a paper by Mrs. Ella S. Armitage, of Bedford, Eng., was read, explaining the aims of the Yorkshire Woman's Guild of Christian Services.

Rev. Annis E. Eastman presented a paper on The Relation of Religion to Women Historically Considered. The Sacred Singers of our Church were marshaled by Mrs. M. B. Norton's graceful pen. The claim of the Christian College upon the denomination was presented by Mrs. A. A. Johnston, of Oberlin College, in an address on Our Churches and Our Colleges. The paper of Mrs. Sarah S. C. Angell on Women as Foreign Missionaries, was read by Mrs. E. W. Blatchford. The closing paper was that of Mrs. John E. Bradley, of Jacksonville, Ill., who fittingly treated the theme, The Summons of the Coming Century to the Women of To-day.

THE CONGRESS OF THE DISCIPLES OF CHRIST.

The Congress of Disciples of Christ convened in the Hall of Washington, Wednesday, September 13, at 10 o'clock. After devotional exercises, Dr. T. P. Haley, of Kansas City, took the chair, and the presentation address was delivered by Mr. Bonney, who spoke very kindly of the great work this people has done in the direction of union, and loyalty to the truth as it is in God's Word. Mr. Haley, in behalf of the Congress, delivered a well-timed response, after which the regular program was taken up.

The first address was delivered by Regent H. W. Everest, of Carbondale, Ill., and was entitled The First Century of the Church of Christ. His address was both comprehensive and incisive.

The next address, entitled Christian Union, was delivered by Dr. F. D. Power, of Washington, D. C., an ex-chaplain of the House of Representatives, and the pastor of James A. Garfield during his long residence in the capital. Mr. Power said: Christian union is the one clear high note of this latter half of the nineteenth century. The need of it is pressing, the desire of it deep, the prayer for it fervent, the plea for it powerful beyond anything that marks our present-day Christianity. Nobody now thanks God for sects. The flowing tide is with union; the ebb with division.

The third address was delivered by Dr. W. T. Moore, of London, Eng. Subject, The Church of the Future. He said that the historic church and

the church of the New Testament were different. He thought the church of the future must avoid the extremes to which man has gone in the past and live more closely to the scriptural ideal. He showed what it must be in faith, organization and life.

Dr. Moore, who is the editor of the *Christian Commonwealth*, one of the most widely read of England's religious journals, was followed by Dr. J. H. Garrison, editor of one of America's most widely read religious journals, the *Christian Evangelist*, of St. Louis. His address was entitled Biblical Anthropology—the Key to Some of the Problems of the Age.

Thursday morning the Congress again met in Hall XXVI. The first address of the day was by Prof. B. J. Radford, of Eureka, Ill. Subject. Christianity the only Solution of the Problems of the Age.

The next speaker was Hon. W. D. Owen, an ex-congressman and ex-commissioner of immigration. His theme was The Church and the Masses.

The next address, entitled A Creed that Needs no Revision, was delivered by President E. V. Zollars, of Hiram, O. Of course he represented the creed that needs no revision to be Christ—the personal, living, loving, all-pervading Christ of the scriptures.

The closing address of the Disciples Congress was delivered by Dr. B. B. Tyler, pastor of the Church of Disciples, New York City.

HISTORICAL AND DOCTRINAL STATEMENTS, BY REV. GEO. F. HALL.

Origin.—The Disciples of Christ, or Christians, date the origin of the religious movement they advocate near the beginning of the present century.

In the year 1809, in Washington county, Pennsylvania, Thomas Campbell, then a Presbyterian minister, recently arrived in this country from the north of Ireland, issued a declaration and address which the Disciples generally regard as the initiatory of this religious reformation.

This remarkable paper was a plea for Christian union and the restoration of New Testament Christianity. It was a call to all Christians of every name and creed to "come firmly and fairly to original ground and take up things just as the apostles left them." In this way "becoming disentangled from the accruing embarrassments of intervening ages, they could stand with evidence upon the same ground on which the church stood at the beginning."

"Never before had any reformer taken distinctively such ground as this, Never before had any one presumed to pass over so lightly the authorities and usages and decisions of so many intervening centuries. Here, indeed, was the startling proposition to begin anew—to begin at the beginning; to ascend at once to the pure foundation of truth, and to neglect and disregard, as though they had never been, the decrees of popes, councils, synods and assemblies, and all the traditions and corruptions of an apostate

church. Here was an effort, not so much for the reformation of the church as was that of Luther, and of Calvin, and of Wesley, but for its complete restoration at once to its pristine purity and perfection. By coming at once to the primitive model and rejecting all human imitations; by submitting implicitly to the Divine authority as plainly expressed in the Scriptures, and by disregarding all the assumptions and dictations of fallible men, it was proposed to form a union upon a basis to which no valid objections could possibly be offered. By this summary method the church was to be at once released from the controversies of eighteen centuries, and from the conflicting claims of all pretenders to apostolic thrones, and the primitive gospel of salvation was to be disentangled and disembarassed from all those corruptions and perversions which had heretofore delayed or arrested its progress."

In connection with this movement, headed in western Pennsylvania by Thomas Campbell and Alexander Campbell, a similar movement was inaugurated in the states of Kentucky and Tennessee under the leadership of Barton W. Stone, and other ministers of the Presbyterian Church. These separate movements as they grew coalesced, and in their developed form became known as the "Disciples of Christ," or "Church of Christ."

Progress and Outlook—Congregations, 9,030; members, 837,319; Sunday schools, 5,715; Sunday school scholars and teachers, 491,062; ministers, 5,809; value of church property, \$15,000,000.

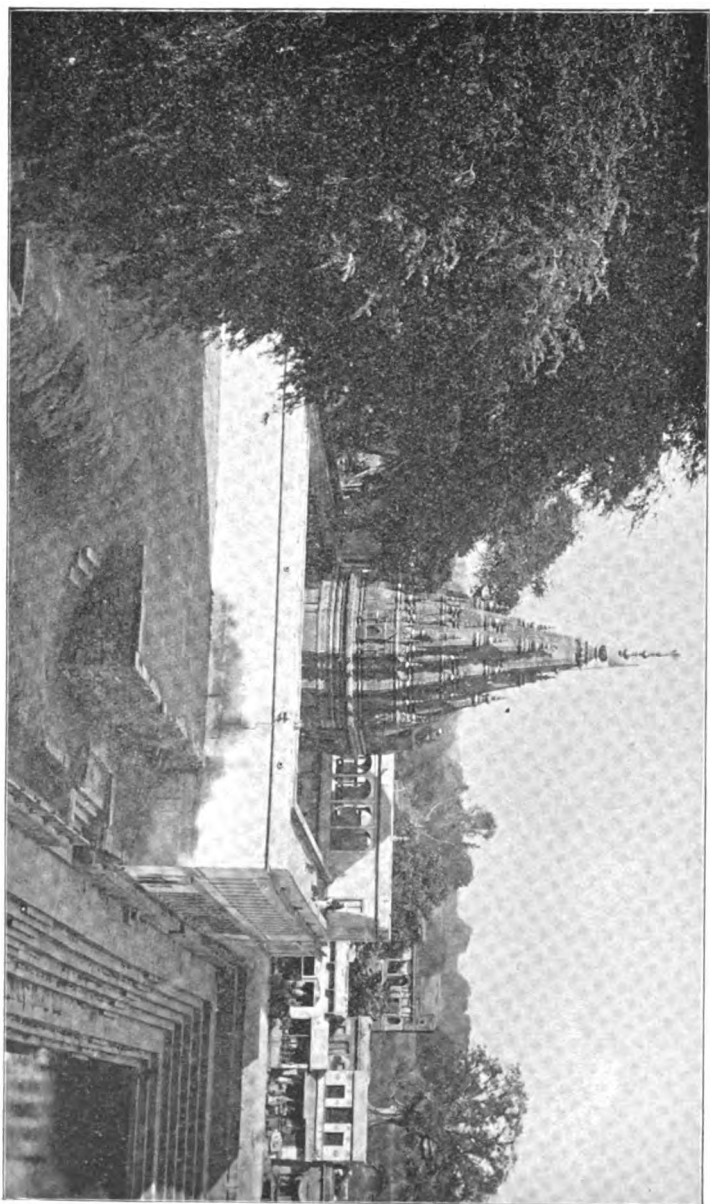
The various home and foreign missionary societies raised last year \$379,271.67. In the foreign field they have missions in Japan, China, India and Turkey, also in Scandinavia and Jamaica. There are engaged in the missions about one hundred missionaries and native helpers.

Among their educational institutions are: Bethany College, West Virginia; Butler University, Indiana; Eureka College, Illinois; Drake University, Iowa; Kentucky University, Kentucky; Cotner University, Nebraska. Among their religious publications are: *The Christian Standard*, Cincinnati, O.; *The Christian Evangelist*, St. Louis, Mo.; *The Christian Oracle*, Chicago, Ill.; *The Apostolic Guide*, Louisville, Ky.; *The Gospel Advocate*, Nashville, Tenn., and *The Christian Commonwealth*, London, England.

It is estimated that the Disciples are building on an average one church house for every day in the year. And according to United States census report for 1890 no Protestant denomination is increasing in numbers more rapidly.

Principles.—The following brief statement of the principles of the Disciples was prepared under the supervision of their General Christian Missionary Convention for distribution during the World's Columbian Exposition:

The "Christians or Disciples of Christ" plead for the union of all Christians, to the end that the world may be evangelized. To secure this they teach that there must be a return to the principles and practice of the



THE MONKEY TEMPLE, BENARES, INDIA.

apostolic age according to the axiom : "Where the Scriptures speak, we speak ; where the Scriptures are silent, we are silent." The following brief synopsis comprehends substantially the conclusions arrived at in the application of the above axiom :

That the Holy Scriptures of the Old and New Testaments are the inspired Word of God, and that they are all-sufficient as a rule of faith and life. Hence all human creeds as tests of fellowship and bonds of communion are rejected, seeing that they cause and perpetuate division.

That there is one God, the Father, who created and sustains all things.

That Jesus was God manifest in the flesh ; that he died for our sins and arose again for our justification ; that he ascended to heaven, where he ever liveth to make intercession for us.

That the Holy Spirit proceeds from the Father, and that in conversion and sanctification he operates through the truth.

That baptism is the immersion in water of a penitent believer, into the name of the Father and of the Son and of the Holy Spirit.

That the death of Christ should be commemorated on the first day of every week in the Lord's Supper.

That the followers of Christ ought not to wear any names other than those found in the New Testament, such as Christian, Disciple, etc.

That the church consists of all the regenerate, and that these constitute one flock even as there is but one Shepherd. Our Lord prayed for the union of his followers, that the world might believe. The apostles urged the church to keep the unity of the spirit in the bond of peace. Hence, sectarianism and denominationalism are necessarily unscriptural and essentially evil.

That in the Christian system Christ is central and supreme. Christ himself is preached as the only Saviour of sinners and the only head of the church ; hence, we call no man master ; neither Paul, nor Apollos, nor Cephas, nor Luther, nor Calvin, nor Wesley, nor Campbell ; according as it is written, "he that glorieth let him glory in the Lord."

It is confidently believed that the position herein set forth is scriptural and catholic, and the only practical basis for the union of all Christians. With a return to apostolic principles and practices, the divisions which are now the shame and weakness of the church would cease to exist, and the one great barrier to the speedy and complete evangelization of the world would be abolished. The men and means now needed to maintain sectarian and denominational establishments could be used in the regions beyond. A united church would be irresistible, and in a single generation could carry the Gospel to every kindred, and tribe, and people, and tongue on the globe. Our Lord's prayer would be answered, and the world would believe. This is a matter of supreme moment, and no denominational associations, however sacred, and no vested interests ought to be allowed to stand, for a single instant, in the way of its consummation.

THE EVANGELICAL ALLIANCE CONGRESS

BY REV. JOSIAH STRONG, D.D.

Held in Art Institute October 8th-15th.

The program was divided into four general subjects, viz.: I. Religious Liberty. II. The Religious Condition of Protestant Christendom. III. Christian Union and Coöperation. IV. The Church and Sociological Problems.

I. One of the avowed objects of the Evangelical Alliance from the first has been to promote religious liberty, which it has done in Spain, Italy, Austria, Russia, Turkey, Persia, South America and many other countries. It has made efforts not only in behalf of persecuted Protestants, but has also defended the religious liberty of Roman Catholics and Jews as well. And should occasion arise, the Alliance would with equal zeal seek to secure liberty of conscience to Mohammedans, Buddhists and Brahmans.

Nothing has contributed more to the progress of civilization during the past four hundred years than religious liberty. It was, therefore, eminently fitting to the occasion that there should be an address on Religious Liberty and the Progress of Mankind, which was made by Bishop Charles H. Fowler, D.D., of the Methodist Episcopal Church. Nothing is more characteristic of our American institutions than the separation of church and state. Religious Liberty and the State, therefore, was discussed by Rev. James M. King, D.D., secretary of the National League for the Protection of American Institutions. There was presented also a paper written by Hon. J. L. M. Curry, LL.D., late United States Minister to Spain, on The Present Condition of Religious Liberty Throughout the World.

II. The object in discussing the Religious Condition of Protestant Christendom was not so much to make statistical presentations as to trace the present currents of religious thought, to point out existing phases of religious life, and to mark those conditions to which the churches must adapt themselves in order to accomplish their mission.

Papers were prepared or addresses made as follows: On Australasia, by Rev. H. B. Macartney, M.A., Incumbent of St. Mary's, Caulfield, Victoria; on Canada, by Rev. George Monro Grant, D.D., Principal of Queen's University, Kingston, Canada; on France, by Prof. Jean C. Bracq, of Vassar College, Poughkeepsie, N. Y.; on Germany, by Count Andreas von Bernstorff, of Berlin; on Great Britain, by Lord Kinnaid, of London; on Italy, by Rev. Comm. Matteo Prochet, D.D., of Rome; on the Netherlands, by Col. R. Roosmale Nepoen, of Doorn, Netherlands; on Scandinavia, by Rev.

M. Falk Gjertsen, of Minneapolis, Minn.; and on Switzerland, by Prof. Edouard Naville, of Geneva, Switzerland.

While the religious conditions of these different countries differ in important particulars, there are certain most significant resemblances. In all there seems to be much of popular unrest, much of unbelief, and in all there are social problems demanding attention, of which only the Gospel of Christ can furnish the solution.

III. Christian union and coöperation. When twelve hundred delegates, representing many countries and more than fifty denominations, met in London in 1846 to form the Evangelical Alliance, their avowed object was "the furtherance of religious opinion with the intent to manifest and strengthen Christian unity, and to promote religious liberty and coöperation in Christian work."

For nearly half a century now the Evangelical Alliance has afforded a common ground between the denominations for the expression and cultivation of Christian fellowship, and for the promotion of coöperation in Christian work. The duty of Christian union and coöperation becomes more evident as the sin and waste of selfish competition grow more apparent; and the weakness of disunion becomes more obvious as we better appreciate the magnitude of the work demanded of the churches, if they are to Christianize our civilization.

The waste of competition and coöperation as a remedy were emphasized by President W. DeW. Hyde, D.D., of Bowdoin College, Me., in an address on Christian Coöperation and Church Extension. He was followed by representatives of the Baptist, Congregational, Dutch Reformed, Methodist and Presbyterian home missionary societies. Rev. Arthur T. Pier-son, D.D., spoke on Christian Coöperation and the Social Mission of the Churches. A paper on Organic Union: Its Reasons and Prospects was prepared by Rt. Rev. A. Cleveland Coxe, D.D., LL.D., Protestant Episcopal Bishop of Western New York; one on Denomination Federation, by Rev. James McCosh, D.D., LL.D., of Princeton, N. J.; one on The Evangelical Alliance and the Reunion of Christendom, by Rev. Philip Schaff, D.D., LL.D., professor in Union Theological Seminary, New York. Prof. Schaff's death occurring only a few days after the close of the Conference lends added interest and emphasis to this, his last message to the churches. Mr. A. J. Arnold, Secretary of the British Alliance, sent a paper on the Work of the Evangelical Alliance of Great Britain, and Rev. Josiah Strong, D.D., spoke on The Aims of the Evangelical Alliance for the United States.

It seemed to be the general conviction that the divisions of Protestant Christendom are lamentable, and that the selfish competition of the churches is scandalous. To the question, how are these evils to be remedied? there seem to some three possible answers, viz., (1) organic union, (2) denominational federation, and (3) the coöperation of the local churches.

It was urged that however desirable organic union might be, and however completely it might solve the problem, the solution would come too late, for the need is immediate and urgent, and organic union will be impossible for many years, if not for many generations, yet to come.

Denominational federation would make possible an official, ecclesiastical coöperation, which would be good so far as it went, but such coöperation would be subject to very serious limitations. It would stop the competition of the various home missionary societies, which would be a great economy of men and of money; but such a body would be weak in the prosecution of reforms, and in attempts to solve the great sociological problems of our times. On all such questions its position would necessarily be conservative; it could not lead. It could never go faster than the slowest denomination entering into the federation. As there could be no compulsion, the denomination which was least advanced on any question would necessarily determine the position of the federation. Such would be the result of what might be called federation at the top.

The coöperation of the local churches, or federation at the bottom, promises larger results. A half dozen neighboring churches, representing as many different denominations, can be induced to take a much more advanced position concerning needed reforms and new methods of work than the half dozen denominations which they represent. The conservatism of one community would not keep back a less conservative community. When local churches have learned to coöperate, then the churches of different towns and counties and states might learn to act together in behalf of common interests and of popular reforms. This is the kind of organization which the Evangelical Alliance for the United States advocates. For such a coöperation we need not wait until the churches can all think alike, which might not be desirable even if it were possible; if in essentials there is union, in non-essentials liberty, and in all things charity, the churches will be able to work together for common objects, and so realize the strength which comes from coöperation. Such coöperation would transform the churches from a Christian mob into the army of the living God.

IV. By far the greater part of the program was given up to the church and sociological problems. This congress had been preceded by many church congresses, which had presented the strength, the resources, the peculiar characteristics and adaptations of the several denominations. In the long list of preceding congresses there had also been many in the interest of needed reforms, where the great problems of modern civilization were discussed. It was the special province of the Alliance Conference, coming as it did at the close of this long series of religious and reformatory congresses, to point out the relations of the churches to these reforms, to show how the vast resources of the various denominations could be applied to the solution of the great problems of our times. The supreme aim of the

United States Alliance at the present time is to assist the churches to see and to accomplish their social mission.

It also recognizes the fact that all life is conditioned by its environment. The conditions on which the life of churches depends are undergoing important changes. The shifting of population from country to city, and from "down town" "up town" has profound significance and far-reaching consequences. New habits of thought and life have displaced the old. It is a vital question whether the churches will adapt themselves to these changed conditions, and therefore flourish.

The Alliance aimed to make the section conferences of its Columbian congress a school of new and approved methods, by which churches have been enabled to adapt themselves to changed conditions and through which they have won a notable success. Experts who have been eminently successful in their respective lines at practical Christian work spoke out of their own experience. For instance, Rev. John C. Faville, of Appleton, Wis., who spoke on The Evening Congregation, told how, in a single year, he had built up his Sunday evening congregation from two hundred to eight or ten hundred. Rev. Kerr B. Tupper, D.D., of Denver, who spoke on A Working Church, described the methods by which his church was enabled to add over 360 to its membership last year. Rev. Russell H. Conwell, D.D., of Philadelphia, told the story of his own church as an example of a larger conception of the church's mission. His church is declared by Rev. B. Fay Mills to be the most remarkable on the continent, if not in the world. Prof. C. R. Henderson, D.D., of the University of Chicago, told how to reach workingmen, and spoke out of the experience of a ten-years pastorate in which there was not a single Sabbath without inquirers. Dr. W. S. Rainsford, of New York, who spoke on the same subject, has had a phenomenal success in winning workingmen. Mrs. Lucy Rider Meyer, who spoke on deaconesses, is herself a deaconess and is recognized as standing at the head of the deaconess movement in the United States. Miss Grace H. Dodge, who spoke on Working Girl's Clubs, is the founder of the same. Mr. James L. Houghteling one of several who answered the question, What Can the Churches Effect through Young People's Organizations? is the founder of the Brotherhood of St. Andrew. Miss Jane Addams, who discussed Social Settlements, is the founder of the famous Hull House of Chicago. Rev. Willard Parsons, of New York, who spoke on Fresh Air Funds, originated and has administered the *Tribune* Fresh Air Fund, which has given two-weeks vacations to 124,092 children and one-day excursions to 107,979 others, at a total cost of over \$300,000. Mr. Alfred T. White of Brooklyn, who discussed Tenement House Reform, has built the most successful tenement houses in the world. Such were the experts who gave to their hearers the results of their valuable experience.

The general subject of The Church and Sociological Problems was divided into :



EVANGELICAL ALLIANCE CONGRESS.

HON. W. E. DODGE.
REV. W. S. RAINSFORD.
REV. GEORGE A. GATES.

REV. RUSSELL H. CONWELL.
REV. CHARLES H. PARKHURST.
REV. JOSIAH STRONG.

EVANGELISTIC.

A Working Church.—Dr. K. B. Tupper.

Athletics in Reaching Young Men.—Prof. Henry Drummond, F.R.S.E., Lord Kinnaird and Prof. A. Stagg.

Deaconesses.—Mrs. Lucy Rider Meyer, Sister Dora (Miss Dora Stephenson), Margaret Dryer and Rev. George U. Wenner, D.D.

Evening Congregation.—The Rev. John C. Faville.

Factory Town, Christian Work in.—Rev. Percy S. Grant and Rev. George Hodges, D.D.

How to Put Young Men and Women to Work.—Rev. H. S. Bliss and Rev. N. M. Calhoun.

How to Reach the Non-Church-Going Element of our Foreign Population.—Rev. E. A. Adams, D.D., and Prof. Jernberg.

How to Reach the Non-Church-Going Workingmen.—Rev. J. Elmen-dorf, D.D., Dr. W. S. Rainsford and Prof. C. R. Henderson, D.D.

How to Utilize Church Buildings during the Week.—Dr. K. B. Tupper.

House-to-House Visitation.—Mrs. S. B. Capron and Mrs. Lucy S. Bainbridge.

Institutional Methods of Church Work.—Rev. C. A. Dickinson.

Lumber Camp, Christian Work in.—Rev. W. G. Puddefoot and Mr. A. Terry.

Object Talks and Stereopticon Sermons.—Rev. C. H. Tyndall.

Open Air Services.—Rev. E. H. Byington.

Parish Houses.—Rev. George H. McGrew, D.D.

Tent Work.—Mr. F. Schiverea.

What can the Churches Effect through Young People's Organizations ? —Young People's Society of Christian Endeavor, Rev. C. A. Dickinson ; the Brotherhood of St. Andrew, Mr. James L. Houghteling ; the Brotherhood of Andrew and Philip, Prof. Graham Taylor.

REFORMATORY.

Charity, a Scientific Basis of.—Rev. H. L. Wayland, D.D.

Foes of Society, Church and State.—Mr. Anthony Comstock.

Labor Problem, The.—Prof. R. T. Ely, LL.D.

Municipal Government.—Dr. C. H. Parkhurst.

Organized Charities.—Rev. H. G. Hoadley.

Political Reforms.—Prof. John R. Commons.

Social Purity (for men).—Mr. Anthony Comstock and Rev. W. G. Puddefoot.

Social Reform, Christian Basis of.—Prof. George D. Herron, D.D.

Substitutes for the Saloon.—Prof. John R. Commons.

Tenement House Reform.—Mr. Alfred T. White and Rev. W. T. Elsing.

EDUCATIONAL.

- Chautauqua Circles—Dr. W. A. Duncan.
 Kindergarten—Mrs. E. W. Blatchford, Miss Lucy Wheelock, Mrs. Mary
 H. Peabody, Miss Paine, Miss Wood and Mrs. Putnam.
 Manual Training—Bishop Samuel Fallows, D.D., and others.
 University Extension—Prof. Nathaniel Butler, Jr.

SOCIAL.

- Boy's Brigades—Prof. Henry Drummond and Rev. Mr. R. Deming.
 Boy's Clubs—Rev. John C. Collins and Rev. H. S. Bliss.
 Domestic Circles—Miss Grace H. Dodge.
 Fresh Air Funds—Rev. Willard Parsons.
 Holiday Houses—Miss E. A. Buchanan.
 Maternal Associations—Miss Lucy S. Bainbridge.
 Outing Clubs—Rev. W. T. Elsing and Rev. H. S. Bliss.
 Social Settlements—Mrs. Charles Henrotin.
 Men's Settlements—Mr. Robert A. Woods and Rev. George Hodges, D.D.
 Women's Settlements—Miss Jane Addams.
 Working Girls' Clubs—Miss Grace H. Dodge.

MISCELLANEOUS.

- American Institute of Christian Sociology—Prof. John R. Commons, and
 others.
 Christian Basis of Social Reform—Prof. George D. Herron, D.D.
 Christianity and the Evolution of Society—Prof. Henry Drummond,
 F. R. S. E.
 Church and Labor Problem—Prof. Richard T. Ely, LL.D.
 Church and Municipal Government—Rev. C. H. Parkhurst, D.D.
 Churches and Public Baths—Mr. John Paton.
 Country Church, The Problem of the—President W. DeW. Hyde, D.D.,
 Rev. George E. Hooker, Rev. Norman Plass, Mr. Robert A. Woods and Rev.
 O. D. Sewall.
 Failures in Charities—Mr. C. D. Kellogg.
 Foes of Society, Church and State—Mr. Anthony Comstock.
 Historical Evolution of the Kingdom of God—President George A.
 Gates, D.D.
 Inner Mission of England—Rev. B. B. Patton, D.D.
 Inner Mission of Germany—Rev. G. U. Wenner, D.D.
 Institutional Methods of Church Work—Rev. C. A. Dickinson, D.D.
 Mission of the Church, an Enlarged View of the—President E. B.
 Andrews, D.D.
 Savings Banks and Provident Funds—Rev. Howard S. Bliss.
 There was also a conference on theological education, with Prof.
 Graham Taylor, D.D., of Chicago Theological Seminary, as chairman.
 The program was as follows:

The Work of the Seminary as Conditioned by its Location—Prof. G. Frederick Wright, Oberlin Seminary.

Field Work, its Educational Value and Relation to the Financial Aid of Students—Prof. Graham Taylor, Chicago Seminary.

Student Preaching—Prof. Herrick Johnson, McCormick Seminary.

Relation of the Seminary to the Foreign Population—Prof. H. M. Scott, Chicago Seminary, and S. L. Umbach, Union Biblical Institute.

Relation of the Seminary to Foreign Missions—Prof. James F. Riggs, Seminary of the Reformed Church in America.

Standards of Admission, Scholarship and Degrees—Prof. A. C. Zenos, McCormick Seminary.

Relation of the Seminary to Colleges—Prof. A. C. Little, Garrett Biblical Institute.

Relation of the Seminary to the University: to what Extent can the Divinity School Share the Advantages of the University?—Prof. E. B. Hulbert, Chicago University Divinity School.

The English Bible: its Literary, Historical and Scientific Study—Prof. E. T. Harper, Chicago Seminary; Instruction in its Use in Personal Work—Rev. R. A. Torrey, Biblical Institute, Chicago.

Spiritual Training in the Seminary—Prof. Charles S. Nash, Pacific Theological Seminary.

The discussions under the general division of The Church and Sociological Problems were rich in practical suggestions, and will prove to be invaluable to all live churches and to churches sufficiently alive to want more life.

There remains only space for a few general observations:

1. Enough has been said to show how comprehensive was the program. Professor Drummond remarked: "I simply want to express my wonder and delight at the program which has been put into your hands to-day. Like Lord Kinnaird, I shall frame it and keep it to remind me not only of the trends and torrents of Evangelical thought in America, but of the scope and breadth of the Evangelical faith."

The program was also practical, not speculative. Dr. McPherson said of it, that it was devoted not to "pathology or diagnosis, but to the art of healing."

2. The two-thirds of the program which were devoted to the church and sociological problems, were a recognition of the necessity of exact knowledge and the need of expert training in all social reforms. It was made manifest that kind hearted, but ignorant goodness may do as much harm as well schooled villainy. God's methods are scientific, and if we are to be intelligent helpers of God, our methods also must be scientific.

3. The program itself and the sympathy with it, expressed both by the speakers and by the religious press in general, indicate that the churches are *beginning* to see that they have a duty to the entire man and to the entire life, and are *beginning* to recognize their social mission.

This larger conception of their mission on the part of the churches means nothing less than a coming Christian renaissance.

4. This larger conception of the mission of the churches springs from a clearer and truer vision of the Christ and his mission. His love, his teachings and his example are the inspiration of the new movement which aims to apply his salvation to body as well as soul, and to society as well as to the individual.

THE CONGRESS OF THE EVANGELICAL ASSOCIATION.

This Congress was held on September 19th and continued to the 21st. At the presentation meeting on September 19th addresses were delivered by Rev. S. P. Spreng, of Cleveland, O., on "The History of the Evangelical Association;" by Bishop J. J. Esher, of Chicago, Ill., on "The Doctrine of the Evangelical Association," and by Bishop S. C. Breyfogel, of Reading, Pa., on "The Polity of the Evangelical Association." Abstracts of two of these papers follow. A complete edition of the papers presented at this Congress is published by the Evangelical Association Publishing House.

I. THE HISTORY OF THE EVANGELICAL ASSOCIATION.—The Evangelical Association may well lay claim to being the ecclesiastical first-born of this fecund century. Jacob Albright, under God the founder of this church, was born May 1, 1759. He was converted about 1790. In 1796 he began to preach. In 1800 he temporarily organized the first three classes, or congregations, in Eastern Pennsylvania. In 1803 the first general council was held. In 1807 the first annual conference was organized, and in 1816 the first general conference met. The Evangelical Association is distinctly an American product, the result of American religious conditions, synchronous with a notable American revival dating about the year 1800. Jacob Albright was born in America and reared here. The same is true of all the early leaders. During the first fifty years her activity was confined to the United States and Canada. She was first called into life to meet the pressing needs of the German speaking population of this country, especially the Germans of Pennsylvania, by quickening spiritual life, and emphasizing the importance of vital godliness among them and others. Albright and his co-laborers felt called upon to do for the neglected Germans in this country just what Wesleyan and other missionaries were doing for the English-speaking population. Albright, who had been reared in the midst of formalism, experienced a profound and radical change of heart when he was over thirty years of age. His whole ministry was, accordingly, a solemn and effectual protest against religious formalism. He and his co-laborers preached repentance and insisted upon the experience of conversion

by the energy of the Holy Spirit, as the only true beginning of a spiritual life. Albright would have found a congenial home in the M. E. Church, but when he followed the Divine call to preach the Gospel to his erring brethren in their mother tongue, his path naturally diverged into an independent course, as that church did not wish to enter this field. He preached no new doctrine. He created no schism. He had no quarrel with any church. He simply followed the call of duty, and a separate organization was the necessary outcome, which, however, did not take permanent shape until after his death in 1808.

Notwithstanding the persecutions with which the movement was afflicted, the work prospered and grew. The fathers of the church preached the Gospel to the common people—in the language of the people. When the necessity for labor in the English language arose they preached in that tongue also, as well as in German. To-day at least one-third of its membership worship in the English language, while there are very few indeed among its ministers who do not understand both languages, and the proportion is rapidly increasing in favor of the English.

The present status of the church is as follows. She is represented on three continents, America, Europe and Asia.

Present membership, 145,829; ministers, 1,327; church edifices, 2,119; probable value, \$4,928,000; parsonages, 722; probable value, \$933,200; Sunday schools, 2,222; scholars, 167,000; conferences, 25.

The institutions of the church are a publishing house in Cleveland, Ohio, founded in New Berlin, Pa., in 1816, now valued at \$502,000; North-Western College at Naperville, Ill.; Union Biblical Institute, Naperville, Ill.; Ebenezer Orphan Home, Flat Rock, Ohio; Alten-Heim, Philadelphia, Pa.; Charitable Society, Orwigsburg, Pa.; Branch Book Concern, Stuttgart, Germany; Theological Training Schools; Reutlingen, Germany, and Tokio, Japan.

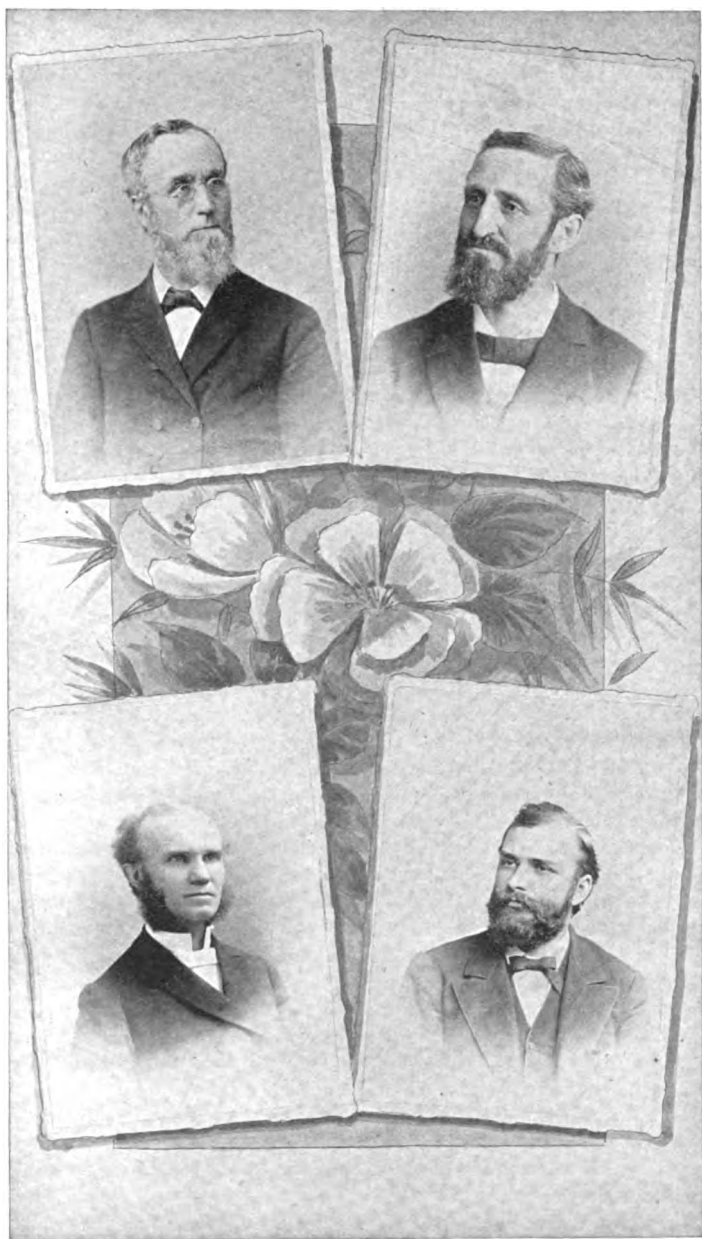
The circulation of its periodicals is as follows:

Der Christliche Botschafter (German official organ), 19,000; *The Evangelical Messenger* (English official organ) 10,000; magazines, Sunday school literature, etc., 195,000.

Missions are being carried on in the large cities in this country and on the frontiers to the number of 452. Two mission conferences exist in Europe with 70 missionaries and 9,000 members. A Missionary Conference is organized in Japan with 16 missionaries, and 600 members. The sum of \$140,000 is raised annually for missions. During the fiscal year just closed, an average of \$1.52 per member has been raised.

In all the work of the Evangelical Association there has been a steady insistence upon sound conversion, spiritual worship and holy living. Evangelical in doctrine, Evangelistic in method, and associational in polity, she has been distinctively a missionary church.

II. *The Polity of the Evangelical Association.*—The Evangelical Asso-



EVANGELICAL ASSOCIATION CONGRESS.

BISHOP J. J. ESHER.
REV. S. P. SPRENG.

REV. G. C. KNOBEL.
BISHOP BREYFOGEL.

ciation is neither hierarchical nor congregational in its polity, but avoiding either extreme has adopted the Episcopal and Connectional form.

1. *The Organic Structure.*—The authoritative rule in the church is the Word of God. Her Book of Discipline contains the fundamental law. In the ministry there are two orders known respectively as “deacons” and “elders.” In the official duty and authority of the ministry there is a gradation of offices termed respectively, the “preacher in charge,” the “presiding elder,” and the “bishop.” The bishop’s most important functions are the ordination and the annual appointment of the preachers.

There are three conferences, the quarterly, the annual, and the general. All of these have judicial prerogatives, and only the general conference has legislative powers. It is the supreme court of law in the church and the final arbiter of all controversy. There is no lay representation.

2. *The Genius of the Church.*—The Evangelical Association possesses a pronounced individuality, the most marked characteristics of which are the following :

1. The itinerancy is inseparable from the inner life and animating spirit of the church. It is the highest economic expression of that spirit. It secures a distribution of gifts and a diversity of service among all the churches and cultivates a spirit of unity between the ministry and membership as well as between the churches themselves.

2. The simplicity of her spirit. Her ministry depend not upon any claims to a personally transmitted authority or unbroken succession of ordination. There is no attempt at stately architecture, elaborate forms of worship, or imposing ceremonies. Her very simplicity constitutes her grandeur.

3. Her economy is an intensely practical one. Her genius takes the short cut for the realization of the great purpose, at the same time avoiding instinctively all irreverent and vulgar methods. A controlling force influencing the life of the entire organization is Christianity applied.

4. Thoroughness of character. Superficiality of religious experience and Christian life is repugnant to the spirit and institutions of the denomination. There inheres in her life a stern sense of right and an uncompromising hostility to shams of every kind associated with a loving spirit of condensation and mercy to the erring. Her love of pure doctrine is equaled by her love of a pure life.

5. Aggressiveness of spirit. There thrills through the church the spirit of conquest for Christ. A restless energy prompts constantly to the occupancy of new fields at home and abroad. The wheels of her machinery are made to go. Her spirit gives birth to new institutions, modes of organization and improved methods of work as the progress of Christianity requires. If her practical life is Christianity applied, her aggressive spirit is Christianity on fire !

3. *The Aim.*—The aim of her polity is the preservation and promul

gation of sound doctrine, the observance of a truly spiritual worship, the edification of all the members into a building of true holiness, the maintenance of her purity by a strict discipline, to possess the indwelling influence of the Holy Spirit and to carry the Gospel to the ends of the earth.

PRESENTATION OF THE FREE BAPTIST CHURCH.

BY JAS. A. HOWE, D.D., OF THE COBB DIVINITY SCHOOL.

Address delivered before the Parliament of Religions September 25th.

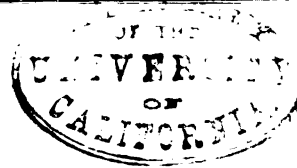
The first Baptist church in English history was of the free or general order, and antedated the first particular Baptist church by twenty years. General Baptists long constituted the larger and more influential part of English Baptists, and among the earliest Baptist churches in America no small number were of that persuasion. The church planted by Roger Williams was the first. With numerous churches, centrally placed, they gave early promise of large development in America. This promise only needed fulfillment to remove every occasion for Free Baptists becoming a separate people. But General Baptists aimed at simplicity, clung to crude forms of worship, neglected to educate and support the ministry, and fell so far behind the age that at the end of one hundred and fifty years of existence here their churches, though not few, were too little associated to be easily recognized as a distinct people.

In 1780 Benjamin Randall, unaware of them and innocent of sectarian design, organized a church at New Durham, N. H., that became the first of the modern Free Baptists.

The ministers associated with and immediately succeeding him had little theological training. Often their general intelligence but slightly excelled that of the better part of their congregations. They possessed enough strength of character to gain leadership and to stamp marked features upon the character of the church. They gave special prominence to the necessity of personal verification of Christian truth. Conversion meant a sense of sin, cries to God, struggle and victory; followed by peace, communion with God, love for Christianity, and living joy in Christ and duty. Religion without emotion was paradoxical. Christian truths were, if apprehended, sure to stir the soul. Christian life was life at the center of moral being, always deep, active and strong, answering to the most fervid descriptions on the sacred page. This was "experimental religion." These preachers refused to be bound to any one parish, and their itinerant ministry was martyrdom. In preaching they relied on the immediate aid of the Spirit, and often became indifferent to exact preparation. Study of the Scriptures, prayer, meditation, and almost any unwritten arrangement of

the theme left the mind open, they held, to inspiration from above. To preach with power the preacher needed only to be *en rapport* with the Spirit. Learning was not indispensable; the Spirit was. They aimed at reaching conscience through feeling. They denied the value of dry intellectual light in efforts to change the depraved will. If a sermon were not melting, it was only a pleasant sound. They cultivated a spirit, style, tone and mien that would appeal to the feelings. They so affected their congregations that a dry eye could not be found. Earnestness, simplicity and sincere feeling could not be withstood. Immediate conversions were frequent. Charges of fanaticism they could not escape. But when their zeal carried them into extravagance, it was soon checked. Between fervor and fanaticism the leaders distinguished, and promptly checked all tendencies to disorder. The usefulness of these men might be envied but not often surpassed by many better-cultured and more illustrious ministers. Their work was progressive, upward and broadening, correcting earlier mistakes by subsequent improvement till our day.

Until 1800 Free Baptists regarded themselves as members of the denomination. But the formation of a New Hampshire association consolidated Calvinist Baptists, and left non-Calvinist ones alone. Free Baptists were forced into closer relations, and the multiplication of churches compelled the adoption of some polity. At first they called themselves "Monthly Meetings," because meeting once a month for fellowship, and considered themselves branches of the New Durham Church. In a few years these monthly meetings were recognized as complete churches. With increase of numbers came the quarterly meeting, composed of churches in a restricted locality; the yearly meeting, embracing the quarterly meetings in a large region or a state; and after fifty years the general conference. At first annual, then biennial, now triennial, this organization comprises all yearly meetings, and is remarkably flexible and complete. It is the one peculiar feature of our government. Congregational in character, it speaks for the church on faith, polity and order, and within the limits of independency makes the denomination homogeneous. It publishes encyclicals on moral questions, and on religious questions affecting the character of the ministry or pulpit-teachings. Without waiting for other churches, it pronounced American slavery un-Christian, and refused fellowship to slaveholders. It declared temperance the duty of every man, total abstinence the only practical rule. To this principle it committed ministry and laity. It encouraged the building of academies, seminaries, colleges and divinity schools, changing the current from indifference to enthusiasm for Christian education. Impelled by the command to preach the Gospel to every creature, Free Baptists had at home gone everywhere. In 1830 they sent missionaries to India. All that public opinion has done for the emancipation of woman was to some extent anticipated by Free Baptists, who from the first maintained her right in the church to pray, preach and hold office. In New England they led the



way in offering a college course to her, Bates being the first to take this position.

The Scriptures being our only rule of faith and practice, at first we said : Other creeds are needless. But when the rising church found itself charged with heresy, it published a confession of faith. As this is orthodox at every point, it will not be necessary to speak of tenets held in common with evangelical churches, except as some answer the question : How differs her creed from that of other Baptist churches ?

From one Baptist body Free Baptists differ by accepting the Nicene symbol in respect to the Divinity of Christ ; from another in regarding saving faith as fiduciary rather than historic, antedating baptism and securing forgiveness independently, since baptism is but a symbol and public profession of receiving grace, and from a third in finding only two gospel-ordinances enjoined, and in viewing church government as originally democratic.

Our variance from regular (Particular) Baptists deserves particular mention. Free Baptists prefer the early Greek theology to the Augustinian, or Arminianism to Calvinism ; recognize child-baptizing churches as properly organized Christian churches ; and hold to non-sectarian communion at the Supper. Our special contention has been in behalf of the first and last positions. As to Calvin's teachings, we have challenged the five points. The decree of salvation is indeed founded on God's sovereign will, but, therefore, on the divine nature and infinite goodness that could not be goodness and refuse to rescue as many as possible from the consequences of sin. By the divine will all men are equal before the principles of grace. Election rests on faith in Christ, though not given because of that faith. Faith is not the touchstone of an anterior election, but the terms of its reception. Christ's dying for every man proves his impartial effort to obtain every man's salvation. One sin of the first man could not shatter his and his descendant's moral faculties, when numberless after sins have no such effects. Hence every sinner has natural ability to obey God and to repent. The Spirit makes God's benevolence beat upon every heart, and influences it to repent, believe and be saved. With the first free choice of Christ the Spirit enters the heart, to cleanse, renew and sanctify it, and to fill it with the love of God. Since the Spirit enters through faith, by loss of faith he departs ; a partaker of the Spirit may fall away hopelessly. Free Baptists deem the strength of free will correspondent to the degree of accountability. They have been tolerant of opposing views, conceding what they asked : the right of private judgment. They have not denied the validity of the title of child-baptizing churches. As little as different views of grace can different views of baptism undermine the *ἐκκλῆσια* of any. Christians who obey Christ's law of baptism as they understand it, are true churches of Christ. Free Baptists welcome all Christians to the Supper. Since church ordinances aim at holy character, those who have not been immersed and yet manifest this character have the greatest qualifications

for receiving the Supper. Free Baptists ask, "Are the symbols of redemption comparable with the redemption itself? Can one redeemed be denied the mere symbol? What has the church to do but observe whether the Master visibly fellowships at his table with child-baptizers, and to do the same?" This liberality has allowed them to add, "Free communion" to "free will," "free grace" and "free salvation." In itself the Free Baptist faith stands out complete, logical, compact and so loyal to apostolic truth that it seems a transcript from the New Testament. It places evangelical truths in the forefront. "Back to Christ" is the call. In response to the influences Providence has set in motion, Free Baptists have in many things amended the exterior life, and removed the defects of early days. No tenet, however, have they seen reason to modify. The currents of practical belief, if not of speculative theology, set toward their catholicity of spirit and truth, their stable yet liberal orthodoxy. Possibly they have been chosen to present that reasonable and attractive center of truth for the coming church where all shall be in one fold under one Shepherd, that

"One far-off, divine event
To which the whole creation moves."

CONGRESS OF THE SOCIETY OF FRIENDS.

(ORTHODOX.)

This church presented the following program: Our Church and its Mission, by James Wood; Our Origin and History, by Joseph B. Braithwaite; Church Organization, by Calvin W. Pritchard; The Position of Woman, by Anna B. Thomas; Missions, by Josephine M. Parker; and the Philosophy of Quakerism, by Thomas Newlin. We give their salient points, the author of their report having omitted names. Distinctive Quakerism is to be interpreted by the one truth that the Spirit abides in every converted soul, that baptism of the Spirit is administered by Christ himself, and with the seal of sonship with God. There follows a closeness of relationship beyond description. No human being can come between this soul and Christ. The priesthood of believers lies next to the corner-stone of Quakerism. Sacerdotalism is rejected, and sacramentarianism. The one effectual baptism is that from Christ. The communion is real,—spiritual partaking of Christ's body and blood by faith. Such fundamental principles determined the direction and character of our philanthropic work. The earliest formal protest against slavery in modern times was made by Friends in 1688. Much has been accomplished by them in securing liberty. Their refusal of oaths was one of the most frequent occasions of fines and imprisonment in early times. Their question continually was: Shall we obey God rather than man? They held their meetings contrary to Parliament and the orders of the crown. Instead of taking up arms

they taught the world that there are other quite as effective means of conquest, and that moral courage may accomplish more than the sword. They showed the patriotism of endurance and suffering till their faithfulness was rewarded, conscience aroused, and Parliament compelled to pass laws recognizing liberty of conscience and worship. Before the century in which they rose passed away, their simple affirmation was made legally effective, and subsequent legislation made the statute applicable to all possible cases. Our mission was general and special: To preach the Gospel to every creature; and to carry to all Christians the message of their liberty and privileges in the Gospel. Our organization was a development as need appeared. As numbers increased, general meetings were called. Where Friends were numerous it became needful to meet often and periodically, and quarterly meetings were established. Soon came a demand for more frequent meetings, embracing fewer churches; and monthly meetings were established. In 1678 began the yearly meeting. This is a legislative body; the quarterly meeting a meeting for conference between churches; and the monthly meeting the executive body, receiving and dismissing members, recording ministers, appointing all important officers, and carrying out instructions from quarterly and yearly meetings. Government is thoroughly democratic. Every member has a seat and a voice. Men and women are alike eligible to all offices. Our numbers through the world are 100,630. We have missions in Alaska, Armenia, China, India, Jamaica, Japan, Mexico, Palestine and South Africa. Our (Red) Indian missions number thirteen, with twenty churches, more than half of whose members are Indians. Home-Mission boards work successfully in the South and West. All our churches have Sabbath schools, and stimulate Bible study.

Quakerism is not a system of negation merely. It was not organized only to testify against customs and practices. No philosophy has more positive back-bone than Quakerism. Its "thou shalt's" are more frequent, are thundered in louder tones, than its "thou shalt not's." Its principles were outlined in the apostolic church. In religious life and actual experience they make real the doctrines taught by philosopher and priest ages before. The universality of the spiritual nature was brought to light and life in the religious world by Quakerism.

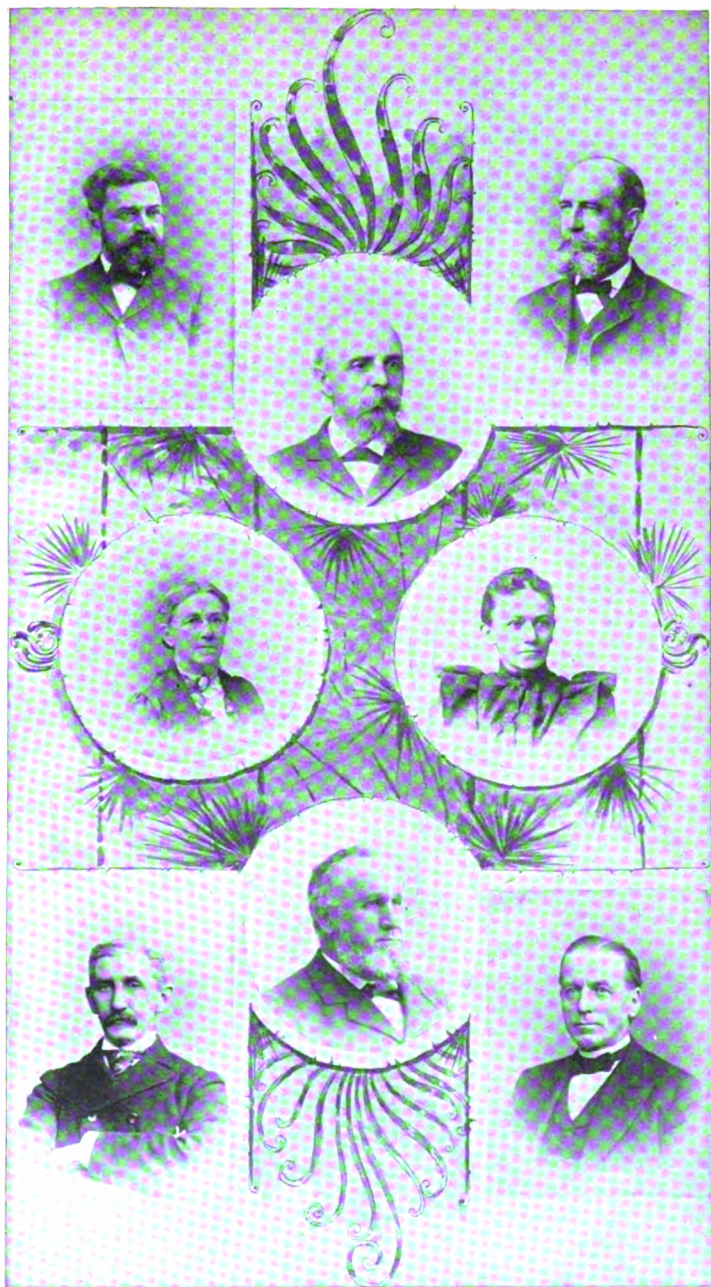
(HICKSITE.)

This church gave the following program: Statement of Faith, by Howard M. Jenkins; Mission Work, by Joseph J. Janney; Woman in the Society, by Elizabeth C. Bond; Education, by Edward H. Magill; Coöperation, by R. S. Haviland; and, Grounds of Sympathy, by Aaron M. Powell. We give salient points in our report, having omitted names.

The Friends arose as an outgrowth of English Protestantism about 1650. The distinctive and vital feature of our faith is belief in inner light or divine immanence or immediate revelation. William Penn said: "The bent and stress of their ministry was conversion, regeneration and holiness: a leaving

off the superfluous, reducing the ceremonious and formal, and pressing to the soul the substantial, necessary and profitable." Our faith's main points comprise: (1) Recognition and worship of the Supreme Being, whose attributes are goodness, love and mercy; (2) the divine immanence, God's direct self-revelation to our perceptions, his shining into our souls if admitted; (3) the Scriptures as confirming that immediate divine revelation, recording God's visits to the soul in past ages, and in the New Testament presenting the crowning truths of the Christian dispensation. We revere the Scriptures and desire enlightenment from the Spirit who gave their truths. Without his enlightenment none can obtain true spiritual knowledge of them; (4) the divinity of Christ. The divine nature, the Christ spirit, the Word dwelt in Jesus in unparalleled and finitely immeasurable degree. He is "the highest possible manifestation of God in man"; (5) the Christ-rule in daily life. Desiring the guidance of the Divine Spirit in Jesus, and from his example and from inward conviction embracing his infinite truth, this is the ideal of religious life. Out of our endeavor to guide our daily acts by these rules have come our testimonies and most of our peculiarities.

Fox announced the equality of woman with man. Women were recognized as ministers, given charge of such church matters as concerned them, and gradually given joint authority in all affairs until no distinction is known as to any duties or privileges. Fox wrote that all differences should be settled by arbitration. In 1692 the earliest book of discipline required all differences between Friends to be thus settled. In 1793 Friends inaugurated commercial arbitration. In 1824 they had all legal regulations for arbitration consolidated into a parliamentary act. Friends began prison reform in 1786. Their influence originated the Pennsylvania system. Some years before our Revolution, Philadelphia Friends formed a prison association. In 1813 Elizabeth Fry wrought improvement in English prisons, and formed an association in 1817 which soon received government assistance on account of its eminent success. Penn, in 1682, solved the problem of the management of the Indian and of his rights. As teachers among Indians, Friends have generally adopted most practical methods, encouraging the use of farming implements, mechanic trades, etc. In 1800 model farms and machine shops were opened, and efforts made to inculcate the dignity of labor, and to induce the Indian to release woman from servitude. Religious instruction was not neglected, but no proselyting was attempted. Friends favor the abandonment of tribal relations, development of family life, and ultimate full citizenship among whites. In 1687 (?) Friends questioned the rightfulness of slavery. In 1774 Philadelphia advised manumission of slaves fit for freedom. In 1776 it concluded that slaveholding among its members could not be tolerated. In 1790 slavery was abolished among all Friends. There was deep concern about the condition of the freed negroes. Many meetings assumed care of them, and this care has extended to the present in schools



FRIENDS CONGRESS.

HOWARD M. JENKINS.

BENJAMIN SMITH.

J. W. PLUMMER.

ELIZABETH POWELL BOND.

EMMA R. FLITCRAFT.

ROBERT S. HAVELAND.

JOSEPH J. JANNEY.

EDWARD H. MAGILL.

for the children and in other assistance as need arose. The first official action on intemperance occurred in 1679. Friends undertook to prevent the delivery of rum to the Indians in exchange for land. In 1685 the meeting unanimously agreed that it was dishonorable to sell liquors to Indians. In 1710 the practice was discontinued, and Friends begged the legislature to prohibit the sale of intoxicants near their meeting-houses. Between 1795 and 1810 subordinate meetings received repeated injunctions to have Friends abstain from distilling, using or selling spirits. In 1812 these were made disownable offences. Our philanthropic union works for peace and arbitration, temperance, social purity, negro education, disuse of tobacco, for dependent children, against indecent literature, lotteries, gambling and kindred vices, for prisons and asylums, and in Indian affairs. Education was very early recognized as necessary. Friends speedily required proper oversight of children whose parents were unable to give them proper schooling. Our first boarding-school opened in 1667, our first corporate action coming in 1672; Penn Charter School in 1689; Clerkenwell School, uniting manual training to intellectual studies, in 1702; and Ackworth School, the backbone of English Quakerism, in 1779. We have a full proportion of schools and colleges, noted for thoroughness, moral oversight and sex-equality.

The General Committee (Hicksite) are—JONATHAN W. PLUMMER, Chairman; EMMA R. FLITCRAFT, Vice Chairman; ALLEN J. FLITCRAFT, Treasurer; BENJAMIN SMITH, Secretary; EDWIN GREEN, JAMES McDONALD, EDWARD SPEAKMAN, PHEBE W. BROWN, ELMA LOUISE BROWN, ELIZABETH T. LAW, HANNAH A. PLUMMER, MARY W. PLUMMER, MARY POULSON.

PRESENTATION OF THE GERMAN EVANGELICAL CHURCH.

BY REV. J. G. KIRCHER, OF CHICAGO.

September 24th.

The German Evangelical Church has the glory of having, through Martin Luther, restored the Bible to the people. She also has understood the need of its careful study. To these German reformers is due the great extension of educational opportunities in Germany whereby it has become the educational center of the world, and especially the leader in theological thought. This religious education, according to the church, must begin in childhood. A German Evangelical parent feels that the Bible must have the first place in every school attended by his children. While we hold it to be the sacred duty of the whole community to build schools where all, without difference of race, color or station, are guaranteed a thorough education, conscience binds us, however, to provide with our own money schools for our children

where the Bible is at home, where they are taught according to it the precepts of our blessed Evangelical faith. Such schools have given to the world men like Arndt, Gerhard, Spener, Franke, Zinzendorf, Lavater, Stilling, Tholuck, Bengel, Mender, Schleiermacher, Nitzsch, Ullman, and others. The German Evangelical Church has created and given to the people religious songs, church hymns, for every walk of life and every experience, hardly equaled in any other tongue. Under the labors of A. H. Franke, in 1694, Halle founded the first orphan asylum, and in connection therewith a hospital and various other charitable institutions. In 1710 he founded the famous Bible Society of Halle. The birthplace of these institutions is Germany, and their spiritual mother the Evangelical Church. Thence they have been transported to England and America. The work of foreign missions goes back to the same source, for in 1706 Frederick IV. of Denmark founded a mission in India and Franke of Halle sent him Ziegenbalg to do the work. In 1728 a special institute was founded at Halle for preaching the Gospel to the children of Israel.

The history of our church in America begins with October 15, 1840, when six ministers of the Gospel of the German Evangelical Church met at Gravis Settlement, Missouri, and organized for the better prosecution of the work of preaching and teaching their brethren. That company has grown to a synod of 800 ministers, 960 congregations, numbering 200,000 souls. We have a theological seminary at St. Louis, Missouri, with three professors and seventy students; a Proseminar at Elmhurst, Illinois, with eight professors and 130 students. We have 453 schools, with 317 ministers and 136 teachers. Our home mission work is prosecuted in the far West, the great cities and the harbors of Baltimore and New York. Our foreign mission work is carried on in India. We are supporting a number of orphan asylums, hospitals and deaconesses homes.

THE JEWISH CONGRESSES.

Held in the Art Institute August 27th-30th.

None entered more heartily into the spirit of the Parliament of Religions than did the Jews. They hailed with delight this opportunity to add their testimony that, however manifold the titles may be, the beliefs, hopes and aims cherished by all religions in common are more important than a long-standing and deep-rooted intolerance has led mankind to believe. They were anxious to witness to the truth of Malachi's words, that from the rising to the setting of the sun God's name was great among the nations, and to declare what is and has been Israel's offering in the service of the Lord of Hosts.

Under the auspices of the Union of American Hebrew Congregations

and the Central Conference of American Rabbis, the denominational congress convened in the Hall of Columbus, August 27, and in view of the sad history of the Jews, significant are the words with which President C. C. Bonney welcomed the assembly. "By the Providence of the God of Abraham, Isaac and Jacob, the mother church from which all the Christian denominations trace their lineage, and which stands in the history of mankind as the especial exponent of august and triumphant theism, has been called upon to open the religious congresses of 1893. But far more important and significant is the fact that this arrangement has been made and this congress is now formally opened and welcomed by as ultra and ardent a Christian as the world contains. It is because I am a Christian, and the chairman of the general committee of organization of religious congresses is a Christian, and a large majority of that committee are Christians, that this day deserves to stand gold-bordered in human history as one of the signs that a new age of brotherhood and peace has truly come. We know that you are Jews, while we are Christians and would have all men so, but of all the precious liberties which freemen enjoy, the highest is the freedom to worship God according to the dictates of conscience, and this great liberty is the right, not of some men, but of all; not of Christians only, but of Jews and Gentiles as well. I desire from all men respect for my religious convictions, and what I ask for myself, a Christian, I must give to you as Jews. Through all the sacred Scriptures of the Old Testament we walk side by side, revering the creation; journeying through the wilderness; chanting the psalms and inspired by the prophecies; and if we part at the threshold of the gospels it shall be, not with anger but with love, and a grateful remembrance of our long and pleasant journey from Genesis to Malachi."

The program of the various congresses aimed to expound the fundamental doctrines, hopes and aims of Judaism, to explain the chief spiritual contributions for which humanity is indebted to it, what is its attitude toward other religions, and in what respect it is still indispensable to the highest civilization; and it is generally conceded that the speakers presented these topics with courage, clearness, force and learning, and withal in a spirit of love and tolerance.

Ever since the dawn of history, the sons of Abraham have been entrusted with the charge of everywhere proclaiming the one God in order to be "a blessing unto all nations of the earth," and Rabbi Isaac M. Wise, of Cincinnati, explained that the God of Abraham, Isaac and Jacob, the God of Israel, the God enthroned in Zion cannot be understood to signify a tribal, national, local or special god; it could signify only the one God revealed to the fathers and to Israel and worshiped by them; the Creator, Judge and Possessor of heaven and earth, exalted above all, prior and superior to all matter, time and space, the Eternal Infinite, Absolute Universal and Omnipresent One, Supreme Love and Truth, the highest Ideal of moral perfection. The highest ethical duty of man, according to the Bible,

is to become god-like, to come as near as possible to this highest ideal of disinterested goodness, love, mercy, justice and holiness, as we are urged by the innate moral law, and as our God-cognition defines.

Prof. Moses Mielziner, of Cincinnati, proved with many quotations how the "*Ethics of the Talmud*" are a development of this principle. "The moral teachings of this famous book are as broad as humanity, knowing no distinction of creed or race, *e.g.*, 'The duties of justice, veracity, peacefulness and charity are to be fulfilled towards the heathen as well as the Israelite.' 'The pious and virtuous of all nations participate in the eternal bliss.' 'Man's salvation depends not on the acceptance of certain articles of belief, nor on certain ceremonial observances, but on that which is the ultimate aim of religion: morality, purity of heart and holiness of life.

Rabbi Joseph Stolz, of Chicago, maintained that man's personal *immortality* was always an established belief in Israel, and by quotations and inferences from the general principle of Judaism, he proved that throughout all his long history we search in vain for a period when this doctrine was not affirmed, believed or defended by the Jew. The voluminous literature of Judaism is unanimous on the subject, and there is proof positive that a clearly defined belief in immortality existed in Israel prior to the rise of Christianity, and that Jesus and his apostles taught the doctrine in the very words of the Pharisees. In 1885 the Pittsburg Conference declared: 'We re-assert the doctrine of Judaism that the soul is immortal, grounding this belief on the divine nature of the human spirit which forever finds bliss in righteousness and misery in wickedness.' The joy is eternal because goodness is everlasting, the pain is temporal, because "God will not contend forever, neither will he retain his anger to eternity." Our life here fashions our life hereafter. "This world is the vestibule to the next."

But the hope of immortality must not be the basis of ethics. That is selfishness. "Be not like servants who serve their master for the sake of the reward."

In this connection, Rabbi Isaac S. Moses, of Chicago, in his treatise on the "Function of Prayer According to Jewish Doctrine," maintained that the object of Jewish worship is to lead man to perfection on earth. The function of Jewish prayer is not to persuade God into granting us favors, or by our hymns and praises to influence his will; it is rather man's opportunity to learn to subject his will to the will of God, to strive after truth, to enrich the heart with love for humanity, to ennoble the soul with the longing after righteousness. To the Jew, the house of prayer is not the gate to heaven, but the gate to righteousness, through which he enters into communion with the larger life of God. The main elements of Jewish worship are freedom, law, truth, love to God and man, holiness, gratitude, peace and universal brotherhood. Characteristically Jewish are the words with which every service closes: "We hope, O God, that all superstition will speedily pass away, all wickedness cease, and the kingdom of God be established on

earth; then will the Lord be king over all the earth; on that day shall God be acknowledged one and his name be one."

To bring about this time when "the earth shall be as full of the knowledge of God as the depths of the sea are covered with water," is the mission of the Jew, and Rabbi Kaufman Kohler, of New York, speaking of the "Synagogue and Church in their Mutual Relations," maintained that the synagogue and church represent refraction of the same divine light of truth, the opposite polar currents of the same magnetic power of love. Working in different directions and spheres, they supplement and complete one another while fulfilling the great providential mission of building up the kingdom of truth and righteousness on earth. The synagogue holds the key to the mysteries of the church which is flesh of our flesh and spirit of our spirit. Jesus and his apostles were Jews both in their life and teaching. Jesus was in every respect a true son of the synagogue. There was no reason why he should antagonize the teachings of the synagogue any more than John the Baptist did, nor was there reason for the Jewish people at large or for the leaders to bear him any grudge, or to hate the noblest and most lofty-minded of all teachers in Israel. It was the anti-Semitism of the church of the second century that cast the guilt upon the Jew and his religion.

When the church amalgamated pagan elements, the synagogue parted company; but while standing in defense of his own disputed rights in the great battle between faith and reason the Jew helped and still helps in the final triumph of the cause not of a single sect or race or class but of humanity, in the establishing of freedom of thought and conscience, in the unfolding of perfect manhood, in the rearing of the kingdom of justice and love in which all creeds and nationalities, all views and pursuits will blend like the rainbow colors of the one bright light of the sun.

What this "Share of the Jewish People in the Culture of the Various Nations and Ages" was, Prof. Gotthard Deutsch, of Cincinnati, explained with much attention to the historical details. They gave the world the Bible which they watched with such jealous care and devotion that it found its way into the thought and sentiment of all civilized men. Christianity as it was developed during the first century, derived its doctrines, thoughts and forms of expression from Rabbinical Judaism. The original feature of Christianity is its combination of the *logos* with the national Jewish messianic idea and this is the result of Jewish-Alexandrian philosophy. The Jews carried Greek learning into Europe, dissipating mediæval darkness. They were the pioneers in Biblical Criticism, the science which contributed so much to the enlightenment of the world and to the purification of its moral philosophy and religious concepts. They supplied the weapons for the Protestant Reformation. They furnished Spinoza, the pioneer of modern philosophy. And they occupy a prominent place in the history of modern art, music, drama, literature, journalism, science, philosophy, exploration, statesmanship and finance.

The Jews have never been mere idle recipients of the liberal culture of others, but they have always been eager and earnest co-workers in every realm and department of knowledge. Rabbi Samuel Sale, of St. Louis, proved this thesis in his essay, "Contribution of the Jews to the Preservation of the Sciences in the Middle Ages," demonstrating that the Jews were the only means and instrument by which the philosophy of the ancient Greeks was transmitted to the European world, giving a lasting incentive and influence to the philosophic thought of the middle ages. And without the precedent contributions of the Jews to the sciences in the middle ages, the Protestant Reformation would not have been possible.

Rabbi David Philipson, of Cincinnati, speaking on "Judaism and the Modern State," affirmed that the Jews do not consider themselves a nation, but a religious community which expects no personal Messiah and desires not to return to Palestine. They are Jews in religion only, citizens of their fatherland, wherever it may be, in everything else; their faith has no interests that are at variance with the common weal; they are not a class standing apart, but their hearts and hopes are bound up with everything that conduces to civic advancement and their country's honor and political triumph; they recognize in all men brethren; and pray for the speedy coming of the day when all the world over religious difference will have no weight in political councils.

Rabbi G. Gottheil, of New York, speaking on "The Development of Religious Ideas in Judaism Since Moses Mendelssohn," said:

The idea of a "chosen people" has for us no other meaning than that of a people commissioned to do a certain work amongst men; it implies in our sense no inherent superiority of race or descent, least of all of preference and favoritism in heaven. The word that came from the Jewish mind thousands of years ago: "God is no respecter of persons," is not contravened by us either in our belief, or in our prayers, or in our feelings towards non-Jews, and that other word from the same source: "Love thy neighbor as thyself," forbids us to countenance the least restriction of right or of duty based on a difference of race, station, culture or religion. Whatever there is yet in our liturgies or in our ceremonials, even if it only seems to conflict with that great Gospel, will disappear when the new order of service now in preparation shall become the accepted ritual expression of the Reformed Judaism in America.

Rabbi Emil G. Hirsch, of Chicago, spoke on the "Ideals of Judaism" and "Biblical Criticism and Judaism;" Rabbi Joseph Silverman, of New York, on "Popular Errors About the Jews;" Rabbi M. H. Harris, of New York, on "Reverence and Rationalism;" Rabbi L. Grossmann, of Detroit, on "Attitude of Judaism to the Science of Comparative Religions;" Rabbi C. H. Levy, of Lancaster, Pa., on "Universal Ethics According to Prof. Steinthal;" Rabbi A. Moses, Louisville, Ky., on "Who is the Real Atheist;" Rabbi I. Schwab, St. Joseph, Mo., on "A Review of the Messianic Idea of

the Jews from the Earliest Times to the Rise of Christianity;" Rabbi E. Schrieber, Toledo, O., on "The Historians of Judaism of the Nineteenth Century;" Rabbi A. Kohut, New York, on "Genius of the Talmud;" Rabbi S. Hecht, Milwaukee, on "A Sabbath-School Union;" Rabbi B. Felsenthal, Chicago, on "The Study of Post-Biblical History."

"The Position of Women Among the Jews" was the theme of Rabbi Max Landsberg, of Rochester, N.Y. He showed that the position assigned to woman in the Biblical history of her creation, where the perfection of matrimony is the close union of one man and one wife for life, is expressed in such an exalted manner that not only all conceptions of antiquity are put in the shade, but the highest civilization yet attained cannot conceive of a more sublime ideal. Here is a perfect equality of man and woman; yea, the Bible does not say that woman, the physically weaker one, shall leave her father and mother and cling to her husband, but man, the physically stronger one, shall cling to his wife, who in a high condition of humanity is morally and ethically his superior. A wealth of sentiment so universally ascribed to modern ideas is contained in this ancient Hebrew thought. It furnishes the key-note for the exalted position of woman among the Jews so strangely exceptional in practical equality, chastity, dignity, domestic affection, religious power and moral influence, when compared to that of all the ancient and many of the modern nations. To-day the Jewish woman has the same religious rights and obligations in the synagogue that man has, and she is a most powerful factor in the promotion of Jewish religious life and sentiment.

JEWISH WOMEN'S CONGRESS.

The Jewish Women's Congress convened on the 4th of September and continued in session four days. The preliminary work for the Congress was done by a committee of which Mrs. Henry Solomon was chairman, Mrs. I. Moses, vice chairman, and Mrs. Henry Ader, secretary. There was no advisory council, but the members of the committee were in correspondence with the noted Jews throughout the world. No less than three thousand letters were written and received. In this manner the most capable women were found to write the papers upon the subjects most desirable to be presented. The subjects were divided into three classes — Religious, Philanthropic and Social. The program was as follows:

September 4, "Jewish Women of Biblical and of Mediæval Days to 1500," Mrs. Louise Mannheimer, Cincinnati, O. "Jewish Women of Modern Days from 1500," Mrs. Helen Kahn Weil, Kansas City. Discussion, led by Mrs. Henrietta Frank, Chicago; Dr. Kohler, Dr. Hirsch.

September 5, "Women in the Synagogue," Miss Ray Frank, Oakland, Cal.; Dr. Moses. "Influence of the Discovery of America on the Jews," Mrs. Pauline H. Rosenberg, Alleghany, Pa.; Mrs. Mary Newberry Adams, Dubuque, Ia. Discussion, led by Miss Esther Witkowsky, Chicago. "Women as Wage-Workers with Special Reference to Directing Immigrants," Miss

Julia Riehman, New York City. Discussion, led by Mrs. Sadie Leopold, Chicago; Mrs. Henry D. Lloyd. "Influence of the Jewish Religion on the Home," Miss Mary Cohen, Philadelphia, Pa.; Mrs. Isabella Beecher Hooker; Mrs. Chapman, Dallas. Discussion, led by Miss Julia Felsenthal.

September 6, "Charity as Taught by Mosaic Law," Mrs. Eva L. Stern, New York. "Woman's Place in Charitable Work—What it Is and What it Should Be," Mrs. Carrie Shevelson Benjamin, Denver, Colo. Discussion, led by Miss Bamber, Boston; Mrs. Narva. "How Can Nations be Influenced to Protest or Even to Interfere in Cases of Persecution," Mrs. Laura Jacobson, St. Louis, Mo.; Miss Ida Hultin, Chicago; William J. Onahan, Chicago; Dr. Emil G. Hirsch, Chicago; Rev. Jenkin Lloyd-Jones, Prof. Chas. Zeublin. Discussion, led by Miss Lillie Hirshfield, New York. "Mission Work Among the Unenlightened Jews," Mrs. Minnie Louis, New York City.

September 7, "Organization," Miss Sadie American, Chicago.

The papers were invariably good and the discussions very interesting and exhaustive, and were participated in by Jewish and Christian women. Of the twenty women whose names appear on the program, nineteen were present, illness preventing the attendance of one. If any one subject may be singled out, it is the one chosen for presentation on Wednesday evening, "How can Nations be Influenced to Protest or Even to Interfere in Cases of Persecution." Both papers presented showed care and study, and although taking different points of view, were equally good.

They were followed by an interesting discussion in which Archbishop Ireland, Dr. E. G. Hirsch, Mr. Onahan, Prof. Zeublin and Rev. Jenkin Lloyd Jones participated. It is needless to say that all of the speakers occupied one platform regarding persecution. If no solution could be found to the question, it is to be hoped that the interest aroused may result in some plan whereby the world at large will cease to be inactive whenever one country jeopardizes the welfare of all others by its inhumanity. The audiences far exceeded the expectations of the committee, being at all times too large for the hall. On Wednesday evening it was necessary to hold an overflow meeting, and both halls were completely filled. The souvenir of the congress consists in the collection of the principal traditional songs of the synagogue, and the women of the committee are gratified to know that this collection has found its way into many synagogues where the songs of Zión had not been heard for many years. The Congress was the first gathering of women ever assembled in the interest of Judaism, and out of it a National Council will result which promises to become a large and powerful organization. Invaluable assistance was given the Chairman by Mrs. Charles Henriotin, the able vice-president of the Auxiliary, and to her the great success of this congress, as of many others, is largely due.

THE LUTHERAN GENERAL SYNOD CONGRESS.

Held September 11th-13th.

The Hon. C. C. BONNEY said, in opening the Congress :

I am happy to meet and welcome you on the occasion of your Congress for the presentation before the religious world of the characteristic doctrines of your faith and the achievements which the Lutheran Church has made in the service of man. The special object of the various Lutheran Congresses is to make the faith and history of this church better known at large. The Lutheran Church was raised up in the order of divine providence to exemplify and emphasize the great doctrine of personal responsibility to God, and, therefore, stands as the representative of individuals in religious life, solemnly exercising self-judgment according to the laws of righteousness. The whole tendency of the Lutheran movement in Christianity is to prepare the way for a better, deeper, higher and more powerful church of the one God, who was in Christ reconciling the world unto himself.

The Rev. LEE M. HEILMAN, D.D., chairman of the Congress, responded :

A special pleasure has been taken in accepting the courteous invitation to participate in this great Parliament. Columbus and Luther were contemporaries and providential co-workers. The one discovered a new continent, the other provided for it the principles of liberty. When Columbus was making his famous voyages to America, which were destined to revolutionize the sciences of geography, commerce and civil government, Martin Luther, at Eisenach, Magdeburg and Erfurt, was storing his mind with that liberal education and those principles of individual liberty which disenthralled Europe, and eventually gave to the land of Columbus its unparalleled civil liberty and the greatest republic the world ever saw. Within one week of the time when Mohammed's rule overthrew the freedom of the Mameluke power in Egypt, Luther nailed upon the Castle Church of Wittenberg those theses, the echo of whose hammer sound struck the long-silent chord of freedom in all Europe. On the very day when Cortez conquered Montezuma and placed Mexico under the Romish rule of Spain, there was enacted at Worms a scene which forever checked arrogant supremacy over human liberty.

Our American Lutheran forefathers, from 1621-1636 and for several centuries, have laid us under tribute of honor, even on this proud anniversary day, by their sacrifice and seal of blood for liberty's cause. While they constituted about a tenth of the American people there enlisted in the war of the revolution, Lutherans coming out from numerous Tories, and from central and southern colonies, probably double their quota of the tenth.



MISS JEANNE SORABJI, BOMBAY, INDIA.

We may, then, sir, be permitted to believe that the Columbian discovery has reached its present renowned results so worthy of our gigantic exposition, *through* the movements of the Reformation and through no small aid rendered by the immediate sons of the Reformation. The distinguished orators we now introduce, will speak of the permanent principles and the unchangeable truths of hitherto unchanged creed, which, with millions of this faith, promises to achieve yet greater results in the coming great events of this age.

Prof. S. F. Breckenridge, D.D., Springfield, Ohio, spoke on "The Lutheran Church and Higher Criticism."

Whilst the reformers recognized a human element in the sacred writings and the necessary imperfections due to it, they maintained that they are a revelation from God through the instrumentality of the men who wrote as they were moved by the Holy Ghost. Luther's discouraging remarks upon the canonicity of the Epistle of St. James were omitted in his works after their second edition. Underlying the Augsburg confession, which Luther, during its preparation by Melancthon, scrutinized with zealous care, and of which he said, "It pleases me exceedingly well," is the implied assumption that it was based on the Word of God as the final authority. The Formula of Concord declares, "The sacred writings are declared to be the sole and infallible rule by which all tenets ought to be tried and according to which we ought to judge all doctrines as well as teachers." . . . Trials for heresy, I believe, have been very rare in Protestant Germany. It has been supposed that the best way to overcome error is to place by its side the bright light of truth. Although the Lutheran Church, especially in Germany, suffered much from the times of Semler to those of Strauss and F. C. Bauer, the old faith survives in the hearts and lives of the mass of the people and their pastors. So far as I know, all the professors in the theological seminaries in this country have held and do hold and teach that the Scriptures in the Old and New Testaments are the Word of God and constitute the only infallible rule of faith and practice.

But the Christian world is now in a conflict, whose forces have been gathering for more than a century.

Dr. Adolph Stoecker, former court preacher at Berlin, spoke eloquently of the Reformation on this side and that side of the sea. He believes that there is too much going after ever new things in Germany. But the Gospel is preached in simplicity.

Prof. E. J. Wolf, D.D., Gettysburg, Penn., gave an address on "The Place of the Lutheran Church in History."

With the Lutheran Church as the first army that waged successful battle against Rome, modern history has its birth. The result was the vanishing of spiritual darkness before the rising sun. It was life from the dead; it was a revolution that contained the germs and the pledge of every advance that society has made in 400 years. All the other great historical churches

have sprung from the Lutheran. To her repudiation of papal assumptions, to her translation of the Scriptures, and to the saving doctrines preached by her leaders at the peril of their lives, they owe their existence. "Her confession," says Dr. Schaff, "struck the keynote to the other evangelical confessions."

The Lutheran Church is the great mediating power between ancient and modern Christianity. She struck her roots deep into the past and enriched her strength from the soil of the church in every age between Luther's and that of the Apostles. She is the conservative church. The confession of the Church of England, which has been followed by others, is in large part almost a literal transcript of that of the Lutheran. Of the Lutheran liturgy they could say, "It is substantially the outline and structure of the service of the Western Church for a thousand years." Her conservatism has made her the bulwark of civil liberty. Lutherans were the first to come to this country with the purely missionary purpose. The first to proclaim and enact religious tolerance. They were the first Protestants in America as well as in Europe to suffer religious persecution.

We point with just pride to the Lutheran church as the church of culture. She is called by writers of other denominations, "the Church of Theologians." Her great doctrinal systems, setting forth in articulate fullness and clearness of scriptural doctrine, is paralleled only by the vastness of her devotional literature, her myriads of hymns and chorales and her manuals of piety, showing that her richness of spiritual life is the counterpart of the richness of doctrinal development.

Prof. C. Jensen, D.D., Brecklum, Germany, spoke on "The Best Gift of the Lutheran Church to America."

The speaker uttered some of the most practical and spiritual truths needed by the ministry. Pastors ought to be men of pronounced convictions in scriptural truths, and should not be hampered with doubts about the Scriptures being the inspired Word of God. They must be men of the profoundest piety.

Rev. G. U. Wenner, D.D., New York: "The Deaconesses in the Lutheran Church."

The office of deaconess was unknown in the period preceding the Reformation. It was one of the lost offices in the church. In the East it had lapsed in the twelfth century, and in the West it had disappeared as early as the eighth century. Luther frequently refers in terms of praise to the office of the diaconate as it was maintained among the Waldensians, and wishes he had such deacons to attend to the sick and the poor. He also regards women as specially fitted for works of charity. It was left to the nineteenth century to restore to the Evangelical Church one of its most beneficent offices. Its beginnings may be traced to the correspondence between Baron Von Stein and Amalie Sieveking. The statesman whose far-seeing mind grasped the idea and laid the foundations of the modern German

Empire, thus shares the honor of being a co-worker and fellow builder in this cause. Under Theodore Fliedner, the young Pastor of Kaiserwerth on the Rhine, the idea first assumed practical shape and became a living force. It has become a familiar and inspiring chapter in the annals of the Church. Founded in 1836, it now numbers 807 sisters, on more than 200 stations.

Rev. E. K. Bell, D.D., Cincinnati, O., spoke on "The Mission of the Lutheran Church in America."

When a church makes a specialty of caring for any particular class or nationality, to the neglect of others, it can have no rightful expectation that the blessing of God will follow. Our watchword must be America for Christ and his church. Our labors must unweariedly be spent in his name, for that branch of the church which we believe holds the truth in love, and proclaims the Gospel which Christ delivered to the first preachers of the cross. Let no man take our crown.

But what is our opportunity in this great field? There are few great cities in which special opportunities have been lost by us. The fact is the special opportunity is not at hand. The Lutheran church was for years compelled to labor against great odds of language and influence. We had no literature in the language of the people. We were misunderstood. But the day has come when Lutheran theology and literature are pressing to the front in this nation. The students in American colleges can no longer study theology without coming in contact with the theology of the Church of the Reformation. The least trammelled pulpit in America is that of the General Synod Lutheran Church. The Lutheran Church is becoming more and more the church of the masses. Every energy must be bent toward the one thing of planting missions.

Rev. V. L. Conrad, D.D., Philadelphia, Pa., presented a paper on "The Press in the Lutheran Church."

There are in the church in this country fifty-five English periodicals, fifty-one German, seventeen Norwegian, sixteen Swedish, four Danish, one Icelandic, four Finnish, one French, and one Hungarian. The speaker gave a discriminating history of *The Lutheran Observer*, *The Lutheran*, *The Lutheran Standard*, *The Lutheran Visitor*, *The Lutheran Evangelist*, *The Lutheran World*, and *The Workman*, together with an incisive analysis of the spirit and design of each.

Rev. S. N. Lenker, Secretary Board of Church Extension, and author of "Lutherans in All Lands," said: "The Lutheran Church has in the world a baptized membership of 52,850,660, ministers 5,120, churches 9,135, parochial schools 94,017. It has churches in Germany, Norway, Sweden, Denmark, Greece, Italy, Switzerland, England, France, Ireland, Wales, Scotland, and fourteen more countries in Europe. It has 169 churches in Palestine, Asia Minor, Persia, Georgia, India, China, Japan and Siberia, with 114,350 baptized members. In Africa are 100,863 baptized members in 266 churches. In Oceania, including Australia, Sandwich Islands, Fiji, Samoa,

New Zealand, etc., are 137,294 members in 410 churches. In South America 115,545 members in 90 churches, and in North America, including Greenland, Canada, West Indies and the United States, are 7,012,500 members, 9,135 churches and 5,120 ministers.

Rev. S. B. Barnitz, D.D., Secretary Board of Home Missions of the United States, said: Over \$100,000 are annually expended in the support of more than 200 missions in this country. The foreign field expends more. This home work is caring for the scattered of our fold, and the rearing of mostly English-speaking congregations. We work also among those of other tongues. Our field is limitless. The most touching appeals come in for help from many sources. Our growth has been the most rapid of any church in this country.

Rev. M. Sheeliegh, Fort Washington, Pa., closed the Congress with a poem on Our Lutheran Heritage.

THE LUTHERAN CONGRESS (GENERAL COUNCIL, ETC.)

Held in the Art Institute September 2d.

THE FAITH OF THE LUTHERAN CHURCH.

BY PROF. F. A. SCHMIDT, D.D.

Religious truth to us Lutherans is not a matter of barren abstract speculation, but rather one of vital practical interest. Our foremost motive in setting a high price on the purity of gospel faith is our conviction that such purity of faith is of vital importance in regard to all questions that more or less closely refer to the salvation of sinners. How can I please God and be accepted of him at death? This question, above all others, merits investigation. So central and overmastering is this doctrine concerning God's plan of saving sinners, in the Gospel of Jesus, that all other doctrines manifestly occupy a place subservient to it. Our Lutheran theology follows closely the same train of thought. All parts of our faith and confession, even the more intricate questions of our systematic theology, have positive reference to the chief gospel doctrine of salvation alone by faith in Christ Jesus as the Saviour of sinners.

Our Lutheran Church has ever maintained the principle that the article of justification by faith in Christ is the central doctrine of gospel truth. If God's granting unto us the eternal Gospel is the result of a practical motive, to wit, the salvation of lost sinners, and if the Church of God, in proclaiming and defending that Gospel, is actuated by the same practical motive, the desire of saving sinners, then most assuredly the article of our justification must be recognized as the pivotal article of the Gospel. The fate of a sinner

is determined in the sight of God by his either being accounted righteous before God or his not being so accounted. Righteousness in the judgment of God is the immediate condition of a man's being accepted as an object of pleasure and an heir to life eternal. That sentence of God by which his previous accounting a sinner as a sinner is changed to an opposite accounting of a sinner as not a sinner, but as righteous, that justifying sentence of God is the decisive point that turns the scale in the eternal fate of sinners. Whatever blessings and experiences of grace may lead up to that decisive point of our justification before God, they have their great importance in the fact of their being means to this end. And whatever blessings and experiences may follow afterward, they are the fruits of our justification.

There are two ways of explaining the idea of God's justifying a sinner, both of which admit that the basis of God's justification is righteousness, or the fulfillment of the law. God will not justify or absolve any sinner without the intervention of a sufficiently perfect righteousness. The question is: Wherein does this necessary righteousness consist? Both the law and the Gospel testify that God will not be satisfied with our being merely as holy as we are able to be by our own powers. Neither does Jesus heal our nature so that we ourselves, being born again by his grace and renewed into his holy image, can work out our own righteousness and merit an approving and justifying sentence from God. But are we to come as sinful beings, admitting our lost and condemned condition, bringing nothing of our own holiness or worthiness on which to rely, merely accepting the free gift of an absolutely complete and perfect wedding garment which Christ has procured for us by suffering punishment in our stead and fulfilling the whole law in our stead?

Righteousness for sinners is brought about in a vicarious way. The only begotten Son, the God-Man, in suffering for sin outweighs the punishment merited by the whole world of sinners, and in obeying the law here on earth as a member of our human family, he is in possession of an obedient fulfillment of the law which outweighs the required obedience of a whole world of human beings. The glory and dignity of his divine person grants this infinite value to his sufferings and obedience.

CONFIRMATION AND CATECHETICAL INSTRUCTION IN THE LUTHERAN CHURCH.

BY REV. J. N. KILDAHL.

Confirmation has been practiced in the Christian Church since its earliest days. Many of the Reformed Churches have abolished it, while the Roman Church has made a sacrament of it. The Lutheran Church retains confirmation, not as a sacrament, not as an institution necessary for salvation under the form in which we have it, but as a very profitable institution, which should be practiced by the church in some form or other. It is the duty of the church to instruct the young in the Christian religion. It is

also the duty of those who have been instructed in the Word of God, and believe in Jesus Christ, to confess their faith before men. And the church has no right to receive as communicant members persons who are not willing to promise to lead a Christian life.

In evangelizing all nations the disciples of Christ were to observe two things; they were to baptize them in the name of the triune God, and they were to teach them all things whatsoever Christ had commanded them. These two things the Lutheran Church has endeavored and does endeavor to do. We know that children, no less than persons of riper years, are included in the term "all nations;" therefore we baptize them according to Christ's command. But baptism is only one-half of the command; therefore we also teach them to observe all things whatsoever he has commanded us. Therefore we teach them biblical history, that they may know what wonderful things God has done for his children through all generations, that they may learn from the pages of history what the wages of sin is, and how great the mercy, loving kindness and grace of God is to those who fear him. We also teach them the principal *doctrines* set forth in the Bible. We teach them the law of God, that they may know what God wants them to do and avoid, and that they may learn to understand that they are sinners in need of a Saviour. We teach them the Gospel, that they may know what to believe. We teach them how to pray, that they may call upon the name of the Lord, and through Christ have access to the throne of grace. We teach them that God, through the washing of regeneration, has made them his children and heirs of everlasting life, that they may know what covenant God has made with them, what promises he has given them, and what he has in store for them, if they remain faithful unto the end. And we teach them about the sacrament of the altar, that they may eat the body of Christ and drink his blood, so as to be strengthened in their faith. In short, we teach them the five parts of the catechism.

Every Christian who arrives at years of discretion ought to be educated so that he can profitably partake of the Lord's Supper. Therefore we give our children a course of instruction in the rudiments of the Christian religion, with the pastor as teacher, before they are permitted to come to the Lord's table.

But can not the Sunday school or the parochial school do that work? Yes, to a great extent, but if the pastor meets with a class of catechumens once or twice every week for six or nine months previous to the first participation of the Lord's Supper the children will learn much more and ought to be much better prepared for that occasion. Besides, without this many would receive no such instruction at all.

Why should the children, after having been instructed, make public confession? The children who are confirmed have received infant baptism, they have thus been received into the church and are members, but they have been mere children and have been treated as such by the church. When

they arrive at the age of confirmation they are no longer children and can not be treated as such. The church has instructed them concerning the way of salvation, and now they are to be received into the church as grown members, who have a right to all the privileges of such membership. But the church demands of those who wish to become communicant members not only that they must know the will of God, but also that they must live according to the will of God. Such confession and promise is what confirmation in the Lutheran Church means. No catechumen who is not in earnest in the confession and promise should be confirmed.

THE EDUCATIONAL NEEDS AND PROGRESS IN THE LUTHERAN CHURCH OF AMERICA.

BY PROF. E. F. BARTHOLOMEW, D.D.

The two parts of the subject are related as cause and effect. Human progress has always been in proportion to the consciousness of human needs. What are the educational needs in the Lutheran Church of America?

First, In order that our church may accomplish her true educational mission in this country it is necessary that she cherish a lively appreciation of her educational history in the old country. Experience proves that it is impossible for the Lutheran Church in this country to fulfill her mission by ignoring her historical development. Our church has always been an educating church, standing with her great institutions and learned men in the first rank of Christian scholarship and culture.

Second, we need enlargement of our educational work. Especially is this true of our higher collegiate and theological education. The colleges of a church give type, character, power and rank to her organization far more than anything else. Ultimately a church, as also a nation, will be what her higher institutions of learning make her. One has recently said: "If New England has been the schoolmaster not of its own people only, but of the country, it is because its first settlers established colleges rather than common schools." To this we would add, if "Germany is the schoolmaster of our race," it is because Germany long ago established great universities. If the Lutheran Church in America is to occupy the field marked out for her by the Almighty, she must strengthen her reserve force and elevate the fountain-head of her power, viz., her higher institutions of learning.

Third, we need increased facilities for raising up an adequate force of clerical and lay workers. The supreme demand of the hour is not money, but competent men. We dare not lower the standard of ministerial qualification. The church must train a ministry adequate to the needs of the age. The college is the practical question, the question of supreme importance in our church to-day.

Fourth, we need development of our educational resources. These are chiefly money and brain. Our Lutheran people have wealth enough to establish and support colleges and universities sufficient for the needs of the

church, but hitherto it has not been developed. Our intellectual forces are of the highest order, but they too need development.

Fifth, another need is found in the kind of education we cultivate and the methods we employ. It has always been our theory that all education, from the lowest to the highest, should be carried on in connection with and in the interests of true Christianity. The educational conception we stand for may be summarized as education of the church, by the church, for the church. True education must spring from the needs of man's religious nature, and must proceed under the sanction, supervision and fostering care of religion. The true end of culture is spiritual life, and the best scholarship must be held subservient to the ends of personal character and righteousness. From these principles certain important deductions follow. First, educational supervision should be vested in the church. Second, our methods should correspond with our ground principles. As in general church work, so in educational work, conservative methods best become us. We should be slow to forsake the old ways, not because they are old, but because they have been tried and proved. On the other hand, it is not the part of wisdom to reject every new thing simply because it is new. The right way lies between the extremes. Our policy must ever be that of the Apostle: "Prove all things; hold fast that which is good."

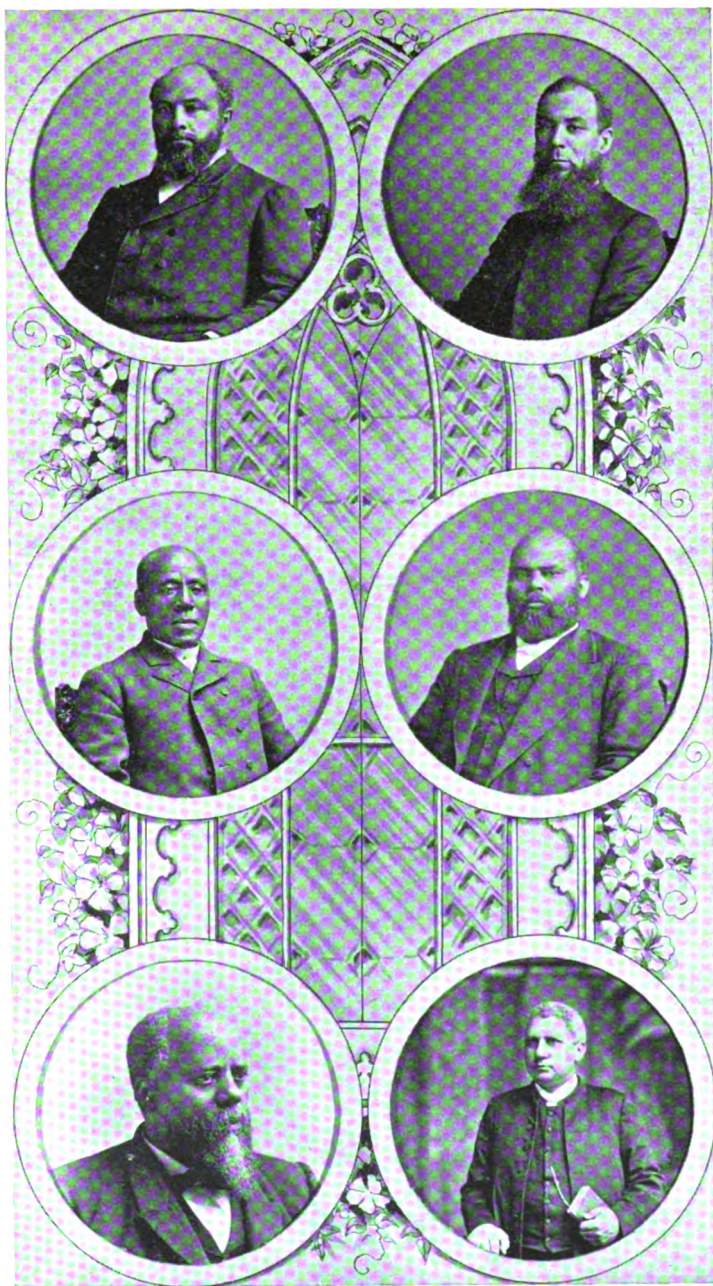
LUTHERAN CONGRESS, MISSOURI SYNOD.

One of the most successful of all the religious congresses of 1893 was that which crowded the Halls of Columbus and Washington on the afternoon and evening of Sunday, the third day of September—that of these disciples of the Lutheran faith. The addresses were made both in the German and English languages, and a great number of distinguished Lutherans were present. Luther's great hymn, "A Mighty Fortress is Our God," opened the services in both halls. In one it was sung in German and in the other in the English language. Prof. A. Graebner, of St. Louis, was the first speaker in the Hall of Washington, and his address was on the History of Lutheranism in America. After a swift sketch of the settlement and development of the Swedish and Dutch churches on the banks of the Hudson and in the Delaware valley, he showed how the German and English Lutheran churches on the Atlantic coast had spread over the continent. The main epochs of this remarkable development were 1693, 1793, and 1893, and the distinguishing features of each epoch were brought out most vividly. He said that during the first half century of Lutheranism in America there existed in the valleys of the Hudson and the Delaware congregations which cherished the pure doctrine of the Lutheran Church, but there was no one in the country to preach it.

At the close of the third half century, after another hundred years of golden opportunities, there were numerous congregations and a goodly number of preachers, Lutheran in name but no longer Lutheran in faith and doctrine, while Swedish and Dutch Lutheranism had become entirely extinct. An entire change has taken place, however, during the last half century. A genuine Lutheran church has grown up in this country, true to the principles of the original church. The states where Lutheranism is strongest in its numbers and influence are Missouri and Ohio, while the church is growing rapidly throughout the whole Mississippi valley.

Prof. F. Pieper, of St. Louis, spoke on the "Doctrine of Justification; the Article with Which the Church Stands or Falls." In the course of his address he said that there were only two essentially different religions to be found in the world. According to one of them man was saved either entirely or at least in some degree by his own deeds. According to the other, salvation was presented to men as a gift of the grace of God without the deeds of the law. The former, he said, was the heathen religion in a different form. The latter was the Christian religion. The cause of this essential difference lay in the fact that all religions, with the exception of the Christian religion, gave commandments to their adherents according to the different opinions held by their teachers. On the other hand, the Christian religion knew but one Saviour, who, in his own person, had worked out salvation by his own vicarious life and sufferings and death for all men, and presented it as a gift to all who believed. Therefore, there was room in the Christian church for deeds or works. After giving an exposition of the Lutheran doctrine the speaker went on to show the position of the Lutheran Church in regard to certain questions of the day, especially emphasizing its relation to the state, to the Bible, and to science.

At the evening session, which crowded the Hall of Columbus and one of the smaller halls of the Art Institute, Rev. L. Hoelter presided. Rev. H. Sauer, of Ft. Wayne, Ind., gave an address on the theme, "We Love this our Country, Therefore we Love our Parochial Schools." Prof. A. Crull, of Ft. Wayne, Ind., gave an oration on "A Free Church and a Free Country." And with the anthem, "Let Every Thing that Hath Breath Praise the Lord," this successful congress was closed.



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JAS. A. HANDY D.D.

THE METHODIST EPISCOPAL CHURCH CONGRESS.

The World's Congress of the Methodist Episcopal Church began its sessions at the Art Institute, Monday, September 25, 1893. The first subject discussed was "The Relation of Methodism to Evangelistic Revivals." Christianity represents the idea of God saving man by the mediation of Christ. A genuine revival represents the same idea, the awakening of sinners and their salvation by faith in Christ. Methodism took its name from the method of its founders, but its characteristic is spiritual zeal. Born in a revival in the English Church, it has been the fruitful parent of revivals ever since. In every true revival there are two indispensable factors—(1) the divine will. God is always ready to revive his work. (2) The human will. If man more nearly resembled God in his constancy, the Holy Spirit would immediately sanctify the church and speedily convert the world. Man is constitutionally inconstant.

Among the practical agencies to be employed in a genuine revival of religion are: Public meetings, the wise use of the Bible, earnest, prevailing prayer, enthusiastic singing. A revival not only saves individual souls, but breathes new life into old intellectual, social, moral and religious institutions and calls new ones into being, which in turn prepare the way for other revivals, and become potential factors in the world's evangelization. The great want of the world, of the church, of Methodism to-day is a baptism of the Holy Ghost in a powerful revival of religion. Methodism should remember its birth in a revival.

Mrs. Lucy Rider Meyer, Principal of the Chicago Missionary Training School, spoke on "Deaconess Work in the Methodist Episcopal Church in America." The characteristics by which deaconesses may be known, in which they differ from other missionaries, may be enumerated as six. Deaconesses are: (1) trained; (2) unsalaried but supported; (3) volunteers; (4) costumed; (5) living mostly in communities called homes; (6) authorized by the church. In close connection with the appearance of deaconess work in our church, there has taken place a most remarkable quickening of conscience concerning our duties toward the sick poor among us. There are at present eleven hospitals under Methodist Episcopal management in the United States. Eight of them are under the care of deaconess nurses. The advantages of this arrangement are two: (1) very greatly increased economy; (2) the exercise of a strong religious influence. Miss Dora Stephenson, familiarly known as Sister Dora, of London, England, spoke on "Methodist Deaconesses in England." She defined a Christian deaconess as a "consecrated woman working on principle and system for the glory of God in the salvation of man, and making that her one business."

She considered as essential to the character and work of the true deaconess : First, the consecration of heart and life to God. The faith and love which say, "Here am I, Lord, send me." Second, a sense of vocation, though now is demanded or given. Third, separation to the work. Fourth, a community life, which encourages and sustains the spirit of work and fellowship.

A discussion of the doctrinal, educational and missionary sides of Methodism began with "The Polity of Methodism." Methodism embraces twenty-nine different church organizations. But with all their differences, Methodist sects vary less from each other than from other denominations, and hence there must be similarity of government in diversity. The primordial cell of organic Methodism is the class-meeting ; for it was not only the earliest form of organic life, but the whole ecclesiastical structure of the church is nothing but the expansion and multiplication of the class-meeting. Peculiarities which distinguish Methodism from other denominations are : (1) the class-meeting, (2) probation, (3) local preachers, (4) itinerancy, (5) general superintendency. As Methodism is not organically one, but made up of many church organizations, so there is no one complete polity common to them all, yet under varying names and governmental forms there is substantial agreement.

Rev. Martin S. Terry, D.D., considered "The Philosophy of Methodist Doctrine," in which he indicated the fundamental teaching of American Methodism as distinguished from Calvinistic Methodism. The Arminian Methodism, set forth by John Wesley and his followers, is a compact system, which, however, has no formal authoritative statement in a written creed. And yet, in the absence of a written creed or formal confession of the Methodist faith, there exists a common consensus of fundamental doctrine. The most authoritative written form of Methodist doctrine is a series of fifty-three sermons by John Wesley, published in four volumes in 1771. These, along with his "Notes on the New Testament," constitute the theological standards which are formally recognized in the "Deed of Declaration," and in the trust deeds of all the Wesleyan chapels of England. By common consent these have been accepted for a hundred years as containing the substance of doctrine everywhere held by Arminian Methodists. A rational explanation of the doctrines of Methodism and of their remarkable spread and ready reception among the masses of the common people of England and America, may be seen (1) In their practical character, as answering to the needs and longing of man's religious nature, (2) In their successful conflict with opposing systems, especially with Calvinism, (3) In their adaptation to the catholic spirit of the modern Christian world. "The philosophy or scientific explanation of the Methodist system is to be traced in its peculiar combination and expression of fundamental truths, its exclusion of the more abstract and speculative dogmas, and its broad and catholic aims."

H. K. Carroll, LL.D., in presenting "The Status of Methodism in the

United States" gave complete statistics of the church based on the census of 1890, the summary of which is as follows: Number of organizations, 51,489; church edifices, 46,138; seating capacity, 12,863,178; value of church property, \$132,140,179; communicants or members, 4,589,287.

In the presentation of "The Missionary Work of Methodism" the following facts were given: The Missionary Society of the Methodist Episcopal Church alone has at least 4,000 missionary workers in the foreign work, and 5,000 in home missions. This society raised last year for foreign missions alone \$1,041,393, which is the largest sum contributed for that work in 1892 by any denomination in America. The annual contribution of all Methodism for missions is over \$3,000,000. The members and probationers of heathen converts in all Methodism are over 300,000. In the past two years more than 40,000 heathen have abandoned idolatry in India and accepted Christianity, and have been baptized in the missions of the Methodist Episcopal Church alone, and more are coming this year for baptism than ever before.

"The Educational Work of Methodism" was presented as springing out of the genius of Methodism. Being evangelistic in its character, it could not logically be other than thoroughly educational in its method; for Christian evangelization and Christian education are one in purpose and in result. Beginning in Oxford University, among earnest scholars, Methodism aimed to unite sound learning and fervid piety. The present condition of the institutions of learning of the Methodist Episcopal Church is indicated by the following items: Number of theological institutions, seventeen; colleges and universities, fifty-seven; classical seminaries, sixty-one; foreign mission schools, seventy-seven; total, without duplication, one hundred and ninety-seven.

The missionary enterprises and achievements of the denomination were introduced by a paper on "The Methodist Episcopal Church and Missions," giving a historical sketch of the establishment of missions by the church in Africa, South America, China, Norway, Sweden, Denmark, Germany, Switzerland, India, Bulgaria, Italy, Japan, Mexico, Korea, Malaysia. In addition to this foreign work, the church has accomplished great results in the domestic mission field. The foreign population in this country have always shared in its thought and its financial appropriations. Missions have been established among the German, Scandinavian, French, Welsh, Italian, Hungarian, Bohemian, Spanish, Portuguese, Chinese and Japanese, in the United States. The missionary society has always followed up the immigrant population in its march to the westward, and has helped to supply gospel agencies both to colored and white people throughout the Southern States. The annual receipts have increased from \$834 to \$1,257,000.

In the presentation of the work of the Woman's Foreign Missionary Society, and the Woman's Home Missionary Society, it was said: "The

Woman's Foreign Missionary Society now includes a working force of 5,665 organizations and 147,080 individuals, through whom, in steadily increasing amounts, a sum has been collected which will aggregate by the end of the current year at least \$3,000,000. This money has been collected and applied directly to the work abroad without the intervention of a single salaried officer or any deduction for expenses. In examining the work of the society we find it presented in two aspects of equal importance: Its work for Christianity abroad; and its relations to Christianity at home. The work abroad may be summarized under three lines: Direct evangelistic effort; training through educational institutions; and the medical missionary work. The work at home aims to secure the regular giving of small sums, making these so insignificant that the poorest could afford the gift, thus making attainable its second purpose to secure the coöperation of every woman." The Woman's Home, Missionary Society is an organization whose first mission was to the freed women of the South. While recognizing the fact that our cities presented the largest, and possibly the most important home mission fields, the society, at first, sent her missionaries to labor among the neglected populations of the South, and employed teachers in the West for the planting of Christian schools among Mormons and Indians, Chinese, Mexicans, Alaskans. The society has inaugurated work in cities wherever local organization made it practicable, arranging its methods to supplement agencies already in operation. Twenty-five important missions and deaconess homes have been established, the missions in Cincinnati, Cleveland, Boston, Philadelphia, Buffalo, Troy, New Orleans, Chicago, Detroit, Pittsburg, New York, Brooklyn, and Washington; the deaconess homes in Detroit, Washington, Baltimore, Pittsburg, Brooklyn, Syracuse, Buffalo, San Francisco, Knoxville, Grand Rapids, Cleveland, and Philadelphia. The plans of work in each place are arranged to supplement existing agencies, and meet the needs of the locality. Kindergartens, kitchengarten, and night schools, mothers' meetings, reading clubs for girls, practical industrial teaching in remunerative employment, as cooking, dressmaking, millinery, and evangelistic services, are among the methods employed.

The character and work of the Freedmen's Aid and Southern Education Society was presented as one of the most beautiful and Christ like of the great organizations of the Methodist Episcopal Church. It was organized in 1866 and immediately applied itself to its noble work. Schools were established in the neediest places, and where the prospect for usefulness was best. To the surprise of the whole world, the freedman seemed more anxious to learn than to do anything else. As early as 1868 the society began to give aid to schools for the education of white children. Over three millions of dollars have been spent. The school property secured is valued at nearly two millions. Tens of thousands of men and women have been helped upward and cheered onward in a path of blessed light. The

Church of the North went South not to teach letters only, but to make known the least understood precepts of the one great summary of all doctrine and all duty, the *magna charta* of civil and Christian liberty—the Sermon on the Mount. The Freedmen's Aid and Southern Educational Society holds that all men are created free and equal, and that there can be no qualification of ethical relations. Equality before God and before the law is the only possible condition of the Christian heart and Christian life. Social equality is as much a requirement of the sermon on the mount as religious equality. And all Christianity without it is hypocrisy.

The new agency of church extension has contributed largely to the advance of Methodism. Four million nine hundred thousand dollars have passed through its treasury to the aid of nine thousand of our needy and growing churches by donations and loans; and now, in the use of an average of \$300,000 a year, we are adding to the number of our churches thus aided at the rate of ten for every week in the year. When we remember that it requires twenty-seven years to double the population of the country, it will be seen that the increase in our part of the work given the churches to do shows a gain upon the rapidly increasing population of the country.

The work of the Methodist Episcopal Church in the Sunday school field was stimulated by the formation of the Sunday School Union in 1827, and then step by step the work of the Sunday school received a larger measure of recognition and its importance was emphasized. Under the skillful guidance of Drs. Kidder, Wise, Vincent and Hurlbut the Sunday school has developed marvelously. The Sunday School Union is designed to advance the interests and promote the cause of Sunday schools in connection with the Methodist Episcopal Church, and in doing this work it founds new Sunday schools in destitute and sparsely settled communities; helps feeble Sunday schools already organized until they become self-supporting; does special work among the colored people in the South in connection with the Tract Society; seeks to establish and maintain Sunday schools among the foreign population of our land; helps to organize and sustain Sunday schools in foreign lands.

In the discussion of the relation of the church to literature, education and social conditions, it was observed that Methodism has furnished a literature of substantial and permanent value, which possesses inspiration, originality and freshness, and is symmetrically well-balanced and popular—a literature of power as distinguished from a literature of knowledge only. In addition to this, the literary products of Methodism are stamped with a spirit of catholicity, and have always been identified with moral reforms. Methodist literature has gathered up and concentrated theological discussion at the foot of the cross; has given a greater completeness to church organization and work; has been a great antidote to pernicious literature; has given the church a more complete connectional bond, and a greater degree of uniformity in tone, spirit, polity and teaching.



METHODIST EPISCOPAL BISHOPS.

REV. FERDINAND C. INGLEHART, D.D.

REV. WILLIAM D. HAVEN.

BISHOP STEPHEN M. MERRILL, D.D., LL.D.

REV. J. O. PECK, D.D.

REV. CHAS. PARKHURST, D.D.

REV. DAVID H. MOORE, D.D.

HENRY WADE ROGERS, LL.D.

Methodist journalism began with John Wesley, who desired a regular and stated organ of communication with his followers, and launched the *Arminian Magazine*, which is in existence to-day, and which is the oldest continuous periodical in the world. Methodist journalism has made an honorable and successful record. The spirit of private gain and of secular management has no place in it. Methodism does not produce the ablest, the best and most influential journals, but the average Methodist paper has ranked well. One of the limitations of Methodist journalism is a lack of comprehensiveness; a second is a lack of independence; a third is a lack of modernness; a fourth is inadequate financial support; a fifth is a lack of leadership.

"The Relation of Methodism to Socialism" was considered, and the observation made that Methodists have taken up no position on matters of this kind; it means that Methodists are not economic socialists. "Questions of wages interest us, and our sympathies are freely given to wage earners contending inside the laws of the land for fair play. But I have not been able to find a particle of proof that we are in favor of any kind of economic revolution. Social questions are class questions. They are as essentially un-Methodistic. They assume that there is a reason for arraying group against group, class against class, the masses against the classes. Such a social war is a premonition of death. Methodism preaches a gospel for individual men. It shares, with all the other evangelistic bodies, an intense belief in the value of the individual soul. It shares with the great body of patriotic Americans the intense belief that all rights are individual rights; that it is the business of government to safeguard individual rights; that there cannot be any other rights. Methodism cannot approach any plan for improving the world as a question about masses and classes. As Christians, we believe in single and responsible souls. As citizens, we believe in the common rights, just as we believe in the common redemption, for every single soul in the nation. It is in this way only that Methodism can work or plead in public life. To command our confidence, socialism must prove two things: (1) That the existing social conditions are a true cause of the weakness, hunger, nakedness and vices of individual men and women; (2) That the socialistic scheme will save these lost souls. As Methodists we are to this present time skeptical on both points. The moral forces behind production work in and through human souls. As Methodists, our place is there, and, please God, we will stay there watching over the moral machinery which moves all the other machinery in the world."

In regard to the educational work of the Methodist Episcopal Church, President Henry Wade Rogers, LL.D., gave the following statistics: "The report submitted to the Board of Education of the General Conference of 1892 shows that the colleges and universities in affiliation with the Methodist Episcopal Church at that time numbered fifty-four, and that the value of their property and endowments, less the debts belonging to all its educa-

tional institutions, including therein colleges, universities, theological institutions, academies, female colleges and seminaries, and foreign mission schools, was \$26,022,392, while the number of institutions was 195, instructors 2,343, and students 40,026. The need of Methodism to-day is not more but better colleges and universities. I advocate rallying the strength of Methodism to the support and upbuilding of our most promising existing universities, to the end that they be enabled to occupy as commanding a position in the educational world as is commensurate with the dignity of the Methodist Episcopal Church. What is needed to-day, therefore, is an awakening of the rich men and women of Methodism to a higher appreciation of the value to the church and to the state of great universities; to a knowledge of the money required to enable universities to become great; and to an understanding of the vast difference between the amount so needed and that which our universities now possess."

President Bradford P. Raymond, D.D., emphasized the value of the previous work of Methodist education in its application to the conversion and culture of the individual; but opened a new field for it in the revolution of adverse conditions and the regeneration of hostile environment. "We shall not cease to seek the conversion of the student. Neither shall we forget that the mental discipline which bears the fruitage of genuine culture is a chief good. An enlarged intellectual horizon, sympathetic touch with many fields of thought, even though an expert in none, refinement of taste, sensitiveness to high ideals, these are the results of true culture. The last quarter of a century of collegiate progress has carried us far out into the fields of new learning. Our work must still be done under the dominance of the Christian ideal, but of that ideal as seen and handled in a larger and more effective way for the good of men."

Rev. Geo. L. Curtiss, D.D., professor of historical theology in DePauw University, Greencast'e, Ind., had a paper on "Methodism and Her Theological Schools," in which he showed that the school of theology in Methodism originated in a necessity; that each school has an individual history in which are seen the causes for its being, the heroism and sacrifice required to found and build up, the obstacles and encouragements that have thronged the way, and the goal of success each has aimed to reach; that in these institutions there is a remarkable uniformity of thought in the arrangement of the several curriculums, while there is a generous diversity in the mode of presentation of the subjects taught, so that each maintains its individuality, and all that is Methodistical and scriptural; that they are not mistaking their missions is seen in the fact that many of their brightest and best graduates are going, at the call of the church, with heroic self-sacrifice, to the most difficult mission fields in the darkest portions of the heathen world; that they are not as liberally supported by the church as they ought to be; that they are really post-graduate schools; and that in the coming century these schools of theology will be able to develop symmetrical, physical Christianity, to accompany the highest type of spiritual enlightenment,

The organization of the Epworth League was stated as resting upon two principles—"one, that there is a peculiar period of life called youth, with its noticeable characteristics; the other, that this is the period of bringing one's powers into obedience to a cultured and sanctified will." The Sunday schools of Methodism were said to have a three-fold function: to train the children of Christian homes; to teach adults the truth of the Bible; to gather in the children of non-Christian homes. Some of the weaknesses in the present system of study adopted in Sunday schools were indicated, and it was shown how this great institution may be made more efficient as an arm of power in the church.

THE NEW JERUSALEM CHURCH CONGRESS.

The New Jerusalem Church Congress was opened by President Bonney in these words: "In the name of the only wise God our Saviour, who was in Christ reconciling the world unto himself, and in whose glorified humanity dwelleth all the fullness of the Godhead bodily, I reverently bid you welcome. The Church of the Holy City," he continued, "is the Church of Reconciliation. It comes to reconcile reason and faith, science and religion, miracle and law, revelation and philosophy. It comes to reconcile the teachings of sacred scripture and the results of modern research. This religion of reconciliation brings in its right hand the Word of God, and in its left the Divine science of the relation between natural and spiritual things, by which alone that Word can be defended and expounded; and only asks that its teachings be considered in freedom, according to reason; and accepted so far as they are seen to be true." He set forth briefly some of the reasons for this mission, and introduced the Rev. L. P. Mercer as Chairman of the Committee of Organization.

Mr. Mercer delivered the following address declaring the position and mission of the church, which may be taken as a sort of summary of the points more fully expounded in the five-days session of this Congress.

The New Jerusalem Church stands for, and witnesses to all nations of the earth, the fulfilment of the expectation of the ages, in so far as Divine revelation can institute and constitute the Kingdom of God. It must be received into willing hearts, and build them up into the life of its principles, before the Kingdom of God can come; but revelation institutes that movement, and influx of the Divine Spirit impels, directs and consummates that purpose in the currents of life in both worlds, and in the experiences of souls, even that see not the hand by which they are led.

We worship the One God, who is the Infinite and Eternal Lover and Thinker and Doer, who has created human souls in such form and structure, that he may reveal himself to them, and re-create them into his

image and likeness, and impart to them his goodness and wisdom, and the joy of his life.

We believe that this One God, who in the Absolute Man has revealed himself from the beginning is the Heavenly Father; and that the streams of tradition proceeding from that revelation have kept alive a witness of him with every nation; and that all in any nation who look to him and live according to their religion are gathered and instructed in the spiritual world into the right knowledge of him, and protected in the spiritual and heavenly love and service of him.

We believe that all the just who have lived and died on earth are thus living in the spiritual world in the fuller knowledge and love of him, and that his spirit, flowing in through a heaven of such, conserves and vivifies all that remains of permanent value in any religion.

We believe that he has "at sundry times and in divers manners" given the revelation which is contained in the Holy Scriptures, so that it should be not only as a witness to him, "in whom is life, and whose life is the light of men," but the fountain of light to angels as well as men, and thus the means of light through heaven to the "ends of the earth, and to them that are afar off."

We believe "that the Word which was with God and was God, was made flesh and dwelt among us;" that he assumed our nature through the gate of birth, and came into the world, that he might live the Word, assert its power against evil spirits, subjugate the hells, and redeem men from their dominion.

We believe that in Jesus Christ he made his human nature Divine from the Divine in himself, and the visible God in whom is the invisible; and that completing the Holy Scripture by the record of his work and the promise of his final coming and kingdom, he fills it with his Spirit and operates all power by means of it in heaven and on earth.

We believe that the benefits of that redemption, and the quickening life and light of that Word, are extended through heaven and the world of spirits to all, "whosoever in any nation feareth God and worketh righteousness."

And we believe, that even as he promised to come again to men, he has accomplished his second advent in the opening of the spiritual sense and Divine meaning of the written Word, through the human instrumentality of Emmanuel Swedenborg.

The New Church, therefore, stands for new revelation from the Lord — not in new sacred scriptures, but in the opening of the spiritual sense and genuine meaning of the Word given in the Old and New Testaments.

The purely divine work of opening the sacred scriptures and of revealing the science of correspondences which was the source of wisdom in the ancient churches, throws light upon the origin and diversities of the religions, furnishes the key to their sacred books, and leads them to their essen-

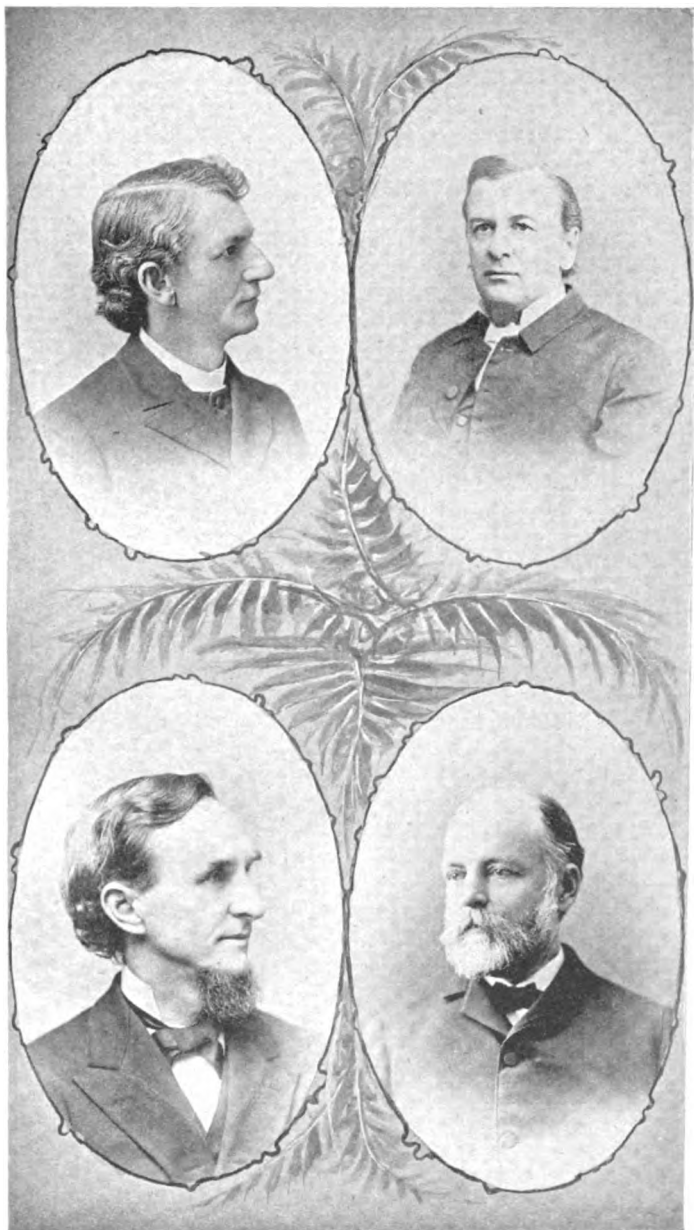
tial unity in the true Christian religion and church, now to be established as the culmination and crown of all the divine dispensations,

The communication of the heavens with the church on the earth is opened anew; all those gathered into the heavens from every nation and kindred and tongue, see a new meaning in the Word they have believed; the good, from every religion, entering the spiritual world, are instructed; and thus a new way is opened — both in the spiritual world and on earth, — for a universal church in the faith of the visible God, in whom is the invisible, the glorified and Divine human Jesus Christ, “in whom dwelleth all the fullness of the Godhead bodily,” who imparts eternal life to all who look to him and keep the commandments of righteousness.

Miss A. E. Scammon, as the Chairman of the Committee of Women of the New Jerusalem Church Congress, made an address of welcome on behalf of women. Interesting incidents of the opening session were the responses of P. C. Mazoomdar, of India; Dr. Von Bergen, of Sweden; and Miss Jeanne Sorabji, of India. “It is yours,” said Mr. Mazoomdar, “to present the New Church; it is mine to represent the new dispensation.” He could not feel that there was much essential difference between them.

Papers were presented by the Rev. Frank Sewall, M.A., of Washington, D. C., on “One Lord; One Church, with its Successive Ages;” by the Rev. G. N. Smith, of Michigan, on “The Church before Christianity;” by the Rev. J. Reed, of Massachusetts, on “The Church of the First Advent;” by the Rev. L. H. Tafel, of Urbana University, on “The Church of the Second Advent;” by the Rev. Thomas A. King, of Chicago, on “The Catholic Spirit of the New Church.” The points emphasized were that the succession of dispensations was but the reaching out of the Divine for embodiment in human society. The ages of Adam and Noah represent the most ancient and the ancient or correspondential churches respectively, out of which sprang the mythologies of the ancient world, and, in the direct line, the Hebrew and Jewish Churches; the Church of the First Advent received the oracles of God, but has lost its spirit, and the glory has passed to the Church of the Second Advent, which possesses the presence of the Lord in his Divine glorified body, is universal and spiritual.

The “Doctrines of the New Church” were presented as “the basis of a universal faith” in a series of papers. “The Doctrine of the Lord,” *i. e.*, God in the glorified humanity of Jesus Christ, was discussed by Rev. John Goddard, of Ohio. “Redemption,” not from the wrath of God, but from the infestation of hell, was considered by Rev. J. Presland, of England; “Salvation,” presented as the divine working out of a redemption in individual hearts, a present work, available for all who believe, by Rev. S. S. Seward, of New York; the “Future Life,” which is spiritual, determined in its character and details by the individual’s ruling love here, by Rev. H. C. Dunham, of Kansas; the “Science of Correspondences and the Word of God,” defining the language of correspondences and representations in



NEW JERUSALEM CHURCH CONGRESS.

REV. L. P. MERCER.

REV. JOHN GODDARD.

REV. JOHN C. AGER.

REV. T. F. WRIGHT.

which the Word is written as familiar to the ancient churches, easily learned, natural, revealing the divine wisdom, by Rev. John Worcester, of Massachusetts. Rev. A. Roeder, of New Jersey, presented "The Opened Word in Relation to the Gentile Religions," showing how the science of correspondence opens the meaning and shows the harmony of all religions under Divine providence.

The "Planting of the New Church" and "Its Future" were considered in papers on "Swedenborg's Writings, and his disposition of them"; "The Mission of the New Church to the Gentiles," "in Christendom," "to the Denomination," "to Biblical Criticism," "to Philosophy," "to the Historian," "to Art," "to Literature," "to Sociology and Government," "to Education"; in which the breadth and depth of the living teaching of the church were developed. Woman's position and work in the New Church, and defined by it, received attention in which the New Church doctrine of the complemental nature of woman's work and position by the side of man were especially emphasized by Mrs. J. R. Hubbard.

Rev. L. P. Mercer, of Chicago, made an address on "Swedenborg and the Harmony of Religions," during the seventeenth day's session of the Parliament of Religions. Extracts from it are here presented:

That Swedenborg was the son of a Swedish bishop, a scholar, a practical engineer, a man of science, a philosopher and a seer, who lived between 1683 and 1772, is generally known. That the first fifty years of his remarkable life, devoted to the pursuit of natural learning and independent investigations in science and philosophy, illustrates the type of man in which our age believes, is generally conceded. Learned, standing far ahead of his generation; exact, trained in mathematical accuracy and schooled to observation; practical, seeing at once some useful application of every new discovery; a man of affairs, able to take care of his own and bear his part in the nation's councils; aspiring, ignoring no useful application, but content with no achievement short of a final philosophy of causes; inductive, taking nothing for granted but facts of experiment, and seeking to ascend therefrom to a generalization which shall explain them—this is the sort of man which in our own day we consider sound and useful. Such was the man who, at the age of 56, in the full maturity of his powers, declares that he "was called to a holy office by the Lord, who most graciously manifested himself to me in person and opened my sight to a view of the spiritual world and granted me the privilege of conversing with spirits and angels. From that day forth," he says, "I gave up all worldly learning and labored only in spiritual things according to what the Lord commanded me to write."

He tells us that while in the body, yet in a state of seership, and thus able to note the course of events in both worlds, and locate the stupendous transactions in the spiritual world in earthly time, he witnessed a last judgment in the world of spirits in 1757, fulfilling in every respect the predictions in the Gospel and in the Apocalypse; that he beheld the Lord open in

all the Scriptures the things concerning himself, revealing in their internal sense the divine meaning, the whole course and purpose of his providence, organizing a new heaven of angels out of every nation and kindred and tongue, and coördinating it with the ancient and most ancient heavens for the inauguration of a new dispensation of religion, and of the church-universal; and that this new dispensation began in the spiritual world, is carried down and inaugurated among men by the revelation of the spiritual sense and divine meaning of the sacred Scriptures, in and by means of which he makes his promised second advent, which is spiritual and universal, to gather up and complete all past and partial revelations, to consummate and crown the dispensations and churches which have been upon the earth.

There is time only to indicate the catholicity of Swedenborg's teachings in its spirit, scope and purpose. There is one God and one church. As God is one, the human race, in the complex movements of its growth and history, is before him as one greatest man. It has had its ages in their order corresponding to infancy, childhood, youth and manhood in the individual. As the one God is the Father of all, he has witnessed himself in every age according to its state and necessities. The divine care has not been confined to one line of human descent, nor the revelation of God's will to one set of miraculously given scriptures. The great religions of the world have their origin in that same word or mind of God which wrote itself through Hebrew lawgiver and prophet, and became incarnate in Jesus Christ. From the same ancient word Moses derived, under divine direction, the early chapters of Genesis, and to this in the order of Providence was added the law and the prophets, the history of the incarnation and the prophecy of a final kingdom of God, all so written as to contain an internal spiritual sense, corresponding with the letter, but distinct from it as the soul corresponds with the body, and is distinct and transcends it. It is the opening of this internal sense in all the Holy Scriptures, and not any addition to their letter, which constitutes the new and needed revelation of our day. The science of correspondences is the key which unlocks the Scriptures and discloses their internal contents. The same key opens the Scriptures of the Orient and traces them back to their source in primitive revelation. If it shows that their myths and representatives have been misunderstood, misrepresented and misapplied, it shows, also, that the Hebrew and Christian Scriptures have been likewise perverted and falsified. It is that very fact which necessitates the revelation of their internal meaning, in which resides their divine inspiration and the life of rational understanding for the separation of truth from error. The same rational light and science of interpretation separates the great primitive truths from the corrupting speculations and traditions in all the ancient religions, and furnishes the key to unlock the myths and symbols in ancient Scriptures and worship.

If Swedenborg reveals errors and superstitions in the religions out of Christendom, so does he also show that the current Christian faith and wor-

ship is largely the invention of men and falsifying the Christian's Bible. If he promises and shows true faith and life to the Christian from the Scriptures, so does he also to the Gentiles in leading them back to primitive revelation and showing them the meaning of their own aspirations for the light of life. If he sets the Hebrew and Christian word above all other sacred Scripture, it is because it brings, as now opened in its spiritual depths, the divine sanction to all the rest and gathers their strains into its divine symphony of revelation.

So much as the indication of what Swedenborg does for catholic enlightenment in spiritual wisdom. As for salvation he teaches that God has provided with every nation a witness of himself and means of eternal life. He is present by his Spirit with all. He gives the good of his love, which is life, internally and impartially to all. All know that there is a God, and that he is to be loved and obeyed; that there is a life after death, and that there are evils which are to be shunned as sins against God. So far as anyone so believes and so lives from a principle of religion he receives eternal life in his soul, and after death instruction and perfection according to the sincerity of his life.

No teaching could be more catholic than this, showing that, "whoever in any nation feareth God and worketh righteousness is accepted of him." If he sets forth Jesus Christ as the only wise God, in whom is the fullness of the Godhead, it is Christ glorified and realizing to the mind the Infinite and Eternal Lover, and Thinker, and Doer, a real and personal God, our Father and Saviour. If he summons all prophets and teachers to bring their honor and glory unto him, it is not as to a conquering rival, but as to their inspiring life, whose word they have spoken and whose work they have wrought out. If he brings all good spirits in the other life to the acknowledgement of the glorified Christ, as the only God, it is because they have in heart and essential faith, believed in him and lived for him, in living according to precepts of their religion. He calls him a Christian who lives as a Christian; and he lives as a Christian who looks to the one God and does what he teaches, as he is able to know it. If he denies re-incarnation, so also does he deny sleep in the grave and the resurrection of the material body.

If he teaches the necessity of regeneration and union with God, so also does he show that the subjugation and quiescence of self is the true "Nirvana," opening consciousness to the divine life, and conferring the peace of harmony with God. If he teaches that man needs the Spirit of God for the subjugation of self, he teaches that this Spirit is freely imparted to whosoever will look to the Lord and shun selfishness as sin. If he teaches thus that faith is necessary to salvation, he teaches that faith alone is not sufficient, but faith which worketh by love.

If he denies that salvation is of favor, or immediate mercy, and affirms that it is vital and the effect of righteousness, he also teaches that the divine

righteousness is imparted vitally to him that seeks it first and above all ; and if he denies that several probations on earth are necessary to the working out of the issues of righteousness, it is because man enters a spiritual world, after death, in a spiritual body and personality, and in an environment in which his ruling love is developed, his ignorance enlightened, his imperfections removed, his good beginnings perfected, until he is ready to be incorporated in the grand man of heaven, to receive and functionate his measure of the divine life and participate in the divine joy.

THE PRESBYTERIAN CONGRESS.

Art Institute, Sunday afternoon and evening, Sept. 17 th.

Rev. J. L. Withrow, D.D., of Chicago, presided in the afternoon, and Rev. Dr. Black, president of Marshall College, Missouri, made a brief address on the Cumberland Presbyterian Church in the evening.

BY PROF. A. C. ZENOS, D.D., OF THE MCCORMICK THEOLOGICAL SEMINARY.

Presbyterianism is distinguished from other forms of Christianity, first of all as a form of polity, and secondly as a system of doctrine. As distinguished primarily by a polity, Presbyterianism claims for itself a foundation in the New Testament, although it does not claim that it is the only system which the teaching of the New Testament will permit.

When asked for the peculiar record of Presbyterianism, we point back for its origin to the time when it assumed definite shape under the powerful influences at work during the sixteenth century. It was then that the minds of men were arrested and fixed intently on the principles, theological and ecclesiastical, which should lie at the basis of an evangelical and primitive church. Then emerged the full system of Presbyterianism with its cardinal principles of the headship of Christ, the organic unity of the church, the possession and exercise of authority, the representative character and parity of ministers, and the control of each part by the whole, leading to a graded system of ecclesiastical judicatories.

Presbyterianism has had a vigorous growth among the great nations. In Holland was fought the great theological battle which resulted in the intimate and historically inseparable association of Presbyterianism with a definite system of doctrine. And while Presbyterianism is not logically identified with Calvinism, it remains an historic fact that the combination of that strong system of doctrine, with the strong Presbyterian polity, has been the source of a most powerful and wholesome influence on modern thought and life. Both in England and in Scotland political conditions were very much against Presbyterianism at the beginning. The sovereigns

of England especially, having wrested the control of the church from the hands of the Roman Catholic hierarchy, were not willing to surrender it into the hands of the people. In Scotland, with less autocratic rulers, Presbyterianism of a vague type was established officially in 1560, and with the advent of John Knox, it became more and more clearly marked in its features. From Scotland it passed into Ireland by colonization. In spite of all that the throne of England could do, matters were drifting toward popular government both in the church and in the state. The Long Parliament met in 1640 and was controlled by the Puritans; but the Puritans were a mixed class, including Episcopalians of the liberal school, who objected to the book of sports, the use of Episcopal vestments, and other ritualistic usages; Independents, who objected to the exercise of any authority or government either over the church by the state, or by the church as a whole on individual congregations; and Presbyterians, who believed in the government of the church by representative ministers, not bishops. No division had tested the strength of these parties at the time, as they were united against a common enemy; but subsequent events proved that the Presbyterian element was in the preponderance.

Yet, even among the Presbyterians there was a two-fold tendency. Some were inclined to insist on the enforcement of a rigid and distinctive system, while others wished to effect a compromise with the Episcopalians on the basis of Archbishop Ussher's plan. The English Presbyterians of that generation unfortunately wished to have the civil magistrate exercise the functions of "preserving the unity and peace of the church, of keeping the truth entire and pure, and of suppressing blasphemies and heresies." Others were opposed to the assignment of any ecclesiastical or religious function whatsoever to the civil authorities. These men were called Separatists, and were absorbed by the Independents, although the latter were hardly in sympathy with the Separatist position, as appeared when they came into power under Cromwell, one of the first acts of Cromwell as chief magistrate being the forcible prohibition of Presbyterianism in England, an act of interference by the civil authority in ecclesiastical matters. Meanwhile the agitation of the question divided the forces of the anti-Episcopal side, effectually defeated the permanent establishment of both Presbyterianism and Independency in England, and brought about the triumph of Episcopacy. It may be safely asserted that but for these causes the English Church would at this time have been organized on the Presbyterian plan.

The Long Parliament had called together an assembly of divines, which met at Westminster in 1643. In a series of sessions held during the following six years, and characterized by the utmost deliberation and regard for the sentiments of all, with a view to reaching results in a harmonious way that should be accepted by all, this assembly easily and after brief discussion adopted the doctrinal standards always since associated with its name. But in the attempt to formulate a polity it met with serious difficulties. The very

small minority of Independents and Erastians in it was implacable. A vast amount of time was consumed in the discussion of each detail in the form of government. Meanwhile political feeling ran high. The Presbyterian side was opposed to the violent measures used by the revolutionists, and by this conservatism alienated many. The Independents gained the day, and with the accession of Cromwell, in 1649, English Presbyterianism was check-mated.

But at the very time when Presbyterianism was receiving this fatal check in England, a large future was being prepared for it in America. It seemed to have been specially adapted to the soil of the new world. Its policy, either directly copied or arrived at independently by the wisest of statesmanship, is in its main principles the same *mutatis mutandis* as that of our national constitution. As soon as the war of independence was over and the United States had a national existence, the growth of the church meanwhile warranting it, organization was completed with the meeting of the first General Assembly in Philadelphia in 1788.

During the entire period of its existence under simple Presbytery, and for a part of that under Synod, or for the space of about a quarter of a century, the church had no recognized doctrinal standards. It was tacitly assumed, of course, that the Westminster Confession of Faith and Catechisms were accepted by all ministers at least; in fact this was openly asserted at times without controversy; but no subscription was required. Under the influence of the contingent from Scotland and against the desires of many who had joined Presbyterianism from New England, the Westminster standards were formally adopted in 1729, and official subscription was made a condition prerequisite for ordination to the ministry, although limited to "the essential and necessary articles."

There were two parties within the Presbyterian Church before the adoption of the constitution, and they manifested themselves as soon as the Church had a constitution to interpret; one of these stood for the stricter and the other for the looser interpretation. The question between these parties became somewhat later complicated by the appearance of two other questions: one as to educational qualifications in candidates for the ministry, and another as to the rights and liberties of revivalists. In 1745 there came a division between the so-called "Old Side," and "New Side," but it was of short duration.

After the organization of the general assembly, since that step was the culmination of a unifying process, those who favored unity looked toward a fusion of many denominations; but they only effected an agreement between Congregationalists and Presbyterians upon a "Plan of Union," put forth in 1801. The practical working of this plan issued in two opposite ways: externally, and as far as numbers were concerned, it led to great gains; all additions in the West to both of the bodies entering into the compact, even such as resulted from the emigration of New Englanders to the western

states, were swept into the bosom of the Presbyterian Church. Congregationalism was virtually enclosed within the boundaries of New England. But, in another way, this growth was not beneficial; what was gained by Presbyterianism in extension was lost in intensity; and what was lost by Congregationalism in membership was gained by it in influence over the Presbyterian system. Meanwhile a similar wave of prosperity occasioned by revivals in the Southwest led to discussions which culminated in the founding of the Cumberland Presbyterian Church, with lower educational standards and a de-Calvinized confession of faith.

The party favoring the strict interpretation of the doctrinal standards found themselves confronted with a radicalism in the church, which they believed to be altogether beyond the limits of the toleration prescribed in the adopting act of 1729. On the other hand the radical element deemed itself entirely within the liberty allowed. Other questions arose to complicate the situation. For years the debate was carried on with considerable feeling on both sides. The test cases brought judicially before the church were decided in favor of the inclusive view in the acquittal of Albert Barnes at Philadelphia (1830), and of Lyman Beecher in Cincinnati (1836). But the Assembly of 1837 having pronounced against it the New School organized itself into a separate church. This disruption lasted something over thirty years, or precisely the lifetime of one generation as it is usually computed. But before this reunion another disruption was destined to take place on the question of the church's declaring itself on political questions involving moral principles. This was in connection with the discussions leading to the civil war (1857-1860).

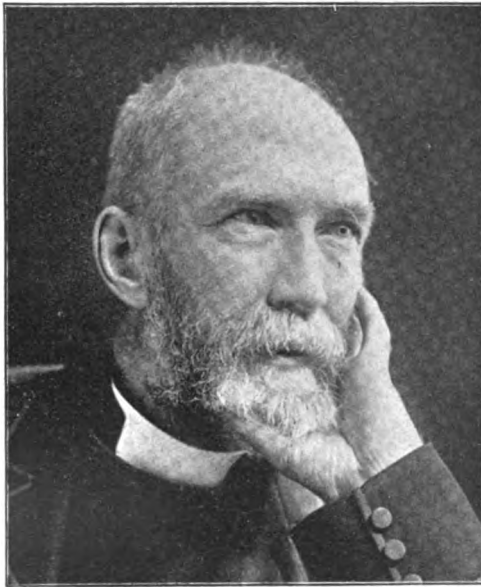
Disruption and reunion seem thus to be of frequent occurrence in the history of American Presbyterianism. The fact is, no polity can totally overcome all human weakness. On the other hand, the catholicity of Presbyterianism is of so genuine and earnest a type that through all disruptions and controversies its branches have never failed to accord to one another, and to all other evangelical bodies, the fellowship due to believers in a common Lord and Saviour. And if the organic reunion of Christendom is in some form ever accomplished, the careful student of history will be greatly surprised if Presbyterians are not found at the very forefront of the movement.

PRESBYTERIANISM AND MISSIONS.

BY REV. H. D. JENKINS, D.D.

American Presbyterianism would be false to its birth and lineage were it not animated by a missionary spirit. When Makemie and his half dozen colleagues in 1705 organized the first classical Presbytery at Freehold, N. J., the movement was not sectarian but evangelistic. The aim was not to oppose but advance. It was not to divide but multiply. The growth of the Presbyterian Church in America was thus toward the needs rather than toward the wealth of men. Its home was in the pioneer's cabin; its house

of worship in the first clearing. The history of the nation's growth is the history of its expansion. Each wave of emigration carried on its crest the life-boat of the Gospel, and the blue banner of the covenant. Between the Golden Gate and Plymouth Rock we are preaching the Gospel of the Son of God in upwards of twenty languages, and there is no part of this broad land in which the Presbyterian Church is an exotic. It numbers four per cent. of the population in the state where Princeton stands; and an equal per cent. in Indian Territory. One branch of the American Presby-



PRINCIPAL G. M. GRANT, CANADA.

terian Church alone supports 1,723 Home Missionary pastors and 379 Home Missionary teachers, whose churches last year received over 10,000 upon confession of faith. During the past decade the population of the United States increased twenty-four per cent. and the membership of the Presbyterian Churches thirty-nine per cent.; while within the past hundred years the population of the country has been multiplied seven times, the membership of the Presbyterian Church North has increased forty-one times. Such are not the result of fortuitous circumstances, but are indicative of the blessing of God upon a missionary church.

The church has to-day from its various branches in almost every country

of the world not less than 1,687 missionaries in the foreign field, assisted by 6,953 native helpers. In its mission churches are gathered 152,051 members, and with them are numbered 760,000 Christian adherents. During the past ten years, while our American Presbyterianism has been growing at the rate of 39 per cent., these Presbyterian missions have increased at an average rate of not less than 115 per cent. And in this review we are not permitted for lack of time to mention the vast numbers of the pupils it gathers into Christian schools, the hospitals in which it cares for the sick, or the mission presses which are centers of light in the midst, often, of a darkness that may be felt.

A church which is not exalting "mercy, judgment and truth" will exalt "mint, anise and cummin." The cure for mere sectarianism is evangelism. Breadth of labor begets breadth of view. I think we may justly claim that our missionary necessities enrich the church with a more practical theology. In any future modification of our confessional statements it is these, our vast Diaspora upon missionary grounds, rather than our metaphysicians in the study, who are to be consulted, and whose necessities will give to us not a new theology, but one whose every line is fitted for evangelism.

PRESBYTERIANISM AND EDUCATION.

BY REV. D. S. SCHAFF, D.D.

Christianity is the sworn friend of education. Its aim is to develop the entire man. All his faculties are noble and deserve to be trained unto perfection. The intellect, as well as the moral powers, it is the function of religion to cultivate. Life eternal is this, to *know* God and Jesus Christ whom he hath sent.

It was in the fourteenth and fifteenth centuries that plans for popular education got their mighty impulse. The Protestant Reformation was destined to have the most powerful influence in developing and fostering universal education. Each man had a right to a copy of the Word of God, and should be put in a position to search out its truths for himself that he might be able to give a reasonable statement for the hope of eternal life.

Presbyterianism, sharing the aims of the universal Christian Church, in common with the other Protestant systems, foresees the movement for a sound and liberal ministerial training and popular education.

The adaptation of Presbyterianism to foster education is shown in the emphasis it lays upon the sermon. In its public worship, the exposition of the Word has been the most conspicuous element. The minister is chiefly a preacher and teacher. The sermon is not principally an exhortation, but an instructive discourse, designed to present to the mind the teachings of Scripture and to train the mind to grasp them and meditate upon them. The worship of the Presbyterian Church does not make appeal to the æsthetic tastes or to the emotional nature to the extent the worship of some other churches does. Its appeal is primarily to the intellect and the conscience.

Again, this element of adaptation appears in its doctrinal system. Perhaps more fully than in any other branch of the Christian Church has doctrinal preaching, so-called, been characteristic of the Calvinistic pulpit. Daily conduct and the details of private devotion have been largely left to the sanctified judgment of each individual acting out from broad doctrinal principles. The catechisms and creeds in which the Presbyterian Church has laid down its doctrines were intended to be studied by the people at large.

Presbyterianism is also adapted to promote education by the stress it lays upon the activity of the laity in the administration of the church. The principles it finds laid down or implied in the New Testament devolve upon the layman an equal share with the minister in the legislation and discipline of the church. The congregation, through its representatives in the session, the Presbytery or classes, the Synod and the General Assembly, can, jointly with the clergy, enact and execute all law and determine all doctrines.

Then, again, the Presbyterian Church has always emphasized a personal acquaintance with the Scriptures. In the Bible itself is the authority of the Bible lodged. Not the clergy, nor yet the courts of the church, are ultimate tribunals. The sanctified intellect of each individual is the final judge. Each must interpret for himself, and is under divine obligation to do so. As the Scriptures are the infallible rule of faith and conduct, it is the duty of the church to put them into the hands of every man, and to see to it that he is adequately helped to an intelligent and correct understanding of their truths. The Scriptures are themselves a "divine library," and an intelligent acquaintance with their history, poetry, biography and geography, and their teachings concerning God's nature and man's redemption, is itself a liberal education. To much careful and constant study of God's Word the Presbyterian system calls all men as their duty in the sight of God.

Briefly as to the history of education in America, under the Presbyterian system, Princeton College, chartered under the name of the College of New Jersey in 1746, is the oldest of Presbyterian schools still extant. It has enjoyed the presidency and instruction of some of the most eminent divines of the land, from Jonathan Edwards, Samuel Davies and John Witherspoon down to Archibald Alexander, the Hodges and Dr James McCosh, not to speak of any at present in office. It is probably true that this was the most important enterprise in which the Presbyterian Church had engaged up to that time. The first theological seminary in the country was founded in 1804 in New York City by the Associate Reformed Church. The oldest of American existing seminaries, Andover, founded in 1807, was followed by the Dutch Reformed Seminary, at Rutgers, 1810, and Princeton in 1812. Lane, Auburn, Union, McCormick, Xenia, Allegheny, Columbia, Hampden and Sidney, Lancaster, Nashville and other seminaries, representing different types of the Reformed faith, have since been established.

The Presbyterian churches have sought by organized agencies to promote the cause of education. Through her board of education (founded in 1819) the Northern Presbyterian Church aids students preparing for the ministry. Her Board of Freedmen, in addition to its other work, plants schools among the colored people of the South. Her Board of Publication sells and distributes a carefully selected literature. Her Board of Home Mission, in addition to its other work, maintains schools in the Indian Territory, among the Mormons and in Alaska. The Board of Foreign Missions adds to the direct preaching of the Gospel the noble work of providing schools and a liberal education in pagan lands.

PRESBYTERIAN REUNION.

BY PRINCIPAL GEORGE MONRO GRANT.

At this Congress every church is called upon to review its history, to state its distinctive principles and to ask whether it has sufficient vitality to adapt these to changed conditions of time, country and society; in a word, whether it has a moral right to continue as a separate organization, and if it has, why it does not present an unbroken front and give a united testimony to an assembled world. The principles of a church constitute the law of its being. They may be obscured for a time, but if the principles be true they will reassert themselves. They are the only basis on which a reunion can be effected. The church must be broad enough to include all who are faithful to its basic principles, and strong enough to put up with varieties of opinion not inconsistent with its life.

Going back, then, to the Reformation to discover the principles of Presbyterianism, we find that, first, the reformers were men of faith, and the essence of their faith was the Gospel. They believed that God had revealed himself to Israel as a God of redeeming love, by ways, methods and means suited to the childhood and youth of the world, and that this revelation culminated in Christ and his Gospel. As the revelation was recorded in Holy Scriptures they counted these beyond all price, and they studied them under all the lights of their time with all the fearlessness of men of science who may doubt their own powers but never doubt the truth of God. The first principle, then, of the Presbyterian Church, is that the church must be evangelical, and the good news which it preaches must be that which is contained in the Word of God.

Second, the reformers were churchmen. They did not believe that the individual religious sentiment expressed the whole religious nature of men and that the term "visible church" was erroneous. They believed that the Lord founded a society or church, gave to it himself as Supreme Lawgiver and Head, gave an initiatory right and an outward bond of union, a definite portion of time for public worship and special service, along with injunctions, aims, promises and penalties that a society requires for its guidance and which are now scripturally fixed for all time.

Third, the reformers believed in publicly confessing their creed, or setting it forth in formal statements from time to time. These confessions were testimonies, not tests. A faith in the Gospel made them comparatively indifferent to formulas. What was originally a testimony has since been made a test. It is the greatest error and misfortune that the flower of the soul of one generation has been converted by a strange alchemy into an iron bond for future generations.

Fourth, the reformers asserted the democratic principle and embodied it in representative legislatures and courts to express the will and preserve the unity of the church. They discovered the individual, and gave him his rightful place in the church and in society. They taught that man as man entered into union with God by a spiritual act, and that every man who did so was a king, a priest, and a prophet. I need scarcely point out how far we have departed in practice from this principle. We have made our church government aristocratic. The laity are wholly unrepresented in our church courts, except in as far as it may be said that all the members are laymen, because we have abolished the mediæval distinction of clergy and laity.

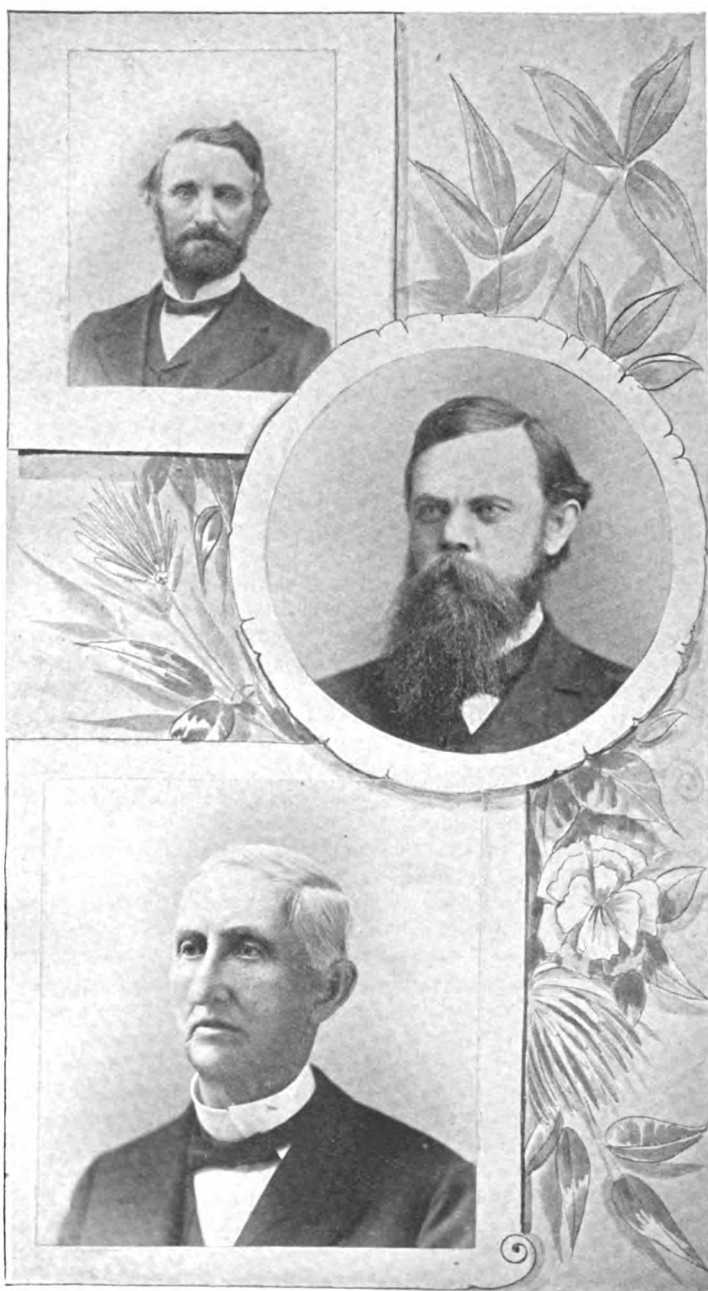
I have sketched the principles that must be accepted as the basis of any future union: the evangelical principle, the church principle, the national and confessional principle, and the democratic principle. Are we now prepared to act upon these principles frankly and unreservedly? If so, it seems to me that the circumstances in which we meet give us a wider horizon and a wider outlook than Presbyterian reunion, though that might come first.

We have been proud of our Christianity instead of allowing it to crucify us. So, have we not been proud of our Presbyterianism instead of allowing it to purify and enlarge our vision and fit us for service and sacrifice in our own day and land, along the lines on which Luther, Calvin and Knox labored, until God called them to himself? We have thus made Presbyterianism a sect, forgetting that Knox's prayer was, "Lord, give me Scotland or I die." God heard and answered his cry. Should not your prayer be, "Lord, give us this great and goodly land, as dear to our souls as Scotland was to Knox?" Remember, that we shall never commend the church to the people, unless we have faith in the living head of the church; unless we believe with Ignatius that where Jesus Christ is, there is the Catholic Church, and with Robert Hall, "he that is good enough for Christ is good enough for me." Alas, our churches have not thought so; therefore, our history is on the whole a melancholy record. The ablest expounder of the New Testament that I heard when a student in Scotland was Morrison, the founder of the Evangelical Union. Him the United Presbyterian Church cast out. The holiest man I ever knew was John McLeod Campbell, whose work on the "Atonement" is the most valuable contribution to the great subject that the nineteenth century has produced. Him the Church of

Scotland cast out. The most brilliant scholar I ever met, the man who could have done the church greater service than any other English writer in the field of historical criticism, where service is most needed, was Robertson Smith. Him the Free Church of Scotland cast out from his chair. Of course, these churches are ashamed of themselves now, but think of what they lost, think of what Christ lost by their sin, and if, where such vast interests are concerned, we may think of individuals, think of the unspeakable crucifixion of soul that was inflicted on the victims. It would ill become me to suggest that you do not do these things better in the United States. Yet, without adverting to recent cases where the ashes of controversy are not, I may be pardoned for saying, that the church which cut off at one stroke the Presbytery of New Brunswick and subsequently those who formed the great Cumberland Presbyterian Church, and which cut off at another stroke four synods without a trial, need not hesitate to fall on its knees with the rest of us and cry, "we have sinned." Fathers and Brethren, God give us the grace to repent; and strength from this time forth to go and do otherwise.

CONGRESS OF THE CUMBERLAND PRESBY- TERIAN CHURCH.

The Rev. David M. Harris, D.D., of St. Louis, presented a paper on The Doctrines and Genius of the Cumberland Presbyterian Church. He said: "Cumberland Presbyterians differ from other orthodox churches on no doctrines absolutely essential to salvation. We differ from other Presbyterian churches' standards as to the extent of the atonement. The provisions of salvation are coextensive with the ruin of the fall; the salvation of Christ is limited to believers. The application of the atonement is not limited to an elect number. Its benefits are appropriated by an individual act of faith. If none but regenerated souls can exercise faith, salvation is conditioned, not upon belief in Jesus, but upon some arbitrary decree. If a man must be regenerated before he can believe, he is saved before complying with the sole condition of salvation. God's decrees depend on his foreknowledge. We cut loose from all doctrines of fatality so dishonoring to God, so paralyzing to man. Man is a free moral agent, moral because free. Accountability is conditioned upon freedom, a freedom arising from the nature of will and the provisions of the Gospel. Whosoever believeth *hath* everlasting life; hence our doctrine of perseverance. All moral powers of the universe are at man's disposal. Perseverance depends on the nature of the covenant of grace. The renewed will, divine providence and divine promise coöperate to secure eternal life to man. God's pledge, not predetermination, constitutes man's ground of everlasting security. Eternal life is God's gift, based, not upon arbitrary decree, but upon a condition. Election



CUMBERLAND PRESBYTERIAN CONGRESS.

REV. E. D. PEARSON.

REV. C. H. BELL.

REV. DAVID M. HARRIS

is based on God's foreknowledge, upon man's faith and good works. Else were salvation a mechanical operation in which man may coöperate or not. To select a certain number to enjoy its blessings, and to condemn another number, that can be neither increased or diminished, is arbitrary and merciless. I speak now of the genius of Cumberland Presbyterianism. It is Presbyterian more by its form of government than its doctrinal tenets. It differs in no essential particular from Presbyterianism in Scotland or America, yet has marked peculiarities. It is American, democratic, tolerant. It grants large liberty to ministers and theological teachers. They are in no danger of being branded as heretics if they entertain their own views on any important doctrine. We have never had a heresy trial of more than local interest. In eighty years of existence we have never been threatened with doctrinal schism. Again, this church is noted for cohesiveness. It has stood calamity after calamity without loss of identity. It withstood civil war without being rent asunder. No sooner was it ended than Cumberland Presbyterians from both sides of Mason and Dixon's line held fraternal intercourse. Another characteristic is loyalty to humanity. The spirit of brotherhood is more powerful than that of caste. Out of 3,000 churches not one rents pews. We are a missionary church. While we do not give as largely as older churches, we are in our building period, erecting churches, endowing colleges and schools, and supporting the destitute. Our ministers have planted thousands of churches without aid from any board, or support. Thousands have, while establishing churches among the poor, worked with their own hands. In Chicago are men preaching at their own charges. Born in the revival of 1800 our church believes in such methods, and the congregation that does not enjoy periodic revivals is not prosperous. Our growth has come almost exclusively from such ingatherings. Finally, Cumberland Presbyterianism is liberal."

Rev. C. H. Bell, D.D., of St. Louis, spoke on "The Mission of the Cumberland Presbyterian Church."

This church has from its birth stood for an evangelizing Christianity. Of the three causes which in 1810 resulted in separate church action by the revival party not the least was the lack of evangelical spirit. Other Presbyterians are to day as evangelical as Cumberland Presbyterians, but those who then constituted the new church were distinctly evangelical in doctrine, spirit and method. Cumberland Presbyterians have met a felt want in that they have fulfilled their mission in presenting to Christians partial to the Presbyterian form of government a home in which creed, teachings and polity are in full accord. It was our mission to modify Presbyterian doctrinal teachings, having been the first to revise the standards and to free them from objectionable statements. It will in future be our mission to expound and enforce inspired truth of which the revised confession is the truest symbol. To take real and active part in preaching and teaching, in bearing testimony throughout the home-land and to the uttermost parts of the earth is our supreme, and should

be our all-absorbing, mission. For this only, does any church organization worthily exist. No association assuming to be a church can maintain the right to be recognized as such unless it employ its forces in extending the Redeemer's kingdom. Hence it is our mission to sound out the Gospel in all lands. For this we have the heaven-given right to exist, sharing the toils and enjoying the blessedness of service with all Christians workers.

Rev. E. D. Pearson, D.D., of Marshall, Missouri, spoke on "The History and Condition of Cumberland Presbyterian School."

Educational agencies comprise the pulpit, the school, the press and knowledge. Our church being of humble origin and not possessing wealth had a severe struggle to reach her present educational attainments. Among the first efforts to supply the demand for preaching was the location of a college at Princeton, Kentucky. In after years we educated our own sons and daughters. We have Cumberland University at Lebanon, Tenn.; Trinity University at Texarkana, Texas; Lincoln University at Lincoln, Ills.; Waynesburg College at Waynesburg, Tenn.; Missouri Valley College at Marshall, Mo.; and a theological seminary at Lebanon, Tenn. All are supplied with thoroughly qualified professors. We have many schools and seminaries doing commendable work but unendowed. Nearly all our young ministers attend our theological seminary. I am unable to state the aggregate endowments or the number of pupils. Never have our educational interests been so healthy, and schools and colleges are ample for present necessities. Comparing our numerical strength and educational facilities with those of sister denominations, we do not fall behind them in educational work. Present attainments betoken future advance far surpassing that of the past. Our motto is, and will be: Onward and upward.

THE CONGRESS OF THE REFORMED EPISCOPAL CHURCH.

THE HISTORIC POSITION OF THE REFORMED EPISCOPAL CHURCH.

BY THE RT. REV. CHARLES EDWARD CHENEY, D.D., BISHOP
OF THE SYNOD OF CHICAGO.

The Reformed Episcopal Church is simply a return to the cardinal principles of the Reformers who founded the Church of England, and a completion of the work which they sought to accomplish, but which was checked by the political and ecclesiastical policy of Elizabeth and her successors.

The causes.—The most distinctive feature of the Church of England and the Protestant Episcopal Church, is a precomposed form of public worship. Such a Book of Common Prayer, obligatory upon all congregations, becomes a most efficient educator either for truth or error, according as it is script-

ural or unscriptural. The men who founded the Church of England had been educated in the Church of Rome, and only gradually came into the light. The first prayer book, known as the First Prayer Book of King Edward VI., contained many errors. That liturgy taught that the Supper was a renewal of the sacrifice of Christ, the communion table an "altar," and the officiating minister a sacrificing "priest." Within three years from the publication of the first prayer book, the study of the Scriptures led Cranmer and his associates to the preparation of another (A.D. 1553). It expunged the doctrine that the "real presence" was a presence *in the bread and in the wine*. It distinctly taught that kneeling implied no worship or adoration of the elements. It also forbade auricular confession. After the brief reaction under Mary, the counselors of Elizabeth sought to reconcile her popish subjects by changes in the Prayer Book. In the same liturgy were the germs of two radically different systems. The work of the Reformers was weakened and changed by the introduction of doctrines and practices based on the Church of Rome.

In the United States, long before the birth of the Reformed Episcopal Church, the Low Church party felt that the only way to preserve Protestantism in the Episcopal Church, was to eliminate the Romish teachings from the Liturgy. Petitions for such revision met with no favor from the majority. Those who advocated revision were treated as disloyal. The desire of the Evangelical party for revision in the interests of Bible truth overshadowed all other causes.

Immediate occasion of organization.— Both systems grew apace. Out of Roman doctrines developed ritualism. But on the other side was growth also. The younger Evangelicals formed a society for thorough study of the English Reformation, and of the evolution of the Liturgy. The result of this investigation was to turn their minds from the outward phenomena of mere ritualism to its causes. Those causes lay in the very structure of the Prayer Book. It became perfectly evident that nothing short of a Protestant revision of the Prayer Book could save the church from its steady drift toward Romanism. To such revision the Evangelical element had just claim in that the second Prayer Book of Edward VI. was free from these false teachings. That liturgy, rather than the later product of the effort to conciliate Roman Catholic subjects, should be the standard of a church which the Reformers founded. By private efforts and by great public meetings they pushed the cause of revision. Naturally the breach grew wider, until it became clear that only by a separation could revision be accomplished. Why, if this conviction of the necessity of a separate organization in order to secure once more the liturgy of Reformation days was so entertained, did it take practical form only in December, 1873? These advocates of revision knew that what was needed was a thoroughly Episcopal Church. While rejecting as unscriptural the notion of apostolic succession in the bishops, they held to historic succession in the

episcopate. They regarded it as an essential feature not of all Christian churches, but of a truly Episcopal church, that a bishop should perpetuate his office, and that the episcopate should be continued by the consecration of each bishop by one who had similarly received his authority. Thus, such a church must "claim an unbroken historical connection through the Church of England with the Church of Christ from the earliest Christian era." To the argument that the custom is for three bishops to act in the consecration to the episcopate, and that consecration by only one was invalid, the reply is overwhelming. The Church of England and the Protestant Episcopal Church have recognized the full validity of the episcopate of the "Old Catholic Church" of Germany, whose first bishop had but one consecrator. High churchmen, including Dr. Chapin, the learned author of a standard work on "The Primitive Church," Bishop Arthur Cleveland Coxe, Canon Liddon, and even Dr. Pusey, have put themselves on record that consecration by one bishop is valid. In November, 1873, the Rt. Rev. George David Cummins, D.D., Assistant Bishop of Kentucky, appeared as the leader. Firmly convinced that revision of the Prayer Book would alone save the Episcopal Church from Romish error, and that such revision could never be secured without separation, he called a meeting of his brethren, clerical and lay, not to tear down, but to build up. He would lead to restore the foundations of the church and liturgy of the Edwardean reformers. Timidity restrained the vast majority of the old Low Church party from participation. A mere handful, without one organized parish in existence, without any pledges of means for sustaining the effort, and in the face of bitter opposition, not only from natural adversaries but from former associates in the Low Church party, brought into being "The Reformed Episcopal Church." They recommended temporary use of "the Prayer Book of 1785," a liturgy largely prepared by Bishop White, and on the basis of which he was given consecration to the episcopate by the Church of England. This was replaced within two years by a careful revision of the standard Prayer Book, in which only such alterations were made as were absolutely necessary to fidelity to the Scriptures, and to restore the work of the English Reformers.

It is not within the scope of this paper to trace the later progress of this truly *Protestant Episcopal Church*. But through disasters, and in spite of opposition, it has grown. Its parishes are found from the Atlantic to the Pacific. It has established itself in Great Britain. Its growth, gauged by historical tests, has been singularly rapid. Even the great Wesleyan church did not show such progress in its first twenty years.

The Rt. Rev. Samuel Fallows, D.D., Presiding Bishop, spoke on "The Outlook and Field.

Our creed is not a cast-iron frame, but like that skin which contains but does not compress the body. It can state every article in the very language of Scripture, and thus it rests upon the pure teaching of God. It has brought into one sphere the teachings of philosophy, experience, and the infallible Word.

"Every man when he prays is a Calvinist, and when he preaches, an Arminian." This church brings the Calvinist and Arminian side by side. It firmly holds with the Jew the unbroken unity of God, with the Unitarian the oneness of the Divine Being and the complete humanity of Christ, with the Swedenborgian the Supreme Deity of him who was God manifest in the flesh, and with the Primitive Church the threeness in one of Father, Son and Holy Ghost.

It has carefully provided that it shall not have hierarchs to lord it over God's heritage. The general council, the creation of the clergy and laity, has the supreme authority in the ratification of the election, and in the consecration of its bishops, and these bishops are simply first among their equals, the presbyters. Above bishops, that general council rises as the representative of the entire communion, before whose legislation and decisions all must bow. Woman brings her counsel and vote to the parish meeting. This church is flexible in polity. It is endeavoring to adapt its methods to each unfolding period of time. It will sacrifice neither measures nor men to the unyielding rigor of an ecclesiastical system. Denying that any special form of church government is an absolutely divine appointment, and yet justly prizing its historic episcopate, it will be pliant in every form of its outward economy that by all means it may save some. The vital truth for which the Congregationalist contends — the virtual independence of the local church — is secured by the system which this church has adopted. All communicants and stated contributors of lawful age, have their voice in the election of the officers of the local church, and all such communicants a voice in the election of representatives in general council. Individualism has been fully recognized, but so has organization. These grand elements in progress are nowhere so completely manifest in a church organization as in the Reformed Episcopal Church. Thus by environment, doctrines, polity, broad Christian fraternity, this church, the last born and so best born, is prepared to meet the problems which confront society, and to help bring about practical unity of the various branches of the Church. It is also preeminently fitted to bring the outlying masses in living touch and sympathy with the church. Its leading ministers and laymen are identified with all movements which look to social advancement, and thus to the coming of the Kingdom of God. With them the question is how to lift men through loving faith in the Divine Christ to the glorious prerogative of the sons of God.

The Rev. Benjamin T. Noakes, D.D., of Cleveland, Ohio, presented a paper on the Doctrinal Positions of the Reformed Episcopal Church.

Mrs. Alexander C. Tyng, of Peoria, prepared a paper on Minor Issues of the Reformed Episcopal Church.

CONGRESS OF THE REFORMED CHURCH IN THE UNITED STATES.

This congress opened at the Hall of Washington on September 21st. Papers were presented from the Rev. Wm. Rupp, D.D., of Penn., from Rev. T. G. Appel, D.D., of Penn., on "The Progress of Theology in the Reformed Church in the U. S."; by Rev. J. H. Dabbs, D.D., of Penn., on "The Progress of a Century, 1793-1893;" by Rev. J. A. Peters, D.D., of Ohio, on "The Literary and Theological Institutions of the Reformed Church in the U. S.;" by Rev. E. R. Eschbach, D.D., of Md., on "Our Practical, Benevolent Operations;" and by others.

Dr. Rupp said, among other things: "The Reformed Church is an historical church. She has a true historical origin and life. She is not an absolute creation of the sixteenth century, but on the contrary has her roots in the past being and life of the church universal. Hence also she has ever been endowed with a true historical sense and feeling that does not willingly break with the past, she has always been conservative and churchly, opposed only to that which is contrary to the Word of God. She has always preserved the churchly style of architecture in her houses of worship. She has always recognized the altar in her sanctuaries. She has never doubted the propriety of organs, of church bells, or of hymns of modern composition. She has preserved the church year with its sacred seasons and memories. She has always insisted on an educated ministry. But she has never ceased to practice catechization and confirmation as the best method of bringing her baptized children and young people into full communion.

But the Reformed Church is also progressive. She looks to the future as well as to the past. Her professor of theology at Mercersburg astonished the world by teaching a theory of historical development long before the names of Darwin and Spencer were heard of. History means progressive development; and this implies change. In the progress of the future there will be some day an American church. In that process of unification, as well as in the works of converting the world now, the Reformed Church, whose peculiarity it is that she has no peculiarity, will have a work to perform. Her Christological theology, putting Christ in the center of her faith, will especially fit her for the work of mediation and reconciliation."

Dr. Appel's paper asked the question: "Has the Reformed Church in the United States really produced an independent theology? I think we may say it has in its general spirit, though some differences have been developed in the different theological schools of the church. True, there is no one system formulated that would satisfy in all its details all these theological schools. But it will be found, we think, that the theological agitations, through which

the church has passed, have led to a type of theological teaching in all our theological seminaries which is distinctive. Its general type is, of course, reformed, but it is also reformed after the confession of the Reformed Church of the Palatinate on the Rhine.

Among the Reformed churches of this country holding the Presbyterian polity or system, our reformed theology lays more stress, we believe, than others, upon faithful catechetical instruction as a means of preparing the baptized members for admission to full communion in the church. The system of the catechism centers in the believers' personal union with Christ, which necessitates the view, then, that the person of Christ is central in Christianity, and so it must also be in theology."

Dr. Peters summed up the facts relative to the literary and theological institutions in the following paragraph: "The whole number of these is nineteen. In five of these institutions instruction in theology is given; four are for women exclusively; while in the majority of the others the principle of co-education has been adopted. The estimated value of property, in lands, buildings, and scientific apparatus of these institutions approximates an aggregate of \$700,000. The approximate estimate of permanent productive funds is \$400,000. The number of teachers of theology employed is seventeen. About one hundred instructors are engaged in the literary institutions; and about 1,600 students have been in attendance during the past year. The number of graduates sent out from the two oldest literary institutions and from the oldest college for women has been 1,480. The several theological seminaries have graduated fully 1,000 students."

A summary of Dr. Eschbach's paper is as follows: Home missions were begun in 1800 in a limited way, and developed with the growth of the country. Besides support of evangelistic movements and weak churches in the West, missions are carried on in behalf of immigrants at New York harbor and among the Hungarians. Congregational missionary societies and the Women's Society have been formed. The whole number of missions on the roll of the Home Board, June 1, 1893, was 137; the amount of money expended the past year was almost \$40,000. These missions comprehend 140 congregations and 9,210 communicant members.

The Board of Foreign Missions was organized in 1838. The work is done almost entirely at Sendai in Japan. Eight adults are laboring there. A girls' school, a college for men and boys, a theological training school, four self-supporting congregations, twelve organized mission churches, thirty-two preaching stations, nine native ministers, sixteen unordained preachers, three colporteurs, three Bible women, and 1,842 communicant members are the fruit of this work. The mission contributed toward self-support last year \$3,046.70.

Beneficiary education is in charge of a Beneficiary Board. The aid usually partakes of the nature of a loan, which the recipient is expected to repay.

A Board of Publication was organized in 1844, reorganized and established at Philadelphia in 1864. The Reformed Publishing Company, with its headquarters at Dayton, O., and the German Publishing House, located at Cleveland, O., are two other publishing establishments under the direction of particular synods. These houses publish in German and English the hymn books, catechisms, periodicals and other documents of the church.

Sunday schools for catechetical instruction have an important place in the church work, though but slowly appreciated, owing to the prior occupation of the field by the parochial school. In 1887 a Sunday School Board was organized. In 1892, 1,563 organized Sunday-schools, containing 149,023 scholars were reported.

Among benevolent enterprises are to be mentioned the Bethany Orphans' Home at Wommelsdorf, Pa., where 450 children have been cared for; the St. Paul's Orphans' Home at Butler, Pa., where 65 children are now accommodated; the Orphans' Home at Ft. Wayne, Ind., where the number of children is 58; the Yoar Asylum at Detroit, Mich., for both aged and orphans; the Society for the Relief of Ministers and their Widows, whose assets are \$32,656.79, consisting in invested funds and collections from the churches.

The paper of Rev. J. H. Dabbs, D.D., reviewed the history of a century. After tracing the history of affairs in the mother country, he continued, "The Synod of the German Reformed Church, as constituted in Lancaster, Pa., on the 27th of April, 1793, was by no means a large or imposing body. Thirteen ministers were present, and nine others are recorded as absent. There are no extant statistics; but by piecing together the reports of earlier and later years, it is possible to construct a table which may be presumed to be approximately correct. In these early reports the number of families alone is given; but we may safely reckon three communicants to every family. In this way it appears that the churches connected with Synod numbered, in 1793, about ten thousand confirmed members. Of the period from 1793 to 1825 it may be doubted whether there was a more discouraging one in our history, and it is only by taking our place at its end and looking backward that we discern real progress. A theological seminary had been founded. The number of ministers had increased from 22 to 87, besides nine pastors who belonged to a schismatic synod. The statistics of the mother synod, when made up from various sources, seem to indicate that the number of communicants was 23,291. The membership of the church had, therefore, more than doubled, and however it may be explained, this gloomy period was in fact a season of actual progress.

"Shifting the scene to 1863, the concluding year of the second period of our independent existence, we behold a surprising change. There had been conflicts indeed, and losses, but the church was evidently pervaded by a new life. The centre, if not the source, of that new life was undoubtedly the Theological Seminary at Mercersburg. It was there that Rauch wrote

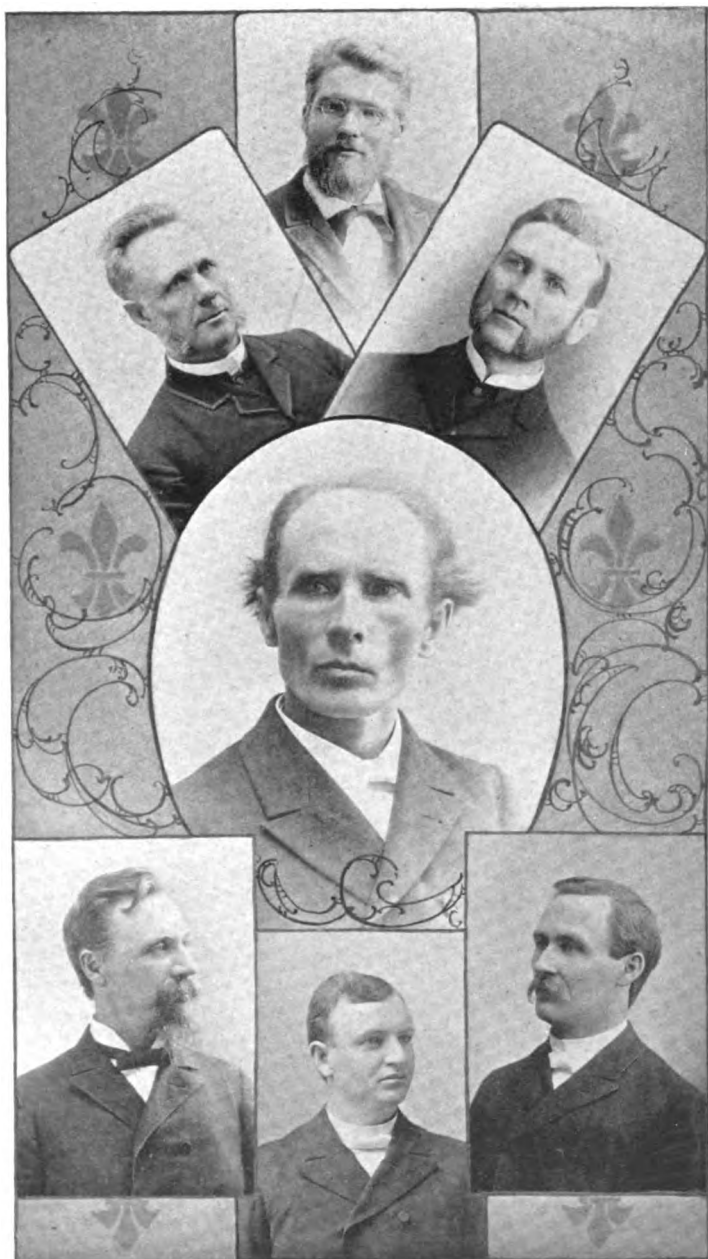
his "Psychology," Nevin published his "Mystical Presence," and Schaff began his series of church histories which are known and admired of all men. The little town of Mercersburg gave its name to a system of philosophy and theology which was hailed by some as a glorious light, and by others as a destructive heresy. During this period the number of ministers increased to 447; there were 1099 congregations and 98,775 confirmed members. The Reformed Church had, therefore, in the second period of this independent existence, more than quadrupled its ministry and membership. The benevolent contributions of the tercentenary year were \$108,125.98.

"A single glance at our records shows that we have now one general synod, eight district synods, and, in round numbers, 900 ministers and 215,000 members. In thirty years the church has more than doubled its ministry and membership. A chief cause of its prosperity must be sought in its liberal and comprehensive character. The pioneers came from different countries each of which had its local confessions of faith, and by common consent retained the Heidelberg Catechism alone—the confession which was most broad and liberal and ecumenical.

"During its whole history the Reformed Church in the United States has taken the most advanced ground on the subject of Christian Union. The proposed union with the Presbyterians as early as 1743; the plan to introduce the German church-union into this country, about 1819; and the more recent negotiations with the Reformed Church in America, all indicate that we are willing to go more than half-way in our mutual efforts to realize the grand ideal of our Master."

PRESENTATION OF THE SWEDISH EVANGELICAL MISSION COVENANT IN AMERICA.

This Congress was held on September 27, and papers were read on the history and present condition of this body. The history of the Free Religious movement from its rise in north Sweden to its appearance in America and growth in the United States is full of interest to the lovers of spiritual religion. Its first leader was a layman, Rosenius, who by his preaching and through the influence of his magazine *Pietesten* was the means of starting a profound and lasting revival of religion in many parts of Sweden. He did not withdraw from the state church nor did he encourage others to withdraw, though he set in motion the impulses which brought about separation. Upon his death in 1868, his work was taken up by Prof. P. Waldenström, Ph.D., D.D., an eminent clergyman. Under him *Pietesten* became a greater power than before. Rosenius had marvelous insight into the human heart and knew how to touch and move men. Waldenström's strength lay in his insight into the Word of God and his power of literary expression. The work culminated in a great revival, which in the seventies spread all over Sweden.



SWEDISH EVANGELICAL MISSION COVENANT CONGRESS.

REV. D. NYVALL.

REV. N. TRYKMAN.

REV. C. A. BJÖRK.

REV. E. AUG. SKOGSBERG.

REV. A. HALLNER.

REV. OTTO HÖGFELDT.

REV. J. A. HULTMAN.

Doctrinal differences, and especially the question as to who should partake of the Lord's Supper, whether believers in heart or also those formally members of the state church, led to the formation of free societies and the establishment of a new missionary society called the Swedish Mission Covenant, and E. J. Ekman, D.D., was chosen as its President. Waldenström's position towards the movement has been friendly, though he has not identified himself entirely with it. The Covenant has engaged in widespread mission activity both at home and among the heathen.

The Free Mission movement in America is an offshoot of the original Swedish Covenant, its members being either directly connected with the home body or influenced by its literature and ideas. In 1868, in Chicago, the Mission Church was established and incorporated with a charter permitting the ordination of ministers. Other churches springing up in various towns united with this church to form the Swedish Evangelical Lutheran Mission Synod in 1873. Another Synod, the Swedish Evangelical Ansgarii Synod, was organized in 1874. The two bodies united in 1885 into the Swedish Evangelical Mission Covenant in America.

The Covenant body in Sweden numbers about 800 churches, with a membership of about 130,000. It has missions in China, Persia, Russia and Siberia, and on the Congo, under about fifty missionaries. It is more difficult to give statistics of the American movement, as many churches work in its line without formally uniting with it. There is no exaggeration in saying that it comprehends a membership of from forty to fifty thousand, including about 350 churches, of which 116 have formally joined the Covenant, with about 250 ministers and ten missionaries in Alaska and five in China. The college and seminary had last year 150 students, and five professors and instructors. The hospital, called the Swedish Home of Mercy, located at Bowmanville (Chicago), Ill., accommodates fifty patients.

The basis of the movement is the *Church* idea, that a Christian church is a free union of persons united by the same spiritual life on the foundation of a common faith in Christ and brotherly love and confidence, and that this union ought to be held open to everyone believing in Jesus Christ and leading a true Christian life, without consideration of different creeds as far as these do not deny the Word of God and the authority of the Holy Scriptures. Each such church is self-governing and owes no authority above its own in all local matters. Through the Covenant each church is bound closely together with all the other churches. This Covenant is not a church organization in the ordinary sense, but a mission society having churches as its members. These churches have consolidated because of the missionary spirit which led them to missionary enterprises too large for any single church to undertake.

This union for missionary purposes led, however, to a more intimate consolidation because of that new responsibility which this union gave each church, not only in regard to the common missions, but also in regard to the

very character of every other church. To the annual general assembly each church, large or small, is free to send two delegates. And as the churches themselves, through the delegates, are the true members of the assembly, they are responsible for the decisions made. Only the general assembly has power to admit new churches into the Covenant. And should a certain church fall so grossly in errors of doctrine or life as to forfeit its right to be further called a Christian church the Assembly has power to sever such a church from the union. Accordingly each church stands to the Covenant in the very same position as each individual to the church. Both stand there of free choice, both have their free vote, and both are, after the vote is cast, bound to the decision of the majority.

There is no common fixed creed or special doctrine which binds the churches together, yet they are harmonious in faith and preaching, being in sympathy with evangelical orthodoxy and holding to the New Testament as the standard of life and thought. Where differences of theology coëxist with a pure Christian life and faith in Jesus Christ, these are permitted to exist as unavoidable in our imperfect knowledge of truth. Neither is there a common ritual or discipline, not even for baptism, the Lord's Supper, marriage, etc. Each preacher and each church is free to adopt their own order. The harmony in the midst of this diversity is largely owing to the lively and intimate intercourse of churches and preachers. Hospitality is especially insisted on, and the mission conferences held by each church once or twice a year are attended by all the preachers in the district. Thus the churches know all the preachers and the preachers are at home in all the churches. Great emphasis is laid in preaching on the word for-word exegesis of a Bible text, on the ground that the pulpit finds its only justification for existence in expounding the very words of the Word of God.

PRESENTATION OF THE THEOSOPHICAL SOCIETY.

BY WILLIAM Q. JUDGE, OF NEW YORK.

Held September 15th and 16th in the Art Institute.

The Theosophical Society is an international organization with three objects, which are: First, to establish the nucleus of an universal brotherhood without distinctions of race, creed, sex, caste, or color; Second, to promote the study of Aryan and other religions, literatures, and sciences, and demonstrate the importance of that study; Third, to investigate unexplained laws of nature and the psychical powers latent in man. It was founded in New York in November, 1875, since when it has spread until it now has branches in all parts of the world.

Looking at the religious side of the movement, the claim is made that

an impartial study of history, religion, and literature will show the existence from ancient times of a great body of philosophical, scientific and ethical doctrine forming the basis and origin of all similar thought in modern systems. This ancient body of doctrine is known as the "Wisdom Religion," and was always taught by adepts or initiates therein who preserve it through all time. The initiates, being bound by the law of evolution, must work with humanity as its development permits. Therefore from time to time they give out again and again the same doctrine which from time to time grows obscured in various nations and places.

From this living and presently acting body of perfected men, H. P. Blavatsky declared she received the impulse to once more bring forward the old ideas, and from them also received several keys to ancient and modern doctrines that had been lost during modern struggles toward civilization, and also that she was furnished by them with some doctrine really ancient but entirely new to the present day in any exoteric shape. These she wrote among the other keys furnished by her to her fellow members and the world at large.

Theosophy postulates an eternal principle called the unknown, which can never be cognized except through its manifestations. This eternal principle is in and is every thing and being. It periodically and eternally manifests itself and recedes again from manifestation. In this ebb and flow evolution proceeds and itself is the progress of that manifestation. The perceived universe is the manifestation of this unknown, including spirit and matter, for theosophy holds that those are but the two opposite poles of the one unknown principle. They co-exist, are not separate nor separable from each other. In manifesting itself the spirit-matter differentiates on seven planes, each more dense on the way down to the plane of our senses than its predecessor, the substance in all being the same, only differing in degree.

In theosophy the world is held to be the product of the evolution of the principle spoken of, from the very lowest first forms of life guided as it proceeded by intelligent perfected beings from other and older evolutions, and compounded also of the egos or individual spirits for and by whom it emanates. Hence man as we now know him is held to be a conscious spirit, the flower of evolution. He is in miniature the universe, for he is as spirit manifesting himself to himself by means of seven differentiations. Therefore is he known in theosophy as a sevenfold being. The Christian division of body, soul, and spirit is accurate so far as it goes, but will not answer to the problems of life and nature unless—as is not the case—those three divisions are each held to be composed of others, which would raise the possible total to seven. The spirit stands alone at the top, next comes the spiritual soul or *Buddhi* as it is called in Sanscrit. This partakes more of the spirit than any below it, and is connected with *Manas*, or mind, those three being the real trinity of man, the imperishable part, the real thinking entity living on the earth in the other and denser vehicles provided by its evolution. Below in



THEOSOPHICAL CONGRESS.

DR. J. D. BUCK.

MRS. ANNIE BESANT.

MERCIE M. THIRDS.

PROF. G. CHAKRAVARTI.

WILLIAM Q. JUDGE.

DR. J. A. ANDERSON.

GEORGE E. WRIGHT.

an order of quality is the plane of the desires and passions shared with the animal kingdom, unintelligent and the producer of ignorance flowing from delusion. It is distinct from the will and judgment, and must therefore be given its own place. On this plane is gross life manifesting not as spirit from which it derives its essence, but as energy and motion on this plane. It being common to the whole objective plane and being everywhere, is also to be classed by itself, the portion used by man being given up at the death of the body. Then last, before the objective body, is the model or double of the outer physical case. This double is the astral-body belonging to the astral plane of matter, not so dense as physical molecules but more tenuous and much stronger, as well as lasting. It is the original of the body permitting the physical molecules to arrange and show themselves thereon, allowing them to go and come from day to day as they are known to do, yet ever retaining the fixed shape and contour given by the astral double within. These lower four principles or sheaths are the transitory perishable part of man, not himself, but in every sense the instrument he uses, given up at the hour of death like an old garment and rebuilt out of the general reservoir at every new birth. The trinity is the real man, the thinker, the individuality that passes from house to house, gaining experience at each re-birth while it suffers and enjoys according to its deeds—it is the one central man, the living spirit-soul.

Now this spiritual man, having always existed, being intimately concerned in evolution, dominated by the law of cause and effect, because in himself he is that very law, showing moreover on this plane varieties of force of character, capacity and opportunity, his very presence must be explained while the differences noted have to be accounted for. The doctrine of re-incarnation does all this. It means that man as a thinker, composed of soul, mind and spirit, occupies body after body in life after life on the earth, which is the scene of his evolution, and where he must, under the very laws of his being, complete that evolution, once it has been begun. In any one life he is known to others as a personality, but in the whole stretch of eternity he is one individual, feeling in himself an identity not dependent on name, form or recollection.

This doctrine explains life and nature. The vast, and under any other doctrine unjust, difference between the savage and the civilized man, as to both capacity, character and opportunity, can be understood only through this doctrine, and coming to our own stratum the differences of the same kind may only thus be explained. It vindicates Nature and God, and removes from religion the blot thrown by men who have postulated creeds which paint the Creator as a demon. Each man's life and character are the outcome of his previous lives and thoughts. Each is his own judge, his own executioner, for it is his own hand that forges the weapon which works for his punishment, and each by his own life reaches reward, rises to heights of knowledge and power for the good of all who may be left behind him. Nothing is left to chance, favor, or partiality, but all is under the govern-

ment of law. Man is a thinker, and by his thoughts he makes the causes for woe or bliss ; for his thoughts produce his acts. He is the center for any disturbance of the universal harmony, and to him, as the center, the disturbance must return so as to bring about equilibrium, for nature always works towards harmony. Man is always carrying on a series of thoughts which extend back to the remote past, continually making action and reaction. He is thus responsible for all his thoughts and acts, and in that his complete responsibility is established ; his own spirit is the essence of this law and provides forever compensation for every disturbance and adjustment for all effects. This is the law of *Karma* or justice, sometimes called the ethical law of causation.

Among other subjects dwelt upon in the Theosophical Congress held on the 15th and 16th of September, the ethics of theosophy and its relation to social and practical life were emphasized by Mrs. Annie Besant. Of the law of Karma it was said : " Karma means action and it covers all actions of every description in the universe. It involves an unbroken sequence of cause and effect, so that all thought and all action form but a single chain out of which no link can fall forever. We are living day by day in results which we have created, and we are born into the world time after time with our life cast in the mold which we have made. Each is responsible for his own environment—for the fetters which bind him or the conditions which bless. This is not fatalism, for the very volition which created the conditions of to-day is at the same time creating the conditions of to-morrow. Thus may man burst his fetters and stand forth free."

" If by past selfishness, by past folly, a man has made a chain which he cannot break, he asks : ' How shall I break it ? '—what shall the outcome be ? There are two things to do. One is to cry out ' injustice,' whereby is sown seed for a new harvest of pain ; the other is to understand the environment, and bravely, manfully, laboriously face the situation he has made—to cry out, ' I have sinned ; I am willing to suffer,' and so out of knowledge grows strength, out of understanding grows courage ; understand the divine nature and you will rejoice in pain. This Karma cannot express itself in one brief life. Some of it may be discharged ; the rest is reserved for the future. Thus continually is being worked out individual, racial and national Karma. And so again comes back the idea of inseparable brotherhood. It is not worth while to be saved unless all else are saved with us, and the one vow that is worth while to be taken is to become equal to the lowest, to help him to rise to the level of divinity."

On the relation of theosophy to the modern social problems it was remarked : The employment of one hour daily in spiritual devotion for the laborer will work more good to him than one hundred years of mere materialistic processes for his relief.

Let us first look to the genesis of action. In the first place there is the thought, then there is the image of the thought in the eternal astral light.



Lastly there is the precipitation of the image into action and material effort. It is only because we are blinded that we lay so much stress on the empty action and so little on the mental cause of the action. Theosophists can never forget that relief on the physical plane is and can be but palliative. Relief is not on the material plane, but on the plane of mentality. If to-day the social conscience is beginning to awaken, if men are beginning to give some help to humanity, it is because there has been formed first the beneficent thought, then the beneficent image of the thought in the astral light, and finally because this thought has become a beneficent deed; it is because the seer has seen a vision of Utopia and out of it has come the better condition which we see.

THE UNITARIAN CONGRESS.

Held in the Art Institute September 20th-22d.

The program concerned itself with the study of Unitarian history, doctrines, its influence on modern civilization, and place in current thought, Unitarian organizations, and Unitarian prospects. A series of papers were planned which, taken collectively, would give a bird's-eye view of the Unitarian movement; a not wholly inadequate epitome of Unitarian thought and influence up to date.

UNITARIAN HISTORY.—This congress helped to correct the popular fallacy that Unitarianism is a Boston notion, or at least that it is native only to New England. Mr. Slicer in his study entitled *From the Sermon on the Mount to the Nicene Creed*, showed how Christianity began in Jewish monotheism. The universalism of Paul as well as the ethical emphasis of Jesus represent the essential inspirations of the Unitarian movement. He said: "No father of the church for three hundred years lost sight of the distinction between absolute Deity and its representation in the terms of human life; always the Son is subject to the Father." He traced the gradual deterioration of these principles in the organizing struggles of the early centuries. "At the close of the fourth century," he said, "the church has gained a creed and lost an empire. Its monotheism has been swamped by its explanations about God; the reality of God obscured by its definitions of what God is like. The perdition which it had declared to be the punishment of sin is now the price of a mistake, and the only heresy which has nothing to recommend it has now become universal. It is the heresy which declares that intellectual accuracy is the condition of salvation; and that a formula is the guarantee of religion."

Prof. Bonet-Maury, of Paris, in a learned paper traced the Growth of the Liberal Movement in Switzerland and France, closing with the prediction that the day is coming when, by the imperceptible evolution of mind, the Liberals will gain a majority in the Calvinistic Church of France, at which

time French Protestantism will recognize in Channing a prophet of liberty, the liberty of all God's children.

Prof. Gordon, of Manchester, England; Prof. Bracciforti, of Italy, and Rev. Mr. Hugenholtz, of Grand Rapids, presented, respectively, studies of Unitarian Development among the non-Trinitarian forces of Poland, the Liberal Thinkers of Italy, and the Free Churches of the Netherlands.

A trilogy on the History of Unitarianism in America was offered. Dr. J. H. Allen traced it through the pre-transcendental period, which he limited to the thirty years ending with 1835. And its field was confined at first within a radius of thirty-five miles of Boston. In its organization it was identified with the "absolute independence of each congregation, and this justified entire freedom in doctrinal opinion." It was a growth and not a dissent; giving large place to laity and closely identified with culture and literature.

Mr. Batchelor described transcendentalism in America as "A movement of thought of which Emerson was the principal exponent." And further on he asserts that "in all its forms, consciously or unconsciously, Unitarianism was from the beginning essentially transcendental, as it is in all its forms to-day. It takes for ultimate authority the law of reason and of right revealed in the mental and moral constitution of the human race."

Mr. Learned started with the assumption that "there is no post-transcendental period in Unitarian history; that transcendentalism is still alive. The impulse given to our churches by Emerson and Parker has never died away." And he proceeded to describe the struggles within the Unitarian fellowship to realize this spirit of freedom in religion. These struggles result now in the organization of the Free Religious Association, and again in the temporary withdrawal of confidence and coöperation from the Western Unitarian Conference on account of its so-called ethical basis of fellowship, but all resulting in the growth of the entire fellowship, and in an increase of the spirit of association and a wider publication of its message.

UNITARIAN DOCTRINES.—Mr. Hornbrooke found the roots of religion planted in human nature, and showed how Unitarians believed that man is led into the knowledge of religious truth as into every other knowledge, through all his experiences. "As the result of age long endeavor man can see the vision of the king in his beauty. This is the larger vision of our hearts."

Mr. Crooker's paper on Jesus of Nazareth gave as the result of modern scholarship the historical picture of Jesus as "An ascending man who never separated himself from his fellow-men. The very beauty of his character consists in his simplicity and humility as a man, his trust and worshipfulness before God."

The most suggestive and impressive session of the congress was on Wednesday evening, at which Mr. Crothers, of St. Paul, unfolded the thought of God as the divine immanence ever present as revealed in law

which is love, and in love which is law. And Mr. Simmons, of Minneapolis, gave the Modern Thought of Man as being the Unitarian thought; man as the last link in evolution, holding in himself the defects and limitations of the lower orders, but moving upwards, working out the beast. Mr. Savage closed with the high thought of the life eternal, the hope in which he believed to be warranted by the analogies of science, the promises that come through the psychical researches of the day, as well as through the inspiring testimony of the soul itself.

UNITARIAN INFLUENCE ON MODERN CIVILIZATION AND RELATION TO CURRENT THOUGHT.—The Rev. Dr. Crosskey, of Birmingham, England, sent an interesting and learned paper on Unitarianism in its Relation to Modern Scientific Thought, in which he claimed that the Unitarianism that was in harmony with science was the one, which, in its positive aspects, “finds at once the briefest and the profoundest summary of its principles in the two great commandments, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself.’ And in its negative aspects it does not attempt to define the nature of the Eternal; it does not admit the demand of any book or church to supersede the authority of the mind, heart and conscience of man, in determining what is true, loving and righteous. It knows nothing of miraculous interference with the order of nature, it draws no distinction between what is natural and what is revealed, it cannot exempt any event in the outward world or in the history of man from the law of evolution, it does not distinguish between special and every-day providence, it regards the performance of rites, ceremonies, ‘professions of faith’ and ‘articles of belief’ as of entirely subordinate importance compared with obedience to the physical, intellectual, moral and social laws under which we live. Within the limits of these negations Unitarianism is sustained by modern science with authority and power.”

Prof. Toy, of Harvard College, showed how Unitarians were ready to accept the results of the higher criticism concerning our Bible, and showed that “The best in religion abides the impulse of an ideal, the sense of companionship in the universe, the courage, hope, faith, and love, that are born of the sense of the presence of infinite rightness.”

Mr. Thayer, of Cincinnati, showed Unitarianism in its Relation to Extra-Biblical Religion. “To Unitarians there can be no partial revelation exclusive to our system of religious thought, no limited salvation as a consequence of our monopoly of revelation. The mind of man is essentially one in all ages and places. All have need of revelation, and all have rights to it. If the evidence is sufficient to prove that the Eternal Father has ever touched a human child, it is equally convincing that he has touched many children and perhaps all.”

Prof. Peabody, of Harvard College, showed how Unitarians have been in sympathy with all forms of philanthropy, particularly such as require



ELIZABETH CADY STANTON.

"THE NEW RELIGION WILL TEACH THE DIGNITY OF HUMAN NATURE AND ITS INFINITE POSSIBILITIES FOR DEVELOPMENT. IT WILL TEACH THE SOLIDARITY OF THE RACE—THAT ALL MUST RISE OR FALL AS ONE. ITS CREED WILL BE JUSTICE, LIBERTY, EQUALITY FOR ALL THE CHILDREN OF EARTH."

intelligence, coöperation and the application of scientific knowledge in the furthering of the same. Witness the names of Mary Carpenter, Dorothea Dix, Samuel G. Howe, Dr. Bellows, and many others.

Rev. A. M. Lord, of Providence, R. I., showed Unitarianism's place in literature as attested by the names of Channing, Margaret Fuller, Alcott, Dwight, Elizabeth Peabody, and Emerson. In criticism there are the names of Ripley, Whipple, Hedge, Ticknor, and Lowell. In history Palfrey and Bancroft, Prescott and Motley. In statesmanship and oratory, Everett, Sumner and Curtis. In poetry, Bryant, Lowell, Longfellow, Holmes.

Rev. A. P. Putnam, of Concord, sent a paper on Unitarians' Contribution to the Hymnology of Modern Times, which showed how the liberal faith has inspired the singers of our day.

In this connection, perhaps, might be mentioned the successful Woman's Meeting held Friday afternoon. Notwithstanding many apologies for holding a separate meeting at all in a fellowship where woman's right to be heard is so freely recognized, and where she has exercised that right so effectively, the meeting seemed to have justified itself in the four suggestive studies of Woman's Theological Emancipation as furthered by Judaism, presented by Miss Mary M. Cohen, of Philadelphia; by the Universalists, by Mrs. Jane Patterson, of Boston; by the Unitarians, by Rev. Marion Murdock, of Cleveland; and by the Free Religious Association, by Mrs. Ednah D. Cheney, of Boston.

UNITARIAN ORGANIZATIONS. — Rev. Grindall Reynolds, Secretary, reported for the American Unitarian Association organized in 1825, which now represents a general constituency of some 250 or 300 churches, with a creditable headquarters building in Boston and a missionary income of about \$40,000 a year.

W. H. Lyon, Secretary of the National Conference, organized in 1886, reported for this, the only purely representative body that is national in its character. It holds biennial meetings, generally at Saratoga. The meetings are largely attended. In the main, the conference contents itself with stimulating thought and generosity which the other more executive and missionary bodies undertake to administer. Rev. Mr. Steinthal reported for the Unitarian organizations of England; Mr. Fretwell for those of Transylvania, which was supplemented by a written report from Bishop Ferencz of Kolosvar.

F. L. Hosmer, Secretary of the Western Conference, reported for this body, organized in 1852, and traced its growth and struggles. Further reports of the missionary organizations and activities by C. W. Wendte for the Pacific Coast, D. W. Morehouse for the Central States, G. L. Chaney for the Southern Conference, W. H. Lyon for the Sunday School Society, which has its headquarters at Boston, and A. W. Gould for the Western Sunday School Society. George W. Cooke showed the development of coöperative

study and the use of the church for intellectual development, appropriating non-biblical material for the development of character under the name of the Unity Club ; and the Rev. B. R. Bulkeley, of Concord, traced a similar development of a more devotional and specifically religious character by the organization among the young people of many parishes of what is known as the Young People's Guilds.

THE UNITARIAN PROMISE.—The last meeting was given to the Unitarian Promise, and was a fitting close to the week's study of high problems. The addresses were made by Rev. Caroline J. Bartlett, Dr. Edward Everett Hale and Wm. C. Gannett, the latter address being read by another ; Rev. Ida C. Hultin presided. The gist of the meeting may be fairly represented by the following extracts from Mr. Gannett's paper : "Let our Unitarian motto be "spiritualize," not "organize." Our part is to grow *inwardly*, any way ; outwardly, if inward growth allow it. If not, *No*. Organization is well enough and should be seen to, but it is not Jesus' work, or any prophet's work ; and the useful scribes and priests always abound to do it. Aim to be a church prophetic, a church of the Holy Spirit. To that end be willing to be small ; expect to be small. We love respectability ; *dread* respectability, with its expedencies, its policies, its safeties, its complacencies, lest we cease to be of that which is making the old new, and begin to be of that which is making the new old ! Further, be ready to join with other liberal faiths in a new organization. Welcome every true-hearted attempt in that direction. Be humble in the matter. Stand not for special recognition. Such new organization to-day would almost surely take a republican, not monarchical, form ; would be a "many-in one." Members would probably not give up old names or associations or separate activities. No need to disown old history in order to make new. There would be functions corresponding to national functions, and church rights corresponding to state rights. This Parliament with its congresses suggests a possible model for beginnings ; and let the future shape the future forms. But this century ought not to close without seeing such a federation of the liberal faiths. Finally, it is yet to mean a thought of *brotherhood* ; a recognition that we are all members of each other in a sense so real that no parable can hint it, and no science yet describe it ; a recognition that this trusteeship for each other applies not only to the outermost we call our "property," but as really, to the innermost we call our "faculty." A brotherhood which shall be a realizing that we only attain true selfhood by unselfish processes ; and that whatever unites us into oneness with our fellows in this world, until we share their aches, their poverty, their disinheritance from life's good things—that this unites us also into oneness with that which we call, not fellow-man, but "God." So that love to man *is* love to God, and only in proportion to such love we live.

The Unitarian Congress was not without its genial moments of fraternal contact with the representatives of the far East. Mr. Dharmapala, the Buddhist representative from Ceylon, Mr. Ghandi, from the Jain community in

India, Mr. Nagarkar, of the Brahmo-Somaj of Bombay, were among those presented to the Congress. And the most memorable session was that in which the Unitarians and the representatives of the Free Religious Association met in joint meeting in Washington Hall under the chairmanship of Col. T. W. Higginson, to listen to the eloquent Mazoomdar in an address on the Brahmo-Somaj and its Relation to the Religion that is to Triumph,—“infinite faith, endless morality, the supreme solidity of personal character, alliance with all systems of faith, brotherhood with men of conflicting ideas and beliefs, finding God in nature, in science, and in the human heart.”

CONGRESS OF THE UNITED BRETHREN IN CHRIST.

BY I. L. KEPHART, D.D.

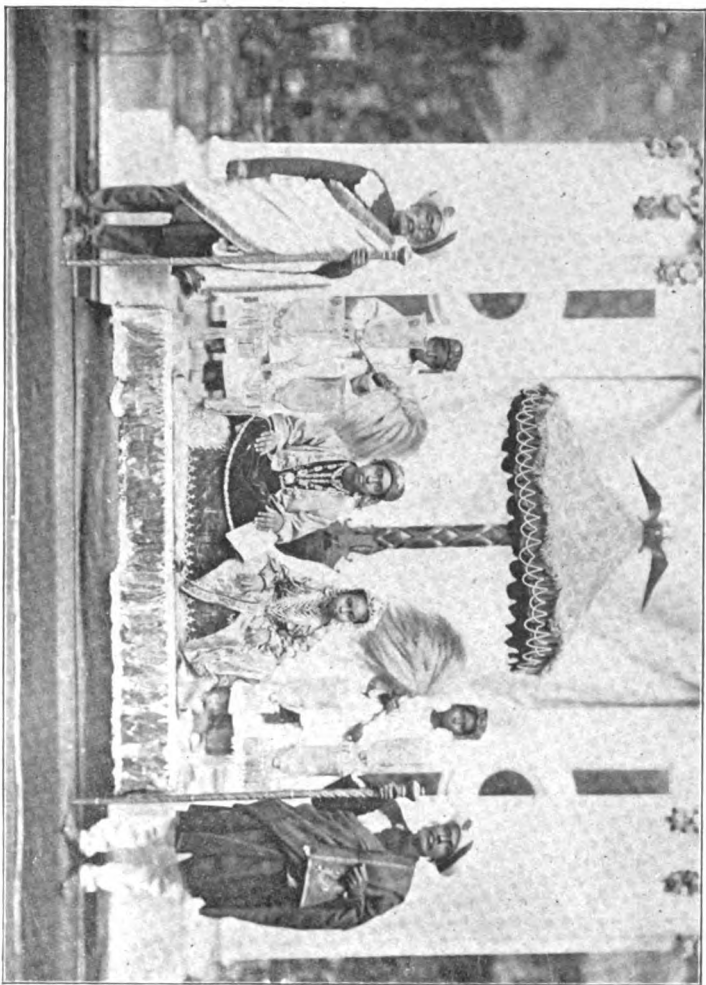
Held in the Art Institute September 14th.

Having been invited by the officials of the World's Congress Auxiliary to have its members take part in the great Parliament of Religions, the bishops of the church appointed a committee to take the matter in hand, arrange for the time and place of holding the meeting, and to prepare and publish a program of exercises. The committee consisted of Bishop E. B. Kephart, D.D., LL.D.; President W. M. Beardshear, D.D., LL.D., of the Iowa State Agricultural College; and Rev. W. M. Weekley, of Freeport, Ill. They arranged and published a program, specifying September 14 as the day to be observed as Presentation Day for the United Brethren Church. The persons assigned to general duties on the program were duly notified, and the secretary of the committee, Rev. W. M. Weekley, gave special attention to advertising the meeting through the columns of the church's organ, by sending out programs and writing personal letters to leading men of the church in all its borders.

On the day appointed, representative men and women of the church assembled in Washington Hall of the Memorial Art Palace, especially set apart for this meeting. The hall was fairly well filled, and the hours from 9 A.M. to 12:30 P.M. were occupied with the exercises. In proportion to the total membership of the denomination (204,000), the attendance was much above that of the majority of the special denominational congresses.

Bishop J. Weaver, D.D., the senior bishop of the church, presided, and Rev. W. M. Weekley served as secretary. Bishops Kephart, Hott and Mills were also present. Rev. W. J. Shuey, agent of the church's publishing house, located in Dayton, Ohio, offered prayer, and a brief introductory address was delivered by the presiding officer.

Rev. A. W. Drury, D.D., professor of systematic theology in the church's theological seminary, read a paper on “The Origin of the Church of the United Brethren in Christ.” The distinctive characteristics of the



A HINDU WEDDING CEREMONY. THE BRIDE AND BRIDEGROOM.

church were concisely outlined, its origin accurately stated, and the reasons for its continued existence as a spiritual, reformatory agency were clearly set forth.

Bishop J. S. Mills, D.D., Ph.D., read a paper on "The Polity of the Church," forcibly demonstrating the adaptation of the polity of the denomination to the demands of the age, the people, and the country, and its special force in the promotion of vital godliness among the masses.

A paper on "The Doctrines of the Church," prepared by Rev. J. W. Etter, D.D., editor of the Sunday school literature of the church, owing to the doctor's unavoidable absence, was read by Bishop J. W. Hott, D.D. This paper set forth the distinctive doctrines held by the church in common with all Arminian denominations.

President T. J. Sanders, Ph.D., of Otterheim University, read a paper on "The Educational Work of the Church," in which he outlined the rise and progress of the schools of the denomination, emphasizing the importance of the work done and the necessity for vigorously pushing this branch of church work.

Rev. Wm. McKee, treasurer of the church's missionary society, read a paper on "The Mission and its Claims upon the Denomination." The keynote of this paper was: "The cry of the heathen ringing out from across the seas, 'come over and help us,' is a personal call to our church, and woe be to us if we do not, to the extent of our ability, heed this call."

Rev. J. A. Willer, D.D., Ph.D., President of Central College, Kansas, discussed "The Sunday School Work of the Church."

The last paper read was by I. L. Kephart, D.D., editor of the *Religious Telescope*, the official organ of the church, on "The Church and Questions of Moral Reform." The attitude of the church throughout its history, on the manufacture and sale of intoxicating liquors for beverage purposes, on the slavery question, and on oath-bound secret societies, was concisely presented. On the first two, its attitude has ever been and still is that of uncompromising opposition. On the last one, up to 1885, the law of the church was so interpreted, and in most parts so enforced as to exclude all members of secret orders, and even members of the Grand Army of the Republic, from membership in the church. This rule has been changed, and now the church receives and welcomes into its communion all whom it believes God has received, upon their seeking such membership; and it relegates to the domain of the individual conscience, the question, whether or not a man can be a Christian and belong to an oath-bound secret society.

The reading of the papers having been concluded, resolutions strongly endorsing the World's Parliament of Religions, and expressive of high appreciation of, and thanks for the courtesy extended this church by the officials of the Parliament, were adopted by a rising vote, the doxology was sung, and the assembly adjourned *sine die*.

When it is remembered that this assembly convened at a time when the

rush to Jackson Park and the great attractions there were at their height, the fact that so many of its members turned aside to attend the meeting is truly gratifying to the church as a whole, and a special evidence that the committee who had the matter in hand did their work well.

That the meeting was happily conceived and well planned was evident to all present. That it was of special advantage to the church at the time, and will be of great advantage to it in the years to come, there can be no doubt. It advertised favorably the denomination, directed public attention to its work, and awakened among its own people a deeper feeling of churchliness, increased hope for the triumph of Christianity, and greater zeal for the prosperity of their own religious denomination.

CONGRESS OF THE UNIVERSALIST CHURCH.

This Congress convened September 11th. Rev. A. J. Canfield, D.D., Chairman of the General Committee, presided, and made an address of welcome. He then called upon the Rev. Augusta J. Chapin, D.D., Chairman of the Woman's Committee. She said: "It is peculiarly appropriate that the Universalist Church should bear a part in this first Parliament of Religions, for it has been a pioneer along this road and appears in the very vanguard. The Fatherhood of God, the brotherhood of man, and the common destiny of the race are familiar truths to us, and we readily recognize that they are the logical basis for calling this great Parliament.

The purpose of the present Congress is to set before the world our denominational position, thought and methods. The program has been carefully elaborated and is intended to cover our past history and teachings, our present attitude toward science and the religious and social problems of our time, and our outlook toward the future. The Universalist Church has come to take its part and to contribute its best to the success and interest of the great occasion. And as Chairman of the Woman's General Committee, as well as of the special committee of women of our own church, I bid you welcome.

Able and appropriate responses were made by Mrs. M. Louise Thomas for the East, Amos Crum, D.D., for the West, Mrs. H. B. Manford for California, and others representing different sections and interests.

The first paper presented was by Rev. J. Coleman Adams, D.D. His topic was "Universal Holiness and Happiness the Final Result of God's Government." He said:

"The Divine Fatherhood demands a doctrine of human destiny which sees a human race developing toward peace and harmony and looks toward a great day of reconciliation, unclouded by the rebellion of a single human being. The Divine Fatherhood is not victorious until changed to a glad

obedience. Heaven is not simply a well-policed city. God does not triumph by shutting up the evil in a prison, but by securing repentance and reformation. When God triumphs he will sweep the field. When God makes the way of transgressors hard, and when he causes the path of the just to shine brighter and brighter unto the perfect day, he indicates the direction in which our race is to move."

The Rev. E. H. Capen, D.D., President of Tufts College, was the next speaker. He treated a three-fold theme: Punishment Disciplinary; The Atonement; Life a School. Dr. Capen began with the statement that the idea of punishment as attached to sin is native to the mind. Universalism asserts with all emphasis that punishment is inflicted neither on account of injured innocence, nor the anger of God. It has its place in a great plan which contemplates the perfection of humanity.

In this view of punishment we have the key to the Universalist doctrine of atonement, which is reconciliation. The aim of the Gospel is to take away sin and remove alienation. The object which it proposes is to restore men to their natural relation with God and put them on the side of his righteousness. Jesus is the mediator between God and man to effect the necessary reconciliation. Life is a school. We are here for instruction, discipline, development,—for the attainment of the perfected and ideal manhood.

The Rev. J. Smith Dodge spoke on Man: Intellect Aspirations, Affections.

The purpose of the address was to show that the intellect, aspirations and sentiments of man imply a common destiny of good for the race. They fairly represent the spiritual constitution of man; each increasingly demands some scheme of human well-being which shall include the entire race; and as each is met by a corresponding capacity of human development, the divine wisdom has in this way made known the end towards which it works -- the universal blessedness of man.

A paper on Divine Love, Justice, Power and Wisdom, by Rev. Edgar Leavitt, illustrated the harmony of these attributes in the divine being, reconciled the apparent conflict of justice and mercy, and exhibited all God's laws as phases of divine love working together to produce holiness in the universal creation.

The Rev. Edwin C. Sweetzer, D.D., followed with a paper on Universalism the Doctrine of Nature. The special points considered were science as indicating the unity of forces; hence, the unity of final cause. The position that Universalism is the doctrine of nature could never before have been maintained with so much reason, for never before were the facts of nature so extensively known or so well understood. The philosophical concept of the correlation and conservation of forces testifies to the universality of things and indicates God. It shows a progressive universe and prophesies a perfected humanity. Equally, then, by those teachings of



SUSAN B. ANTHONY.

nature which indicate that, from the beginning, the author of the race has designed its ultimate perfection and by those which indicate the unity which binds its members together, we are led to the conclusion that it can have but one destiny. That destiny will not be accomplished till all shall have come in a perfect manhood, to the measure of the stature of the fullness of Christ.

The Rev. Dr. E. L. Rexford was the next speaker, and his topic "The Intrinsic Worth of Man." He spoke of the value of man, hinted at the mystery of being, and doubted whether any one could estimate the value of a human soul.

An Essay by Rev. George H. Emerson, D.D., was read.

The Rev. C. H. Eaton, D.D., spoke on "Christ and the Nature of Salvation." The modern conception of salvation emphasized character. It dealt with qualities of mind and heart independent of time and place. Salvation was a state and a process. It was the creation of a new personality. Hell was a spiritual and personal fact. Heaven was a state rather than a locality. The soul was organized for truth and love, and this was one of the characteristics of salvation. The main characteristic was faith. . . . The Universalist emphatically denied the total depravity. Partial salvation is the denial both of the teaching of revelation and of reason. Wherever a sinner turns in disgust from his sin, wherever trembling lips are lifted in prayer for help, Christ responds with effective aid. Death and the grave can raise no barrier between the souls of the outcast and the saving grace of Christ. This conception of Christ in his relation to salvation lifts him above all mere mechanics of religion and makes him the personal Saviour of each soul, through the impartation of the divine love.

The Rev. Massena Goodrich read a paper on the Higher Criticism which showed the friendly attitude of the Universalist Church toward liberal scholarship.

A paper by the Rev. Thomas J. Sawyer, D.D., on the "Causes of the Obscuration of Universalism During the Middle Ages," designated lack of organization, political reasons, and heathen accretions. He described the change that came over Christian thought until the doctrine was finally condemned by the Emperor Justinian. Probably the influence of Augustine gave the first impulse that resulted in the obscuration of the doctrine.

The Rev. Dr. Henry Blanchard spoke upon the three-fold topic, Peace, War and National Honor.

The three-fold topic of the Rev. Olympia Brown was, Crime, Capital Punishment, and Temperance.

The Rev. Dr. George L. Perin, missionary in Japan, said: "The organization of its mission in Japan was the most logical thing the Universalist Church ever did. The motive is the desire to impart the great truths of Universalism because men need them. Its aim is to convert men to the Christian life. Its method is to educate native preachers, and develop a

Japanese church. The results vindicate the movement thus far: 1. A theological school established with ten students. 2. A girls' school with native teachers and fifty pupils in Shizuoka. 3. The school in Tokyo with ten pupils, and foreign teachers. 4. Two organized churches, with two buildings and two pastors, five preaching stations, six evangelists. 5. A monthly magazine printed in Japanese and contributed to largely by native writers. 6. More than a million pages of books and pamphlets translated and published."

Rev. A. N. Alcott spoke on "Christian Ethics, and Business and Political Successes."

A paper by the Hon. Hosea W. Parker set forth existing conditions of "Denominational Organization and Polity; the Position of Woman in the Universalist Church, and Sunday School Interests."

The Rev. Dr. A. J. Canfield presented a paper on "The Renaissance of Universalism."

Mrs. M. R. M. Wallace gave an account of the missionary organizations of women existing in nearly every state.

Mrs. Cordelia A. Quimby, President of the Woman's Centenary Association, presented a history of this important missionary organization, which is both national and international in its scope.

Rev. Dr. Nehemiah White spoke on "Love as the Basis of Education."

Friday, September 15, was Presentation Day. This program was followed:

Universalism the Doctrine of the Scriptures, Rev. Dr. Alonzo Ames Miner, LL.D.

Universalism the Doctrine of the Christian Church during the First Five Centuries, Rev. Dr. John Wesley Hanson.

Universalism a System of Truths, not a Single Dogma; God's Universal Paternity; Man's Universal Fraternity, Rev. Dr. Stephen Crane.

The Divine Will Omnipotent; the Human Will Forever Free; Man Necessarily Redeemable, Rev. Dr. C. Ellwood Nash.

The Attitude of the Universalist Church toward Science, President I. M. Atwood, D.D.

The Contribution of Universalism to the Faith of the World, Rev. Dr. James M. Pullman.

INTER-DENOMINATIONAL CONGRESSES.

CONGRESS OF MISSIONS.*

The Congress of Missions followed immediately upon the Parliament of Religions and continued for eight days with three daily sessions. The Woman's Congress of Missions under the direction of a committee of which Mrs. F. W. Fisk was chairman, united with the general congress during part of the sessions of three days. The delegates to these congresses comprised missionaries, beneficiaries of missionary labor, officers of missionary societies and others interested. The papers and addresses were given, for the most part, by those who had gained their information at first hand, and who could thus speak with authority. While there was no disposition to exaggerate what had already been accomplished, or to underestimate the difficulties still in the way, yet the prevailing tone of the congress was hopeful. The questions discussed were those having a vital relation to the work that needs to be done now.

COÖPERATION IN MISSIONARY WORK.—The Rev. WALTER MANNING BARROWS, D.D., Chairman of the Congress, said in his introductory address: The committee to which has been intrusted the work of preparation for this congress has endeavored to give the subject of coöperation the most prominent place. The lack of coöperation in the past has been the scandal of Christendom. Lucan said to the Romans, "You have turned your arms against each other, when you might have been sacking Babylon." So professing Christians have often turned their arms against each other, when, if united, they might have been storming that Babylon of sin referred to by St. John. It is certain that the world will never be Christianized by a church divided into an hundred sects working independently of one another and often at cross purposes, wasting on internal strifes energies that ought to be directed against a common foe. It will only be when the whole "body is fitly framed and knit together through that which every joint supplieth" that this work will be accomplished. The church is not an end in itself. It is

* GENERAL COMMITTEE.—Rev. Walter Manning Barrows, D.D., Chairman; Wm. E. Blackstone, Vice-Chairman; Rev. Alvirus N. Hitchcock, Ph.D., Secretary; Rev. E. M. Wherry, D.D., Corresponding Secretary; Rev. Moses Smith, Rt. Rev. Samuel Fallows, D.D.; Rev. Frank M. Bristol, D.D.; Rev. Theo. N. Morrison, Rev. O. P. Gifford, D.D.; Rev. J. J. Keller, Pres. Wm. R. Harper, LL.D.; Rev. A. J. Canfield, D.D.; Rev. Geo. E. Youngdahl, Charles S. Holt, Esq.; Rev. E. C. Ray, D.D.; W. B. Jacobs, Esq.; Peter Sinclair, Esq.; Rev. L. G. Abrahamson, Rev. R. Blomendal, Rev. John Schneider, Rev. H. W. Roth, D.D.; Rev. Wm. T. Meloy, D.D.; Rev. W. F. Black, Rev. Charles M. Morton.

simply a means to an end ; and that end is not merely fellowship or the upbuilding of the membership in the Christian life, but the upbuilding of the kingdom of God in the world. "The church," said Phillips Brooks, "must put off her look of selfishness. She must first deeply feel and then frankly say that she exists only as the picture of what the world ought to be. Not as the ark where a choice few may take refuge from the flood, but as the promise and potency of the new heavens and the new earth she must offer herself to men."

There are indications to show that Christians are beginning to appreciate the importance of coöperating with one another. The time may not have come and may never come for fusion on any large scale, but the time has certainly come for coöperation on a larger scale.

The Rev. GEORGE W. KNOX, D.D., of Tokio, Japan, read a paper on DENOMINATIONAL COMITY AND COÖPERATION.

The Rev. EDWIN M. BLISS, formerly of Constantinople, now of New York City, read a paper on COÖPERATION APPLIED : PRACTICAL METHODS. He said: Coöperation in mission work is the working together of the different branches of the Christian Church with God, to evangelize the world and build up the kingdom of God. It is applicable to every department of Christian effort. . . . In this connection it is interesting to note the advance that is indicated by the use of the term coöperation. A few years ago the great word, in speaking of the relations of missionary societies to each other, was comity. Comity is but a form of courtesy. I will not interfere with you and I shall expect that you will not interfere with me. It almost necessitated separate fields, separate developments, separate results. Coöperation is something far more than this. It recognizes that each separate body has a place and can do a work which is an essential part of the best success of all. Let us look at what is already being done. In the field of home missions two events stand out very prominently. First, the action of the home missionary societies of the Congregational, Presbyterian and Reformed Churches, and second, the inter-denominational commission of the state of Maine. The Baptists, Christians, Congregationalists, Free Baptists and Methodists, comprising eight-ninths of the evangelical Christians of the state of Maine, have covenanted to promote coöperation in the organization and the maintenance of churches in their state, to prevent that waste of resources and effort in smaller towns, and to stimulate missionary work in destitute regions.

Turning to the foreign work, two events attract particular notice. The great conference in London in 1888, and the inter-denominational conference of foreign missionary boards and societies in the United States and Canada held in New York City in January, 1893. . . . What methods may be adopted to secure the application of these principles? The first and most obvious is a better mutual acquaintance on the part of missionaries and the boards and the general public, as to the work of different societies ; this to

be secured by increased consultation and wider diffusion of missionary intelligence. It is marvelous how, when Christian people get together, and actuated by a common influence really seek to understand each other, the occasions for misunderstanding or separation disappear.

After the discussion of this subject by the Congress, the Rev. E. M. WHERRY, D.D., introduced the following resolution, which was adopted :

Since the question of missionary coöperation is one of vital importance to the success of the work, and since the members of this congress are convinced that the time has come for practical endeavor in this direction, be it resolved, that a committee be appointed to prepare a memorial on this subject and address it to all missionary societies throughout the world, urging upon them the importance of establishing a World's Congress of Missions to secure a better organization of missionary forces.

The committee appointed consisted of Rev. John Henry Barrows, D.D., Chicago (Presbyterian); President James B. Angell, LL.D., Ann Arbor; Michigan (Congregationalist); Rev. Alexander Mackay-Smith, D.D., Washington, D. C. (Protestant Episcopal); Right Rev. Charles E. Cheney, D.D., Chicago (Reformed Episcopal); Rev. Luther F. Townsend, D.D., Boston (Methodist Episcopal); Rev. A. J. Gordon, D.D., Boston (Baptist); Rev. John Brown, D.D., Bedford, England (Congregational); Rev. Dr. Oswald, Chicago (Evangelical Lutheran); Rev. J. J. Lummembell, D.D., Lewisburg, Pa. (Christian); Rev. David J. Burrill, D.D., New York (Reformed Church of America).

THE TRUE AIM AND METHODS OF MISSIONARY WORK.—The Rev. GEORGE WASHBURN, D.D., of Constantinople, presented a paper on this subject. It is through the heart rather than the intellect, through those affections which are universal and peculiar to no race or religion or civilization, that we must make our first advance. The Moslem must first find Christ in the missionary before he can find him in Jesus of Nazareth. He must recognize the missionary as a friend before he will try to comprehend him as a teacher. Whatever work, then, will bring the missionary and the Moslem together, make them friends, and thus help them to understand each other, is not only a legitimate but an essential form of missionary work. It may be at a given time and place, better missionary work to import plows than tracts, to help a fisherman mend his net than to repeat to him the catechism, to dig a well than to preach a sermon, to found a college than to build a church, to study the Koran than to read the Bible, if these things open the way to win men's confidence and sympathy. . . . The true aim of missionary work is to make Christ known to the world. Nothing is foreign to this work which reveals his spirit or is characteristic of his kingdom, and nothing is essential to it which is peculiar to any sect, race or civilization.

Our second question is of equal importance : *What should the missionary expect to accomplish?*

There are two extreme views. The one considers the missionary simply

as a witness of the truth. He cannot hope to convert the world, but can testify of Christ to all nations; and when he has done this Christ himself will come and establish his kingdom in his own way. And in this view it is sometimes said that the missionary work might be finished in a few years if the church did its duty. In my wide acquaintance with missionaries I never chanced to meet one who had any sympathy with this view, and we may dismiss it as unworthy of attention. The opposite view, that the heathen world generally is to be converted to Christ by the direct work of foreign missionaries, was once a popular theory and has still considerable influence. It is the theory assumed by those who ridicule missions and treat the work as a failure, but I know of no experienced missionary who holds it, and it is really as absurd and unfounded as the other.

In the first place it is no more possible to convert a nation once for all than it is to educate it once for all. The work has to be begun anew with each new generation, and the law of all progress in the world is development through conflict. There is no reason to expect that this conflict with evil or the missionary work of the church will ever come to an end until the end of the world.

In the next place it is a manifest impossibility for foreigners to evangelize a nation that has an established religion and civilization, although savage tribes have been thus converted and civilized. Even if it were possible, the Christian Church has never yet shown any inclination to furnish the men and the money to carry out such a plan as this.

The true and now generally accepted answer to the question what a missionary ought to expect to accomplish is the golden mean between these two extremes. He is not simply a witness bearer, nor does he expect personally to evangelize a nation. He goes out as a messenger of glad tidings, and his first work is to find one man who will receive the message and start a progressive series. He goes as a messenger and remains as a helper.

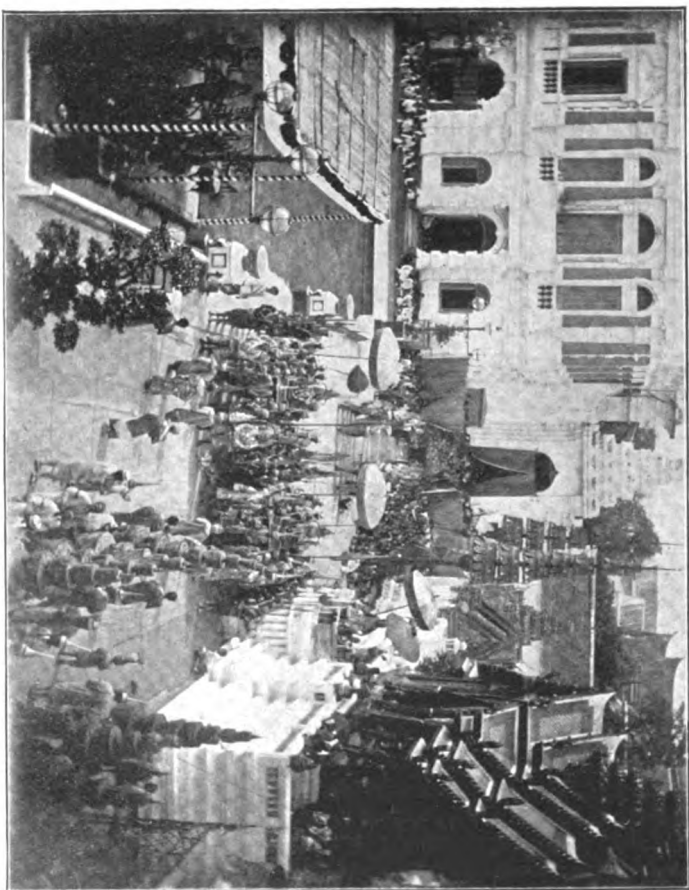
. . . Very few missionaries in semi-civilized countries have personally won as many souls to Christ as the average pastor of an American church. It is not in the nature of things that he should. The conversion of the nation is the work of the people themselves, not of a foreigner; for the new faith must be assimilated and brought into relation with the character, civilization and habits of thought of the nation before it can exert a general controlling influence over the people. The end, therefore, which the missionary may hope to attain is the establishment of a living, native Christian church, strong enough to stand by itself and evangelize the nation.

The Rev. J. T. GRACEY, D.D., President of the International Missionary Union, spoke on the subject of NATIVE AGENCIES THE CHIEF HOPE OF NATIONAL EVANGELIZATION. He took substantially the same ground as Dr. Washburn, advocating the organization of schools for training the native Christians for missionary work. He spoke in terms of warm admiration of the willingness of the native Christians to support this work and their hero-

ism in bearing the persecutions to which they are subjected. He prophesied that some day out of the ranks of the native missionaries there would rise men to do what Luther did in the sixteenth century.

The Rev. WILLIAM MILLER, D.D., of Madras, India, presented a paper on EDUCATIONAL AGENCIES IN MISSIONS. He advocated education in missions as a strengthening, training, developing agency, and also as a preparatory agency. Both in its theory and its practice, the church maintains that while the simple presentation of the message of forgiveness and love through the cross of Christ is the highest form of Christian effort and the central means of building up the church, there is yet, according to the divine plan, both room and need for humbler agencies to work in auxiliary subordination to it. The church's aim has been, through study of God's ordinary methods of procedure, to become an instrument in making them effectual; to lay itself along the line of the divine purpose, and, seeking no glory for herself, to do intentionally, and therefore more rapidly, a work that must be done somehow if the divine purposes are to be fully carried out in any land or among any race. . . . With views like these, schools, of which some were to become colleges, were established. In these the minds were to be formed and trained of those who were within the Hindu community and who could not fail to affect that community in all its thoughts and ways. In such institutions, all truth that could help to form thought and character aright was to be inculcated as opportunity served, and all to be so inculcated as to set in the forefront that revelation of love which is the key to human history and the germ of all true progress. As the most important among truths of this kind, the words of Scripture, and especially the words of Christ, were to be studied. The Scriptures were to be the spear-head, all other knowledge the well-fitted handle. The Scriptures were to be the healing essence, all other knowledge the congenial medium through which it is conveyed.

The aim of those who work in this way is to be instruments in helping and hastening the changes in the thoughts and character and tendencies of men, which are necessary, according to the ordinary government of the world, for the thorough accomplishment of God's great design. Now a divine preparation has never yet been a short or easy thing. It is not the leveling of a single wall or the opening of a single door. If it be likened to any of the works of nature, it is rather the process by which, through hidden agencies beneath and the influence in many a recurring season of rain and sunshine from above, the exhausted ground has its fertility restored. Or if it be likened to one of the works of men, it is rather the digging of a canal by which huge ships are to pass from one of two widely severed oceans to the other. Such a work requires many things before the progress that has been made grows plain. It requires much weary travel for careful study of the ground. It requires the organization of a staff and the collection of materials. It requires patient study and invention to overcome unlooked-for



A RELIGIOUS PROCESSION WITHIN THE ROYAL PALACE, BANGKOK, SIAM.

obstacles. It requires time of no stinted length before it can be fairly estimated, and time in still larger measure before its full benefit is felt. Now it has just been shown that it has not been by any means for the whole of the sixty years since they began, that preparatory educational agencies have been maintained with a right understanding of their proper function. Even yet, it is but partly that they are thus maintained. And the introduction of Christian thought by means of advanced education has not stood alone. Other schemes of thought than the Christian have necessarily presented themselves to the minds that have been stirred from the torpor that has crept over their race for centuries. In all its working, even in the lands where it is strongest, the leaven of the Gospel has given life to—it is part of its function to give life to—antagonism as well as approval. It proclaims peace on earth, yet it brings not peace but a sword. Every line of thought which such antagonism has suggested in Europe and America—sum it up under the title of rationalism, of agnosticism, or what you will,—has, or is fast coming to have, its representatives in India. And in India such forms of thought find fitting channels ready for them. Hinduism is not the idolatry and unrooted polytheism of savages. The idolatry which has spread over it till it seems to the superficial observer to be itself, is merely a corruption and excrescence. Within, there are aspirations as lofty and philosophies as subtle as formed the environment of the early church at Ephesus and Alexandria. To these the touch of Christian education has given new life, as in the nature of the case it was sure to do. Few things are so prominent in the India of to-day as the attempt to read Christian thought and Christian ethic and as much as may be of the Christian spirit into the forms of the ancient system. In trying to do this some of those with whom the new influences are strongest are earnestly engaged, and more will be so engaged ere long. Some are doing this with the vain desire of arresting the spread of Christianity. Some are doing it who know well that they and those whom they influence are on the high road to a full confession of Christ. But those who are so engaged, whether from the one motive or the other, have of course in the meantime the support of the multitude, to whom in a superficial way the customs of the past are dear; and the loud approval of the multitude gives excuse to the hostile and the thoughtless to declare that the revival of Hinduism has been the sole outcome of Christian education. To men who have thought of how humanity is actually trained, it is needless to point out that such a phase as this was bound to come. The fact that it has come in India will be to such men an important element in the truth that a divine preparation is being made, however it may be regarded by those who look only on the surface as a sign of failure. . . . Educational institutions in which the foremost youths of all faiths and classes commingle freely, in which all truth is taught zealously and taught in its connection with Him who is the center of the world's development and the rightful king of men,—in which the dominating principle is reli-

ance on the guidance and the strength of the God of all the ages—such institutions will be admitted, by every one who has head to understand and heart to sympathize with the divine ways, to be invaluable outposts of the Christian army. They can never be the sole dependence of the church universal in any land; but it is plain, if anything is plain, that they must very greatly increase the good effect of every other agency she employs.

The Rev. ALVIRUS N. HITCHCOCK, Ph.D., of Chicago, read a paper on MISSIONARY SOCIETIES: THEIR PLACE AND FUNCTION IN THE WORK OF THE CHURCH.

Rev. C. P. HARD, M.A., of India, read a paper on the ENVIRONMENT OF THE NATIVE CONVERT: CASTE, POLYGAMY AND OTHER HEREDITARY CUSTOMS.

The Rev. GEORGE SMITH, LL. D., Edinburgh, Scotland, read a paper entitled: A GEOGRAPHICAL SURVEY.

The Rev. H. C. HAYDN, D.D., LL.D., Cleveland, Ohio, presented a paper on OBSTACLES TO FOREIGN MISSIONARY SUCCESS.

The Rev. F. F. ELLINWOOD, D.D., of New York, gave an address on the REFLEX INFLUENCE OF FOREIGN MISSIONS.

CITIZEN RIGHTS OF MISSIONARIES.—The Rev. W. ELLIOTT GRIFFIS, D.D., of Ithaca, N. Y., presented a paper on this subject. He quoted the words of Secretary of State Everett, written in 1853, and also the statement made by the late Mr. Blaine to the effect that all American missionaries stationed in foreign lands were entitled to the protection of the United States government without discrimination. Dr. Griffis continued:

When a missionary's life or property is endangered, the government is as fully bound to protect him as in the case of the merchant or the traveler, and, in case of loss or destruction of property, to seek to obtain redress. As the government knows not, nor inquires into the religion of its citizens, so it knows not nor inquires into his opinions regarding Christianity. The government knows only citizens, not traders or missionaries. To abate by one jot the demand for justice in the case of the penniless missionaries, while a fleet is sent to indicate the majesty of the flag when money is to be collected, is to debase authority to the level of barbarism. If American missionaries at Ponape are imprisoned and their property confiscated, and little or no notice taken of it at Washington, when a whole squadron was sent to Naples to collect money for Baltimore insurance companies, then something is wrong in the policy of the United States government, or we as a nation have fallen away from a high standard.

If a war be begun with Corea, and 400 natives are slaughtered with Dahlgren howitzers and Bridgeport rifles because certain American marauders in the schooner General Sherman have been attacked, while the Turks are allowed to burn mission premises and assault American women, then we cannot help thinking there is either inconsistency or weakness at Washington. Does the government say that it can make absolutely no discrimination

between its citizens abroad? Then let us have interpretations and manifestations showing that it makes no discriminations between the great countries, like Spain or the Ottoman empire, and little ones like Naples or Corea, and that its pleasure is equal in acting as the dun or as the protector.

Gen. B. R. COWAN, U. S. Circuit Court, Cincinnati, Ohio, read a paper on THE RESPONSIBILITIES OF CHRISTIAN GOVERNMENTS AS TO HUMAN RIGHTS.

The Rev. S. T. BALDWIN, D.D. of New York, prepared a paper on CHRISTIAN GOVERNMENT AND THE OPIUM TRAFFIC.

Prof. G. F. WRIGHT, D.D., of Oberlin College, presented a paper on SCIENCE AND MISSIONS.

THE PARLIAMENT OF RELIGIONS.—The Congress of Missions, following as it did immediately upon the Parliament of Religions, it was natural that there should be many references to it by the missionaries and others. These were quite uniformly of a friendly character. It was believed that great good would result to the cause of missions from this gathering upon one platform of the representatives of the great religions of the world. This gathering was only made possible by the missionary work of the last century.

Rev. THOMAS CRAVEN, of Lucknow, India, said: I have attended the Parliament of Religions, and upon the platform have seen many distinguished gentlemen of India who could not have appeared here but for the work of the Christian religion in India. The old caste rules would have made that impossible. I consider the very presence of Mozoomdar and of other speakers from India was of itself a testimony to the power of Christianity in India. Their very language was a testimony. It was the Christian missionaries who carried the English language to the East Indies. The first instructor of the people in this language was Dr. Duff, of the Free Church of Scotland, and the first Anglo-Indian dictionary was made by a Baptist missionary. I have sat here and listened to the charges made by these gentlemen that it was Christianity that had taken the drink habit to India. That statement is not true. Long before England went to India the toddy of the palm and the toddy of the hemp and of opium was in use among the indigent classes of India, who could not afford to buy the high-priced liquors which were brought from foreign lands. And who is it now that is making the fight against all forms of intemperance in India? A Hindu? A Mohammedan? A Buddhist? No; it is John Evans, a Baptist missionary. He it is who is making war both upon the home made drinks indulged in by the lower classes and the liquors which are imported into India.

Mr. JOSEPH COOK, of Boston, in his address on THE CENTURY OF MODERN MISSIONS A PROPHECY OF FINAL TRIUMPH, said: What has the science of comparative religions to say as to victories and hopes of Christian missions? In reply to this question you will allow me to be specific, for we

are yet listening to the echoes of a most memorable Parliament of Religions, and I speak as if in the presence of the body which has made the spot on which we are assembled historic ground. All ethnic religions have been explored in outline, and many of them in great detail. This is a condition of affairs which until within twenty-five years would not have been possible. Until the last half century it was hardly possible to obtain in the Occident any adequate information regarding Brahmanism, Buddhism, Mohammedanism and the other Oriental religions which were represented by their teachers on this very platform in the month just closed.

What is the result of our later information of these religions? No other religion now known to man can be called a serious rival to Christianity. Not one of the great ethnic non-Christian faiths has the hope of converting the world. I know that some of them are enlarging the territory in which they are accepted, but even Mohammedanism, which has made the greatest gains, has increased only 11 per cent in India in the time that Christianity has increased 64 per cent. It is, I suppose, within the last quarter of a century that Mohammedanism has given up the hope of converting Africa, and in the same time Buddhism and Brahmanism have given up the hope of converting Asia. We are to use the principles of a Christian philosophy, of course, to judge what is worth saving and what is to be cast away in the chaos of decay brought to us by the advancing science of comparative religion, but as a religion only that which saves the soul is worth saving.

Max Müller himself has published the opinion that it is mere futility to assume that the Bible is to be dazzled by any other sacred book. Until twenty-five years ago there had been some expectation on the part of rationalism that we might at least be able to put on the shelf very near our Bible some of these books. But the more the study of comparative religion has progressed, the more the brilliancy of the Word of God has come forth until the most advanced scholars in this study admit that there is no book that can be put on the same shelf with the Bible, or on any shelf that is not far away from that on which the Bible lies.

There is an absolute gospel consisting of self-evident truth and the record of Christ, and we must accept nothing which does not come on the absolute authority of one or the other of these rules of life. This is the sieve through which all conclusions must be passed. Using this sieve with respect to the Parliament of Religions, missions appear more necessary than they did before the Parliament met.

What have been the choice results of this Parliament in the field of comparative religion? Chief among the salient features of that great body is the fact that it would not listen to a defense of polygamy.

Among the grand things we heard in the Parliament of Religions were the denunciation of international injustice, and, God be praised, the Parliament by its plaudits showed its protest against the opium traffic and slavery. God be praised that our relation with China and the Geary law were con-

demned in the overwhelming applause with which China's representative was greeted.

The Parliament expressed its abhorrence of caste, it gave a hearing to every cause of philanthropy and reform, and exalted the religion of conscience.

Very little was said of idolatry, but idolatry is a fact in non-Christian faiths. Idolatry is practiced all over India. I do not say that there was any idolatry in the fact that one of the speakers exhibited a statue of Buddha while he was speaking. I do not think there was anybody on the platform that need be called an idolater. These representatives of the Orient religions seem to have cast idolatry in your great lake; and God grant that when they go home they may cast it into the Indian Ocean. But nothing was said of this side of the non-Christian faiths, and we notice, too, that very little was said of the doctrine of reincarnation and other peculiar features of Hinduism.

REPORTS OF MISSIONARY SUCCESS were presented as follows :

AMONG ABORIGINAL AMERICANS. Bishop Whipple, of the Protestant Episcopal Church; Rev. Edgerton R. Young, of the Canadian Methodist Episcopal Church; Miss Mary C. Collins, of the Congregational Church; Mrs. Amelia S. Quinton, President of the Indian Association.

AFRICA. Bishop William Taylor, Africa; Prince Momolu Massaquoi and Mrs. M. R. Brierley, of West Africa; Miss Mary G. Burdette, Africans in America.

INDIA. Rev. Geo. F. Pentecost, D.D., London; Miss Sorabji, Bombay; Rev. Drs. Deese and Wilson, missionaries to India.

SIAM. Rev. Dr. McGilvary.

OTTOMAN EMPIRE. Rev. H. H. Jessup, D.D., the Rev. Geo. A. Ford and Dr. Geo. E. Post, Beirût, Syria; Rev. J. L. Barton, Harpoot, Turkey; Rev. James S. Dennis, D.D., of Syria.

CHINA. Rev. Geo. T. Candlin and Rev. Gilbert Reid.

JAPAN. President Kozaki, of the Doshisha College, Tokio, Japan.

FRANCE. Rev. Charles Faithful, Marseilles; among the poor in Paris, Miss de Broen, of the Belleville Mission.

SPAIN. Rev. Fritz Fliedner.

SOUTH AMERICA. Rev. Thomas B. Wood, I.L.D., Callao, Peru.

MEXICO. Rev. J. Milton Green, D.D.

AMONG THE JEWS. Wm. E. Blackstone, Esq., Chicago; Bishop W. R. Nicholson, D.D., Philadelphia; Prof. H. M. Scott, D.D., Chicago Theological Seminary.

AMONG THE LEPERS. W. C. Bailey, Esq., Edinburgh, Scotland.

COÖPERATIVE AGENCIES. The Rev. ALBERT S. HUNT, D.D., of New York spoke on BIBLE SOCIETIES AS A COÖPERATIVE AGENCY IN MISSIONARY WORK.

When the British and Foreign Bible Society was formed the Bible had

been translated into less than forty languages. Several versions were obsolete and others demanded revision. Then, too, the Bible was so costly that its possession was quite beyond the reach of the poor. No one dreamed that each person could ever acquire a copy of his own. The Bible Society began to multiply versions, to publish volumes of the Scriptures by tens of thousands, and to supply them to the various peoples of the earth at nominal prices, or even without price. This work has expanded from year to year, and especially during the past twenty years, until the Scriptures have been issued in nearly 400 languages or dialects, and until the Bible, in all parts of the world, is the cheapest of all books.

The total issues of Bible societies thus far, exceed the most enthusiastic anticipations of their founders. The British and Foreign Bible Society has issued more than one hundred and thirty-five millions of volumes; the American Bible Society nearly fifty seven millions; and the Bible Society of Scotland more than thirteen millions, making an aggregate for the three leading Bible societies of the world of two hundred and six millions two hundred and one thousand four hundred and four volumes (206,201,404).

The Rev. S. H. VIRGIN, D.D., LL.D., New York, presented a paper on TRACT AND BOOK SOCIETIES AS COÖPERATIVE AGENCIES, in which he showed that the ignorance of spiritual truths that exists, the wrong teaching that prevails, the false doctrines that are in vogue, and the era of doubt in which we live, all demand an abundance of religious literature.

The Rev. N. D. HILLIS, D.D., Evanston, Ills., in an address on THE PERIL OF OUR NATION THROUGH ILLITERACY IN MORALS, said:

The International Sunday School Association report eleven million children and youth in Protestant Sunday Schools, while the Catholics have four millions under religious instruction. This leaves ten millions practically outside of all church influence. This fact is big with peril. It represents danger portentous. The need is urgent. The opportunity is strategic. The sole remedy is plain. *Ethics and morals must be reënthroned in the public schools.* Protestants and Catholics have been at variance. The expulsion of the Bible from schools has led the Protestant to place his children in private schools, and the Catholic to found parochial schools. Thus the common schools have suffered on two sides. The time is ripe for compromise. Dr. John Henry Barrows, with representatives of all the Protestant churches, and Cardinal Gibbons, with his prelates, have found common standing ground for religious conference. Surely they can also find common ground for the instruction of the youth of the land in good morals. If the Parliament of Religions is not mist and moonshine, conference should be had and agreement reached as to certain common principles of ethics to be taught in our schools. As for example, the ten commandments, teaching the youth how to carry himself in the home, the market place and the forum; the sermon on the mount, presenting the positive virtues bearing upon conduct and char-

acter; the supremacy of conscience, individual responsibility for influence, and the Lord's Prayer called "the Universal Prayer." On these ethical principles hang all the law and the prophets. They contain moral leaven for raising and lightening the dead social lump. Obedience to these laws is liberty; disobedience slavery. They concern all men as men. They are as binding upon every child as the law of food, air, exercise. Let President Barrows call a conference of these assembled delegates to confer and agree now and here upon some common ethical principles to be taught in the common schools. The people of this nation through their school boards have been eager for such a conference and agreement for the last ten years.

No church, Catholic or Protestant, will prove itself an enemy of the public schools by refusing coöperation. Having proclaimed our fraternalism from this national housetop, let us also proclaim our practical plans for lessening the nation's want and misery through moral illiteracy. Doubtless there have been some mistakes upon both sides. If so, let the past perish save as it guards us against future blunders. The crying need of the hour is agreement upon the part of Catholics and Protestants to reënthrone ethics and morals in the public schools.

HOME MISSIONS.—The different aspects of the home missionary work were presented by the Rev. Alexander Mackay-Smith, D.D., Washington, D. C.; The Rev. Graham Taylor, D.D., Chicago Theological Seminary; the Rev. John McNeil, of London; the Rev. D. J. Burrell, D.D., New York; the Rev. F. M. Bristol, D.D., Chicago; the Rev. Wm. C. Roberts, D.D., New York; Mr. Thomas Kane and Mr. Peter Sinclair, of Chicago; Rt. Rev. Charles E. Cheney, D.D., Chicago; Mrs. Lucy Rider-Meyer, M.D., Chicago; Miss Dora Stephenson, London; Chaplain Allen Allensworth, United States; Captain Pattie Watkins, Salvation Army, Chicago; Mrs. F. J. Willing, New York; Mrs. Emily K. Bishop, Dayton, O.; Mrs. Flora K. Regal, Oberlin, O.; Mrs. Darwin R. James, Brooklyn.

SPECIAL RESPONSIBILITY OF YOUNG PEOPLE AND THEIR SOCIETIES was the subject of an address by the Rev. Francis E. Clark, D.D., President United Society of Christian Endeavor; Rev. Edwin A. Schell, General Secretary Epworth League, Chicago; and Mr. Robert Speer, Secretary Presbyterian Board Foreign Missions, New York.

WOMEN'S ORGANIZATIONS.—Miss Ellen C. Parsons, of New York, read a paper in which she treated the history of organized effort among women in behalf of missions. "It was not patriotism, warning of the menace in an incoming tide of immigrants—that came later; it was not national remorse demanding reparation to the exiled Indian; it was not even the last command of Jesus, 'disciple all nations,' like a clarion call to the conscience; it was a human cry, appealing expressly to woman's tenderness, and it pierced her heart. It sounded out from that black heathenism, ages old, lost, vast, awful—the heartbreak of motherhood, the stifled cry of distorted childhood. This was what happy women heard in their happy, pro-

tected homes." Other aspects of the subject were treated by Mrs. Benjamin Douglas, of California; Mrs. A. F. Schauffer, of New York; Miss Sybil Carter, of the Episcopal Board; Mrs. M. Louise Thomas, of New York; Mrs. Charlotte M. Yonge, and Mrs. Elizabeth Charles, of England.

Women under the Ethnic Religions was the subject of a paper by Mrs. Moses Smith, of Chicago.

Medical Missions was the subject of a paper by Mrs. J. T. Gracey.

Poems were read by Edna Dean Proctor and Emily Huntington Miller.

The closing addresses of the Congress were by the Rev. Arthur T. Pierson, D.D., on "Thy Kingdom Come," and Mr. Dwight L. Moody on "The Power of the Spirit."

THE SUNDAY REST CONGRESS.

Held in Art Institute September 28-30.

The program of the congress divided the question of Sunday Rest into its physiological, economic, social, political and religious relations. The papers under each of these heads were supplemented by brief addresses, and by reports on the recent progress of the movement in various countries.

1. On the Physiological Relations of Sunday Rest, a paper by Dr. Samuel B. Lyon, of New York, showed the responsibility of the physician with respect to this subject, the prominent position which preventive medicine was now assuming; that its efforts were largely directed to promoting the power of resistance to the attacks of the micro-organisms which are recognized as largely the causes of disease; and that inasmuch as immunity from germ disease is largely in proportion to the vigor of the individual, it is of immense importance to secure hygienic conditions, among which periodic rest is most important. He quoted numerous testimonies from recent medical authorities in Europe as to the effect of uninterrupted labor in the conditions in which it is usually carried on, in lowering the vitality and impairing the power of resisting disease. He showed especially the bearing of these facts upon the liability to mental disorders, which have been greatly increasing among us of late. Institutions for the insane all over the world are filled with people to whom the stress of life has come with a weight under which their frail natures have broken. The physician may not from his professional standpoint say what particular day should be observed as a day of rest. He may only insist upon the great necessity of periodic intermission of labor. If he is also a student of social conditions, and a believer in the law of Moses and Christ, he will join hands cordially with those who view the subject from this point alone, and say, "by all means let the day of rest be that which by tradition in all the lands of Christendom has been for time immemorial set apart for rest from labor and the worship of God."

Dr. N. S. Davis, of Chicago, briefly confirmed the conclusion of the paper by facts from his own experience. He showed the deterioration which comes from a continuous routine of work taxing always the same faculties and muscles, which, not sufficiently counteracted by sleep, need a change of at least one day in the week, to break up the monotony and to maintain the workman in health and efficiency, whether he worked with mind or body.

2. The Economic and Industrial Relations of the Sunday Rest naturally occupied the largest proportion of the time of the congress. George E. McNeill, of Boston, made an earnest and pathetic plea for Sunday rest, on economic and also on ethical grounds. Then followed a series of able reports on the results of Sunday rest in various industries; two of these, by M. Gibon of Paris and M. Baumgartner, of Rouen, gave some striking and surprising results of Sunday rest, in iron, glass and other industries in France. Thomas Weir presented some striking facts concerning silver and other mining, contrasting the results in the character and comfort of the men and in the economical working of the mines where Sunday rest is granted with the more common practice of working seven days in the week. Similar testimony as to the practicability and economy of Sunday rest in the oil industries was presented by W. J. Young.

But the most important of the discussions under this head was on the Sunday railway traffic. E. C. Beach, of the Pennsylvania Railroad, presented the question from the side of the railway managers, recognizing the evils of Sunday labor, and the difficulty in the way of further restricting it. Shippers of freight insisted on its speediest transportation, and the competition of rival lines made it impossible to resist the demands of shippers. Mr. Beach presented responses, in answer to a circular letter of inquiry, from the managers of railways operating 118,000 miles out of the total railway mileage of 196,000. These replies show a remarkable unanimity in favor of restricting Sunday traffic to the lowest practicable limit, and as to the difficulty in the way of further restriction for the reasons above indicated.

In criticism of the positions taken in this paper L. S. Coffin, formerly member of the State Board of Railway Commissioners of Iowa, and who appeared before the congress as the authorized representative of various orders of railway employes with an aggregate of nearly 100,000 members, presented the employes' side of the question. By the use of refrigerator cars the necessity for Sunday labor in connection with perishable freight was entirely obviated; and if Sunday traffic were not profitable the railway companies would decline it. There is need of federal legislation to stop the transportation of the mails on Sunday, and to restrict Sunday labor under the provisions of the inter-state commerce regulations.

3. The Social and Moral Relations of the Sunday rest, were presented in a paper by O. Prunier, of Paris, secretary of the French Association for Sunday Observance, who showed the higher morals of the man and the

family when emancipated one day in the week from the yoke of toil, and to whom Sunday brought the opportunity of new and higher thoughts and associations. Alice L. Woodbridge, of New York, pleaded the cause of women in factories, stores and domestic service, urging that not only should they have rest on Sunday, but such opportunity by shorter hours of labor during the week for self-improvement and recreation as would prepare them for the highest duties of Sunday. She dealt largely with the question of child-labor, stating that in the United States alone in 1880, 1,118,356 children, between the ages of 10 and 16, were employed in mines, factories and stores. Mrs. Florence Kelly, state inspector of factories in Illinois, enforced the views of the preceding papers. She described a recent visit to a canning establishment where were employed upwards of 600 people, of whom 40 were children under the legal age; on the wall she found this sign: "Until further notice these works will run from 7 A.M. to 9 P.M. every day, including Sunday. Refusal to comply with this will be ground for immediate discharge." Miss Janè Addams, of Hull House, Chicago, illustrated by facts which came under daily observation, the necessity of weekly relief from incessant work, and that only by coöperation could the Sunday rest be preserved. Mrs. J. H. Knowles, of Newark, N. J., in a paper on the home and family life, presented a beautiful picture of what Sunday in the home was capable of being, and of the effect of such training upon the public life of our country. Mrs. Henrotin, who occupied the chair of the congress at the session at which the preceding papers were read, took occasion to express her conviction, contrary to what she had at first held, that the practical closing of the exposition on Sunday had been an advantage to the working classes, inasmuch as large numbers of merchants and other employers had given one or two half holidays in each week to their employés to visit the fair.

4. Political Relations of the Sunday Rest. William Allen Butler, LL.D., of New York, treated Sunday laws, their grounds and limitations. He discussed fully the objections which in various directions have been brought against our American Sunday legislation. While the root of the weekly rest as an institution is found not so much in national law as in moral obligation, its incorporation into the general order of society is a result of civilization aided by Christianity, both combining to give to its support the consent of the communities, and establishing it as an institution favorable, if not indispensable, to the physical, moral and social needs of mankind. It is, therefore alike the province and duty of the government to maintain it for the public use and enjoyment. Sunday laws are properly maintained as civil regulations governing men as members of society. Obedience to such laws is properly claimed and enforced. The vital principal which gives strength and stability to the world's day of rest, at once the pledge and guarantee of its perpetuity and its beneficent power, is the faith of humanity that it is a gift of God.

An interesting paper was read by Major General Howard on the Sunday rest in the public service and especially in the army and navy. He quoted the regulations by which unnecessary Sunday labor was prevented, and the day observed in accordance with the laws and customs of our people. Ex-Postmaster-General John Wanamaker presented the laws and regulations which govern the postoffice department in its various branches with reference to Sunday labor, and gave an account of the usages of the British postoffice as furnished him in a letter from the English Postmaster-General.

The question of Sunday laws was further discussed by Judge Doolittle, who presided at this session of the congress, and by President Rogers of the Northwestern University. Following along somewhat different lines from those of Mr. Butler's paper they reached the same conclusion.

5. In no way was the characteristic breadth and liberality of the congress shown more strikingly than in its treatment of the relations of the Sunday rest to religion. As the different branches of the Christian church may be supposed to differ somewhat in their views of this subject, it was right that this topic should be presented by representatives of more than one of the denominations. Cardinal Gibbons set forth the Roman Catholic views of the Sunday observance in a paper which more than one earnest Protestant who heard it, was prepared to accept it as presenting substantially his own views. The view of the Lutheran church, which constitutes one of the largest denominations of this country, was presented by Prof. Spaeth of the Lutheran Theological Seminary, Philadelphia, and also briefly by Dr. Heilmann, a Lutheran pastor of Chicago. Dr. Atterbury, as the secretary of an association in which representatives of various denominations are united, presented what may be regarded as the commonly accepted views of the so-called Evangelical denominations. In view of the important place which the Sabbath has always held in the social and religious life of the Hebrew people, a distinguished Jewish rabbi, Dr. Felsenthal, was heard with interest in a paper on the Sabbath in Judaism. He showed that the Jewish Sabbath, both in ancient and modern times, was far from being that narrow and burdensome institution which it was so often regarded; it has endowed the laws with strength to withstand the almost unceasing and pitiless attempts to exterminate their race and religion; it had blessed and dignified their family life. The laws of our American states ought to protect every congregation assembled on their Sabbath for divine worship in a church or a chapel or a synagogue or mosque or any other place against being disturbed in their worship; and they can and ought to guarantee to each person in our land even to the poorest, one day of perfect rest in each week of seven consecutive days. All further legislation is unnecessary and would be un-American. Let us trust in the power of public opinion. Relying upon that great power and upon the divine blessings of our Heavenly Father, all of us can look hopefully toward the future and can rest assured that the land in all times to come will have a Sabbath, a real genuine Sabbath.

A thoughtful and suggestive discussion of the relations of the Sunday observance to the individual religious life was presented by Rev. W. J. A. Stewart, Baptist pastor, of Rochester, N. Y.

6. After a paper by Rev. W. R. Huntington, D.D., of Grace Church, New York, in which with clear and careful discrimination he traced the perils which menace the Sunday rest in countries like the United States and Great Britain, where it is most fully enjoyed, reports were presented of various associations and movements for securing and protecting Sunday rest. Mr. Deluz, secretary of the late Paris Congress and of the International Federation, who has perhaps had more to do with the progress of the cause on the continent than any other living man, reported the striking results which have been obtained within a recent period in several of the states of Europe, for the relief of large classes of wage-earners from the burden of uninterrupted toil, while as yet the work seems only to have begun. Mr. Chas. Hill, secretary of the Workingmen's Lord's Day Rest Association of England, reported the features of the contest in Great Britain to maintain the ground which had long been held against the influences which insidiously are invading the weekly rest. The Rev. Dr. Geo. S. Mott, president of the recently formed American Sabbath Union, presented the history of Sabbath association and efforts in our own country for the past half century.

The closing address of the Congress was made by Archbishop Ireland, who had presided at one of the previous sessions. He called attention to the weakening of our reverence for Sunday as the chief cause of the infringements that are being made upon its observance. Christians should remember that every weakening of the Sunday tends to its total obliteration. We are making our citizens pure money-making machines; we are too anxious to be rich, and are willing to sacrifice to that end every tradition and reduce men to the level of the beast.

Among the results which it is hoped will follow from this Congress are:

A wider and more intelligent appreciation of the value of the Sunday rest and of the duty of protecting it by wise and just laws.

A greater coöperation of Roman Catholics and Protestants in maintaining the Sunday rest.

A fuller recognition, on the part of wage-earners, of the efforts which Christian men and philanthropists are making to secure to them, as far as practicable, their right to Sunday rest.

A better understanding of the peril to the weekly rest from such use of it on the part of wage-earners as robs others of their equal right to its benefit.

The manifested agreement of Christians of different denominations as to the divine authority of the institution, and the duty of so using it as to promote the spiritual as well as the physical well-being of man and society.

OTHER CONGRESSES.

It will further indicate how full and comprehensive was the religious presentation made in connection with the World's Congress Auxiliary if a brief enunciation be made of the other congresses held in connection with the Parliament of Religions.

On the 3d of September the Welsh churches of all denominations united in a congress which was held in the Hall of Columbus, with afternoon and evening meetings in the First Methodist church. The services were almost entirely in the Welsh language. The venerable Rowland Williams, the famous pulpit orator of Wales, delivered a sermon on "The Manifestation of Christ in the Flesh." A paper on "The Reformation and the Welsh" was given by Rev. J. Evans. "The Present Condition of the Welsh People" was presented by Mrs. V. Morgan. "Christianity in the Heart and in the Every Day Life" was presented by Rev. Rosina Davies, and Rev. Dr. H. O. Rowlands spoke of "The Religious Characteristics of the Welsh."

The Free Religious Association of America held a Congress in the Hall of Washington on the 20th of September, at which addresses were made by Col. Thomas Wentworth Higginson, President William J. Potter, Francis E. Abbott, Mrs. Anna Garlin Spencer, Jenkin Lloyd-Jones, Minot J. Savage, and others.

On the 22d of September a Congress of the King's Daughters and Sons was held in the Hall of Washington, with addresses by Mrs. Mary Lowe Dickinson, Mrs. Isabella C. Davis, Mrs. Howard M. Ingham and Mrs. Clarence Beebe.

A Congress of Evolutionists was held in some of the larger and smaller halls of the Art Institute extending from September 27 through September 29. The program included addresses by B. F. Underwood, E. P. Powell, Prof. E. D. Coppee, Dr. Martin L. Holbrook, Mr. Charles S. Ashley, Prof. E. S. Morse, Prof. E. S. Bastin, Prof. George Gunton, and many others.

On the 27th of September a Congress was held of the International Board of Women's Christian Associations, with addresses by Mrs. S. L. Winters, Rev. Augusta J. Chapin, D.D., Miss C. V. Drinkwater, Mrs. John Leslie, and others.

On the 7th of October there was a Congress of the Young Women's Christian Associations, addressed by Miss Effie K. Price, Lord Kinnaird and others. The Young Men's Christian Association also held an interesting Congress.

PART FIFTH.

REVIEW AND SUMMARY.

THE THREE STATUES.*

Behind the brilliant throng of living forms,
Silent and pale the antique figures stand,
The scroll half-opened in the time-stayed hand.
Masters who fronted all the tides and storms
Of ancient thought and civic strife, are ye
With sounds unwonted puzzled and distraught ?
Floods all the inlets of your narrower thought
A universal brotherhood's profounder sea!
Beside you see the clearer-visioned child ;
Closely she holds the life-encircling nest,
While from her finger-tips, or east or west,
On favoring breezes or 'gainst tempest wild,
With wing elate birds speed their world-round way,
And greet with song the world's sure-dawning day.

EDWARD DWIGHT EATON.

BELOIT COLLEGE, WIS.

* At the rear of the platform at the Parliament of Religions there stood statues of Demosthenes and Cicero, and of a maiden holding a nest of fledglings, one of which she was letting fly from her up-raised right hand.

PART FIFTH.

REVIEW AND SUMMARY.

BY THE CHAIRMAN OF THE PARLIAMENT, REV. JOHN HENRY BARROWS.

CHAPTER FIRST.

THE CONDUCT, SPIRIT AND PERSONNEL OF THE PARLIAMENT.

A GREAT variety of opinions has been expressed by leading participants in the Parliament and by others as to its nature and effects. To Nagarkar, it is "a foretaste of universal brotherhood;" to Joseph Cook, "a resplendent service to Truth;" to Dr. Morgan Dix, "a masterpiece of Satan;" to Dr. Boardman, "a lengthening of the cords of Zion and a strengthening of its stakes;" to Dr. Schaff, "a new epoch in the history of Religion, stimulating efforts for the reunion of Christendom;" to Prof. Richey, "a valuable setting forth of the relations of Christianity and Natural Religion;" to Dharmapala, "a mighty influence in expanding the religious ideas of Christendom;" to Prince Wolkonsky, "an immeasurable educational force in abating national prejudices;" to Kiretchjian, a movement sure to result in "a rich harvest of right thinking and right doing;" to Prof. Minos Tcheraz, supremely important, for having "laid the basis of universal tolerance;" to Lakshmi Narain, of the Arya Somaj, useful to all who "take interest in the study of Religions;" to Vivekananda, an indication "that the Lord is working everywhere." The young Brahman, Mr. Narasima, valued the Parliament as an opportunity for widening Christian knowledge of other faiths and of showing Christendom its sins.

The history and proceedings of the Parliament of Religions have been given in such a way that every reader may easily draw his own inferences, unbiased by editorial opin-

ion. Now that the history is closed, the editor of these volumes is at full liberty to review the utterances recorded, and thus furnish one contribution to the criticism of the first great gathering of the world's religious leaders. Before doing this, a few memorabilia may be added, which will show either the world-wide interest in this Congress, or some omitted details in its conduct.

A Committee, of which Rev. Jenkin Lloyd-Jones was Chairman, and Dr. William Hayes Ward, Prof. Henry Coppée, Richard Watson Gilder, Mrs. Elizabeth Stuart Phelps-Ward, Prof. William C. Wilkinson and Bishop John H. Vincent, were members, furnished a number of selected hymns for the Parliament, fitted to express the sentiments of the universal heart. Among those which were sung were "Nearer, my God, to Thee," "Come, Thou Almighty King," "All People that on Earth do Dwell," "O Life that Maketh all Things New," and "God is Love, His Mercy Brightens." It was not possible to follow completely the order of the subjects laid down in the original program—the elements were too various, the presence of speakers was not always assured,—but the variety of themes treated on certain days augmented popular interest. The total attendance at the Parliament was nearly one hundred and fifty thousand.

Many letters, some of them equal to treatises in length, printed pamphlets, petitions and poems of various merit, were contributed to the Parliament. Among these may be mentioned a lengthy communication from Manisharker Vithalji, Head Pontiff of the Rasesha Religion, sent from Jamnagar: an interesting autobiographical communication from Swami Shugun Chandra, late Kayastha Missionary, Kunjah, India. Mr. Lakshmi Narain, Barrister-at law, of Lahore, Secretary of the Kayastha Provincial Society, of Benares and Gorakhpur, was a delegate from that body to the Parliament. He was also commended by the Kayastha Provincial Societies of Oudh, Allahabad, Central India, Hyderabad and Moradabad. An elaborate answer to some religious questions propounded by the Chairman was sent by Bishun Dass, a Brahman Free Thinker,

Punjab, India, and also by Satya Charan Deb of Kanchrapara, Bengal. Goolam Mohammed bin Haji Hafez Sadek Randeri, from Surat, India, communicated to the Parliament a pamphlet on "The Touchstone of Philosophies," a treatise on some of the tenets of the Mussulman faith. A pamphlet of one hundred and one pages on the Zoroastrian Religion, was sent by the learned Ervad S. D. Bharucha, of Bombay. Abou Naddara, of Paris, sent a number of interesting tracts on Mohammedanism. Mr. A. Ranganadam and Mr. V. Ethirajen, of Madras, India, presented to the Chairman an interesting acrostic sonnet, commending the work of the Parliament. Many thousands of pamphlets were sent to the Congress by the Buddhists of Japan and Ceylon. Ishar Parshad, of Lahore, sent an essay on Religion.

One feature of the Parliament, not heretofore mentioned, was the inquiry rooms which were set apart for any religious body that desired to have a place of meeting at which questions could be answered by those competent to answer them. The Catholics and Buddhists availed themselves of this opportunity. An eye-witness reports: "The Catholic clergy have been in constant attendance in the hall set apart for their use, which has been thronged with students many hours each day. The Buddhists, represented by Mr. Hirai and Mr. Dharmapala, were surrounded by curious and eager auditors." Among the most interesting speakers among the Catholics was Monsignor Seton.

Too much cannot be said in commendation of the spirit which prevailed in this great meeting. It was a novel sight that orthodox Christians should greet with cordial words the representatives of alien faiths which they were endeavoring to bring into the light of the Christian Gospel; but it was felt to be wise and advantageous that the religions of the world, which are competing at so many points in all the continents, should be brought together, not for contention but for loving conference, in one room. Those who saw the Greek Archbishop, Dionysios Latas, greeting the Catholic Bishop Keane, with an apostolic kiss on the cheek and words of brotherly love; those who heard Bishop Keane relate how Archbishop Ireland and

himself, finding that they were unable to enter the Hall of Columbus on account of the throng, went to the Hall of Washington and presided over the Jewish Conference; those who witnessed the enthusiasm with which Christians greeted a Buddhist's denunciation of false Christianity; and the scores of thousands who beheld day after day the representatives of the great historic religions joining in the Lord's Prayer, felt profoundly that a new era of religious fraternity had dawned.

The Parliament was not a place for the suppression of opinions but for their frankest utterance, and what made it so supremely successful was mutual tolerance, extraordinary courtesy, and unabated good will. Christians who entered the Hall of Columbus with timidity and misgivings found themselves entirely at home in an atmosphere charged with religious enthusiasm. They felt that the spirit and principles involved in summoning the non-Christian religions to a conference in that great hall were precisely the spirit and principles with which a Christian missionary invites a Moslem and a Brahman into his own house—the spirit of love, inquiry, a desire for mutual understanding, a desire to learn as well as to teach. President Bonney's wise arrangement that each sect should hold a separate congress in connection with the greater meeting added to the freedom of spirit with which the various faiths, gathering in the Hall of Columbus, were disposed to seek points of agreement rather than of divergence, and, in the case of Christians, to consider chiefly those larger things which are common to all branches of the Church Universal. "It must not be imagined," as Dr. Gilbert has written in the *Review of the Churches*, "that all the speakers piped low and soft. Not at all. There were clouds big with thunder, and there were thunders with lightnings in them that smote as with strokes from God's own right hand." The Parliament did not suppress the individuality and frankness of its members. What made this meeting glorious was its entire freedom from ecclesiastical control and the usual restrictions of conferences, assemblies and synods. A great degree of forbearance and patience was required and illustrated at some

moments in the Parliament; but it was one of the wonders of this meeting that its members so generally and generously observed the spirit enjoined by the Chairman in his opening address. The amount of friction was not considerable. The Parliament was a conference which proved the supreme value of courtesy in all theological argument, and showed that the enlightened mind of the nineteenth century looks with scorn upon verbal ruffianism, such as prevailed in the sixteenth. It has been often remarked that this meeting was very generous and indiscriminate in its applause, but it was made up of a vast variety of elements, changing to some extent every day, and sometimes it applauded not so much the sentiments uttered as the clearness and boldness and aptness with which they were spoken.

Much might be rightly said of the high character and ability of those who composed this historic assembly, not only the speakers, but the vast and changing congregation of hearers. The Parliament was rigidly purged of cranks. Many minor sects, however, tried earnestly to secure a representation, for which there was neither time nor fitness. People sought to make the Parliament a medium of all sorts of propagandism, but without success.

The absence of the Methodist Bishops, whose regular appointments made it impossible for them to attend, was deeply deplored. Whether we adopt Bishop Dudley's criticism of the Anglican Church and say that it missed a great opportunity, whether we say with Mr. Haweis of London that the Church of England made another of its historic mistakes, no member of the Parliament will forget the profound impression produced by the speakers representing the Anglican communion, or will fail to regret the absence of the Archbishop of Canterbury who would have certainly found himself at home in this interesting and devout assembly. One American voice silenced by death, that of Phillips Brooks, would have been most welcome at the Parliament. Among the Baptists present were Drs. Boardman, Lorimer, Whitman, Moxom, Howe, Henderson, Small, Professors Lyon, Goodspeed and

Wilkinson. Among the eminent Presbyterians present were Drs. Niccolls, W. C. Roberts, Henry M. Field, Philip Schaff, whose death shortly after the close of the Parliament has been universally lamented, President Scovel, Principal Grant, S. J. McPherson and George F. Pentecost. A Prince of Russia, a Prince of Siam, and an African Prince contributed to the interest of the meetings. No more picturesque figure was present than the Archbishop of Zante, representing the Greek Church, and by his side were his archdeacon, Homer Paratis, and Father Phiambolis of Chicago. There were missionaries and missionary teachers like Washburn of Constantinople, Phillips and Hume of India, Faber, Reid and Candlin of China, McGilvary and McFarland of Siam, Post and Ford of Syria, Haworth of Japan, and Gulick of the Sandwich Islands. India, mother of religions, was represented by the spiritually minded Mozoomdar, a master of eloquence, Vivekananda, "the orange monk," who exercised a wonderful influence over his auditors, the keen and courteous Nagarkar, the attractive Narasima, the acute and philosophical Ghandi, the metaphysical Chakravarti, Miss Sorabji of Bombay "that exquisite specimen of redeemed Parsee Womanhood," Mr. Dharmapala of Colombo; and, through papers contributed, by the wise and discriminating Slater of Bangalore, Rev. J. T. Scott, the learned Parsee scholars Modi and Barucha of Bombay, such distinguished representatives of Brahmanism as D'vevedi and Aijanger, and by the Rt. Rev. Sumangala, Buddhist High Priest of Ceylon. Japan was represented by the Buddhist priests Ashitsu, Toki, Soyen and Yatsubuchi; Mr. Kawai of the Nichiren Sect; Shibata, high priest of Shintoism; the eloquent layman Hirai; by the Rev. J. T. Yokoi and President Kozaki of the Doshisha University. China was represented by Pung Kwang Yu, Dr. Martin, Dr. Blodget, Rev. George T. Candlin, Mr. Yen and Mr. Ho; Mohammedanism by Mohammed Alexander Russell Webb of New York, and J. Sanna Abou Naddara of Paris. Count Bernstorff, a grand specimen of German-Christian manhood, spoke for the Evangelical Church of Germany. The Parliament was enriched by contributions from

such scholars as Max Müller, d'Harlez, Dawson, Bruce, Drummond, Conrad von Orelli, Fisher, Valentine, Jean Réville, Albert Réville, Tiele and Goodspeed, and by eminent philanthropists and social reformers like Edward Everett Hale, Lyman Abbott, Joseph Cook, Thomas Wentworth Higginson, Richard T. Ely, Washington Gladden, and Aaron M. Powell. The Catholics were headed by Cardinal Gibbons, who in his opening address touched all hearts, and by Bishop Keane, a rare combination of evangelical earnestness and tenderest catholicity. This delegation was exceedingly strong, and all the Catholic speakers kept strictly within the prescribed limits of the Parliament, stating their own views with frankness and ability and refraining from criticism of others. Bishop Keane had put the different topics into the hands of specialists, all of whom were excellent speakers. Bishop Arnett, who made friends for Africa with every word he spoke, the venerable Bishop Payne, Bishop Handy and others represented the African Methodist Episcopal Church. Successful evangelists like B. Fay Mills were there, Seventh Day Baptists like Dr. Lewis, United Brethren like Landis, preachers of the Reformed Church like Dr. Burrell of New York, Armenians like Prof. Tcheraz — that tower of gentle strength — and Rev. A. G. Assadourian who brought “friendly and abundant greetings from the Protestant Armenian congregations in Turkey, and especially the salutations and love of the Bithynian Synod of Constantinople,” of which he is the Secretary. The absence of General William Booth and of Commander Ballington Booth was greatly deplored. General Booth wrote from London : “You have an opportunity of influencing the whole world with the spirit of our common Christianity without parallel in ancient or modern times.” In the absence of the great leaders of the Salvation Army, Brigadier-General Fielding told of the methods and aims of that great movement, and as an evidence of the growth of the Army during the twenty-eight years of its existence, made the statement that “it has four thousand three hundred and ninety-seven mission stations, seventy-four homes of rest for officers, sixty-six training schools for the training of officers, sixty-four slum posts, forty-nine

rescue homes for fallen women, twelve prison-gate homes, fifty-two food and shelter depots, thirty-four factories and employment offices, five farm colonies, two hundred and fifteen social institutions connected with General Booth's scheme, thirteen thousand seven hundred and thirteen officers; that its *War Cry* has a circulation of five hundred and eighty thousand five hundred and thirty-two, and that last year more than thirteen million persons attended its indoor meetings in the United States."

Among the Congregationalists present at the Parliament or contributing to it, were Noble, Gladden, Mills, Phillips, Pratt, Fisher, Abbott, Cook, Washburn, Munger, Dike, Brand, Headland, Martin, Clark, Blodget, and Hume. Among the Unitarians were Hale, Jones, Julia Ward Howe, Mrs. E. R. Sunderland, Carpenter, Peabody, Mrs. Fannie B. Williams and Alger. Among the Methodists were Candlin, Terry, Lee, Bishop Arnett, Baldwin, Carroll, Townsend and Bristol. Among the Anglicans were Bishop Dudley, Haweis, Momerie, Richey and Canon Fremantle. Harvard College furnished a strong delegation in Professors Toy, Peabody and Dwight. The Universities of Yale and Chicago were well represented. Rabbi Wise, Rabbi Gottheil and Dr. E. G. Hirsch, heading the notable company of Jewish scholars in attendance, proved that eloquence still belongs to the countrymen of Isaiah. Dr. Francis E. Clark, of Boston, the gentle wise-man who heads one of the chief Christian movements of our time, the founder of the Christian Endeavor Societies, made a valuable contribution to the Parliament. One important feature, as it is well known, was the presence and participation of women, and several of the papers presented by them were among the most excellent and timely that were listened to during the Parliament's sessions.

With such an illustrious company in friendly council for seventeen days it is not surprising that the mental and spiritual horizon of many minds was indefinitely enlarged. It was felt that all God's words are precious, whether spoken in the twilight or in the noonday of revelation; it was felt that the

so-called heathen religions must not be judged solely by their idolatries and cruel rites any more than apple trees should be judged by their worst fruits; it was felt that to put charity in the place of scorn, and to increase mutual respect, were alone sufficient to justify the Parliament; it was felt that icy barriers, as Prof. Tcheraz intimated, melt away at the glance of the sun of love; it was perceived that there is no good reason why the world-wide process of comparison of the religions of the world should not be made easier by such a conference; it was seen that the same problems, similar schools of thought, similar theological divergencies, appear in all lands wherever human nature is undergoing the process of evolution; it was made evident that enlightened Christendom will never hereafter imagine that heathendom is simply "a mass of degraded and corrupt superstitions." The conviction was strengthened in many minds that truth has nothing to fear, and that the truth as it is in Christ has everything to hope from such mutual interchanges of thought, and that some of the good results of the Parliament must be increased fairness of mutual estimate, a new sense of the strength and universality of man's spiritual desires, and heartier good will on the part of individuals toward each other. It was felt by many that to claim everything for Christianity and deny any good in other religions is not Christian, and is an impeachment of that Divine goodness which is not confined to geographical limits and which sends its favors upon the just and upon the unjust. Christians came to rejoice with an increased hopefulness as they perceived that religion, however imperfect, is, after all, the best there is in man, and that God is not confined in his mercy and benefactions to any favored race or people.

"So many roads lead up to God,
T'were strange if any soul should miss them all."

It was made evident that high and beautiful forms of character have been fashioned by the Divine Spirit in faiths the most various. Phariseism, sectarianism, narrowness in all its manifestations, whether ecclesiastical or dogmatic, were gently rebuked by this Parliament. Comparison and criticism, it was

made evident, are helps to religion. Father D'Arby, a Catholic priest of Paris, said at the scientific section: "We love science. The office of science in religion is to prune it of fantastic outgrowths. Without science religion would become superstition." The Parliament has been called a great inter-religional clearing house to promote the interchange of opinions. The impression which it made on those continually attending its sessions has often been compared with what happened at Jerusalem on the day of Pentecost, although "the Jews, devout men from every nation under heaven," constituted a more provincial assembly than that which met at Chicago. There were times in the Parliament when the religious feeling was most intense and pervasive. A holy intoxication, it has been said, overcame the speakers as well as the audience. An eminent professor of moral philosophy (Dr. N. J. Morrison, of Marietta College) declared that it reminded him of the emotions he had felt in the great revival meetings of President Finney and Mr. Moody. Dr. Frederick A. Noble said: "There were hours when it seemed as though the Divine Spirit was about to descend upon the people in a great Pentecostal outpouring. Never did Christ seem so large and precious to me, never did Christian faith seem so necessary to humanity and so sure to prevail as when the Parliament of Religions closed." The total impression which it made on those who were present is finely pictured in a letter from Rev. George T. Candlin, written on the Pacific: "I feel confident that the memory of that great assembly will have a most potent influence on our lives. Chicago will be the Mount Tabor of our experience, and the holy impulse of those transfigured hours will not be spent while life shall last. I shall be full of the spirit so finely expressed by Shakespeare in Henry V., before Agincourt:

'And Crispin Crispian shall ne'er go by,
From this day to the ending of the world,
But we, in it, shall be remembered,
We few, we happy few, we band of brothers.
And he that hears
Shall hold his manhood cheap while 'any speaks
That fought with us upon Saint Crispin's day.'"



MRS. POTTER PALMER.

"THE GRACIOUS LADY, WHO IS SO WORTHY OF HER PLACE IN THE FORE FRONT OF THIS GATHERING OF THE NATIONS, HAS SAID THAT, AS COLUMBUS DISCOVERED AMERICA, THE COLUMBIAN EXPOSITION DISCOVERED WOMAN. THESE VOLUMES WILL SHOW MANY OF THE JEWELS OF THOUGHT AND SELF-SACRIFICE WHICH SHE HAS CONTRIBUTED TO THE GOLDEN TREASURY OF HISTORY." **EDITOR'S PREFACE.**

CHAPTER II.

GRANDEUR AND FINAL INFLUENCE OF THE PARLIAMENT.

THE extraordinary success of the Parliament was due to its timeliness, to the amount of work put into it, and to the fact that it was in the hands of men who were fitted to secure the coöperation of the great historic churches and of the representatives of the non-Christian faiths. Liberal Christians naturally looked upon it as one of their triumphs, but they could not have gained the coöperation of historic Christendom. Liberal minded Jews saw in it the fulfillment of the prophecy that the knowledge of Jehovah should cover the earth, but Judaism alone could not have achieved a convention of Christians. The Brahmo-Somaj regarded the Parliament as fulfilling the ideas of the New Dispensation, but the Brahmo-Somaj would have been unable to draw together the representatives of the great faiths. No Christian missionary society could have achieved the Parliament, for the fear of aggressive propagandism would have kept out the non-Christian world. No ecclesiastical body in Christendom, whether Catholic, Greek, Anglican, or Lutheran, could have assembled the Parliament. No kingly or imperial government in which church and state are united could have gathered it, and no republican government where church and state are separated would have deemed it a part of its office to summon it. But, as a part of an international exposition, and controlled by a generous-minded and representative committee, under no ecclesiastical dictation, and appealing in the spirit of fraternity to high-minded individuals, the Parliament was possible, and was actualized. The imperial government of China, the Buddhist Church of Southern India, the Brahmo-Somaj, the Jains, the Kayasth Society of India, and the Catholic Church of America are all the governments and religious bodies that were officially represented at Chicago. Still, very eminent individuals, representing all the great religious bodies of man-

kind were present. The world needed to wait till English had become an Asiatic as well as an European and American language, before the Parliament could be successfully held.

It is unwise to pronounce the Parliament, as some have done, a vindication or an illustration preëminently of one idea, either the Liberal, the Catholic or the Evangelical. The Parliament was too large to be estimated and judged in this way. It did emphasize, as the Liberals have so emphatically done, liberty, fellowship and character in religion; it did emphasize the Catholic idea of a universal church and the desirableness of greater unity in religious organization; it did emphasize and illustrate the great Evangelical claim that the historic Christ is divine, the sufficient and only Saviour of mankind; but from the fact that it made conspicuous so many truths and phases of religion, the glory of it cannot be monopolized by any one division of the religious world.

The echoes of the Parliament, reduplicated now in so many lands, show that it is destined to make a profound and ever-deepening impression on religious thought. It has shown that mankind is drifting toward religion and not away from it; it has widened the bounds of human fraternity; it is giving a strong impetus to the study of comparative religion; it is fortifying timid souls in regard to the right and wisdom of liberty in thought and expression; it is clarifying many minds in regard to the nature of the non-Christian faiths; it is deepening the general Christian interest in non-Christian nations; and it will bring before millions in Oriental lands the more truthful and beautiful aspects of Christianity. The impression that it is making on the unbelieving and secular world is salutary, for it gives the first opportunity for men to see religion in its entirety and to apprehend its greatness. The Columbian Exposition which accentuated the material glories of modern civilization needed the Parliament of Religions to bring back to the human mind the greater world of the Spirit.

The Congress was a notable event for the African, whose manhood was fully recognized; for the Jew, who has suffered various forms of persecution; for the Liberal, who saw the

truths for which he had specially contended grandly recognized; for the Catholic, who came out into a new atmosphere and gained from theological opponents new admiration and respect; for woman, for then she secured the largest recognition of her intellectual rights ever granted. It was a great event for the social reformer and the advocate of international justice, for the Parliament was unanimous in denouncing the selfishness of modern society and the iniquity of the opium trade and the rum traffic; for the Buddhist, the Brahman and the Confucian, who were permitted to interpret their own faiths in the Parliament of Man; for the orthodox Protestant, whose heart and intellect were expanded and whose faith in the Gospel of God's grace was strengthened by the words and scenes of that assembly; and it was especially a great event for the earnest and broad-minded Christian missionary, who rejoiced that all Christendom was at last forced to confront the problem of bringing Christ, the universal Saviour, to all mankind.

Oliver Wendell Holmes expressed the opinion in 1891 that the world was not yet ripe for such a movement in behalf of human brotherhood, and doubtless even yet the Parliament has many victories to win, but its historic importance is assured. It is a fact that must be reckoned with henceforth. It will leave its mark on all subsequent history. This assembly which, as one has said, no mandate of Augustus Cæsar could have gathered, this prophecy of Tennyson's "Federation of the World," this Congress which has been called a shadowy outline of the great last Parliament of Man at which all races, ages and religions are to meet before the Heavenly Judge, already takes rank with the chief events of the century and of all centuries. How much nobler its spirit than the theological contentions at the time of the great Reformation! What a contrast it presents with the Crusades! To gain control of an ancient sepulchre is less noble than an effort to gain possession by love of living truths. Matched with its significance and universality how provincial appear some of the greater events of the nineteenth century, even negro emancipation, the Franco-Prussian War,

the Vatican Council of 1870, and the frequent changes of national boundary lines on the map of the continents! How much wider the reach and higher the quality of influence destined to proceed from this meeting! In the development of Christianity it may never take rank with the Councils of Nicea and Chalcedon, of Trent and Augsburg, of Dort and Westminster, but may not its significance for the race be ultimately even wider?

The prophecy made by Rev. Dr. McPherson of Chicago, that this Parliament would afford the best single opportunity in the history of man for the study of comparative religion, has been fulfilled. Dr. James Freeman Clarke has called this study the demonstration of the truth of Christianity. Yet timid Christians have been afraid of it! All truth and goodness are of God. Oh! that man would trust truth more! The general ignorance in Christian lands of non-Christian faiths was strongly rebuked by one speaker at the Parliament, although too much has been made of the incident, and his condemnation was far too severe. When Mr. Dharmapala asked a large audience (not in the Hall of Columbus where the Parliament was assembled but in one of the subordinate meetings) how many had read the life of Buddha, five persons responded affirmatively by holding up the hand, whereupon the gentle ascetic exclaimed: "Five only! Four hundred and seventy-five millions of people accept our religion of love and hope. You call yourselves a nation—a great nation—and yet you do not know the history of this great teacher. How dare you judge us!" The principle of justice here affirmed should be taken to heart, though the application of it was not altogether fair. If Mr. Dharmapala had inquired of the three thousand people at the Parliament: "How many of you have read, in whole or in part, Arnold's *Light of Asia*, with its account of Buddha?" many hundreds of hands would have been held up. The ignorance is not as dense and wide as was imagined.

While the Parliament discovered many points of contact between Christianity and the ethnic faiths, still it did not show

many doctrinal points in which all religions agree. There was a large agreement, but not a total and universal agreement, in certain things. While in religious sentiment and aspiration there appeared at times almost a complete unison, and while it could be said that certain truths of Christianity find their prophecies or adumbrations in some of the ethnic faiths, and other truths are shadowed forth in other of the non-Christian religions, no religion excepting Christianity put forth any strong and serious claims to universality.

The idea of evolving a cosmic or universal faith out of the Parliament was not present in the minds of its chief promoters. They believe that the elements of such a religion are already contained in the Christian ideal and the Christian Scriptures. They had no thought of attempting to formulate a universal creed. Their objects were more reasonable and important. Dr. Alger conclusively showed that men must be unified in other subjects before they will become one in their intellectual faith. The best religion must come to the front, and the best religion will ultimately survive, because it will contain all that is true in all the faiths.

The Parliament, it has been said, awakened a new world-consciousness; it concentrated much light upon the greatest themes; its disclosures were such as to fill thoughtful men of every faith with humility as well as with mutual respect; it was an effort of serious minds, in a fraternal spirit, "to help each other to see," and among the things made visible are the universal activity and guidance of God. The best definition of heathenism is "organized selfishness," and this exists in Christian lands, and it was well for Christians to be humbled and rebuked, and it was equally wholesome for them to discover and gladly recognize the brighter side of so-called heathenism. But while the men of India, for example, were at no intellectual disadvantage with the men of Christian America and Europe, it must be said that the training which they brought to the Parliament was largely from Christian sources. Christianity has become so pervasive that it is difficult to find scholarly men who have not been touched by its brightness. A few

persons felt that the darker aspects of paganism were not sufficiently brought out, and yet it will be found that the "seamy side" of the non-Christian faiths was plainly indicated by Dr. Pentecost, Joseph Cook, Mr. Mozooondar, Mr. Nagarkar, Dr. Post, Mr. Candlin, Prof. Wilkinson, Mr. Gordon, Mr. McFarland, Dr. Clark, Dr. Dennis and others.

One effect of the Parliament will be to bring up more prominently than ever the question of the reunion of Christendom. Dr. A. H. Bradford has said, "Never again, after the participation of the Roman and Greek Churches in this great gathering, will the union sought be merely a union of Protestant sects." "One result of the Parliament," says *The Churchman*, "is the demonstration of the fact that the American people appreciate religious courage, which was conspicuously manifested by the Catholics." Says Bishop Keane; "Nearly every sentence during these seventeen days tended to show that the positive doctrinal divergences which had held Christians apart during three centuries are fast being obliterated. The Parliament has been a long stride toward the much desired reunion of Christendom." Dr. Munger writes in the *Christian World* (London), "By far the most notable feature of the Parliament was the participation of the Roman Catholic Church and the presence of its ablest representatives in this country, and the earnest and genuine catholicity with which they entered into its deliberations." The addresses of Dr. Schaff and Canon Fremantle are classics on this great subject of the reunion of Christendom, but the assembling of the Parliament was itself the greatest blow in the present generation to schism and narrow Christian sectarianism.

But to most of the readers of these volumes the supreme question regarding the Parliament is that which concerns the relation of Christianity to the other faiths. It may be safely said that participation in this meeting did not compromise any Christian speaker's position as a believer in the supremacy and universality of the Gospel. There was no suggestion on the part of Christian speakers that Christianity was to be thought of as on the same level with other religions. It was

gladly seen that some of its truths are held in common with other faiths, that monotheism appears in Mohammedanism, Parseeism, original Hinduism ; that the essence of religion is always the same, that aspiration and dependence are universal, and that ethical unity is more marked than doctrinal unity. Many perceived that Christendom has important lessons yet unlearned, that the Christianity of Japan and India is not to be a bald repetition of the Christianity of America and England. It will mark an epoch in many a mind to fully grasp the truth brought out by Mr. Candlin in regard to the true relations of Christianity with the faiths which it expects to supersede. It can supersede only as it absorbs and takes up into itself, as a part of its own birthright and heritage, all the truths taught by Confucius or Buddha, for Christ is the light enlightening every man. Dr. Lyman Abbott has well said that "the difference between Christianity and the other religions is that we have something that they have not. We have the Christ, the revelation of God, the ideal Man, the loving and suffering Saviour. Those who attended the Parliament got a larger conception of what Christ is and Christ means."

There is no doubt that by the Parliament Christianity made a favorable impression on those whom it desires to win. The Christian Religion will be interpreted from the Parliament and not hereafter by the bad laws of so-called Christian Nations. The Orientals learned what is true Christianity, and they can speak with authority and say that these evils are not apologized for by the Christian men of America and Europe. The sages of the Orient will learn that Christian America and Europe have no sympathy with the abominations which falsely-named Christians have practiced, that the opium trafficker and the rum trafficker do not represent them, and that, while they believe that a true Christianity is the world's best boon and hope, they think that a mild and sober Buddhism and a self-respecting and temperate Confucianism are preferable to a brutal, drunken, intolerant and persecuting false-Christianity. The Chairman of the Parliament said to the Orientals, "that while Christian disciples will continue to obey the Master more and

more faithfully, and will bring the messages of Bethlehem and Calvary to those for whom Jesus lived and died, we believe that the Gospel, instead of striking mercilessly at indigenous faiths should adopt them so far as they agree with its truth, and should always present to men the sweetness and mildness, the tenderness and grace of Jesus Christ." Reverent men in the Orient have heard Buddha and Confucius spoken against, and have felt almost as Christians in America sometimes do when they hear a bitter champion of infidelity declaim against the Gospel. A better missionary than even the Bible is the living preacher, wisely enlightened and filled with the spirit of Christ. Christianity never had so golden an opportunity to show her true spirit, and if she had said far less than she did, would have been justified in calling the Parliament. Dr. Pentecost said, "It would have been cowardly and contrary to the very genius of Christianity to have turned our backs on it." There were no scenes in that meeting which for interest, general enthusiasm and lofty feeling compared with the scenes where the noblest Christian truths were eloquently uttered. It may be safely said that Christ was never more effectively preached than when Bishop Dudley and others spoke to all nations the old evangel.

Most men who read these volumes in Christian lands will believe with Dr. Munger that "The Parliament shows that the world moves, and on the whole moves Christward." It showed a great confidence on the part of the critics of Christendom that they should stand up in the Parliament, as did the eloquent Hirai, and protest not against real, but against false, Christianity. The only spoken prayers at the Parliament were the Lord's Prayer and the petitions offered at the close of their addresses, by the Archbishop of Zante and Father Phiambolis; but in the daily repetition of the Universal Prayer men saw a divine finger pointing to the universal and ultimate religion. "That religion," as Prof. Goodspeed has said, "is not so much Christianity as Christ. Such was the deepest voice of the Parliament."

A great volume of Christian evidences will be found in

this book by any reader who brings together twenty of the leading Christian addresses, and a true comprehension of Christianity will show that, although it is exclusive in the sense that it requires of all the acceptance of Christ as the one Saviour of the world, it is also grandly inclusive, in the sense that it embraces within its scope all religious truths. If the great Christian missionary societies had been able to send to the Parliament a score of the higher-class educated converts from a dozen nations, such men would have been a sufficient and final refutation of criticisms abounding in the papers of non-Christian religionists, who claim that only the lower classes are converted by the missionaries.

The general wisdom and humility and courtesy with which all the faiths endured the criticisms which were inevitable are greatly to be commended. Christianity, so serene and impregnable, was able to receive patiently nearly all the arrows aimed at the imperfections of Christendom. I have said that no other religion made any serious claim to be the final faith for all mankind. It contains in itself, not as actualized, but as revealed in its Sacred Books and sacred ideals, whatever truths belong to natural religion, and these truths are made vital and vigorous by its Lord and Saviour. However great the excellences and services of the non-Christian faiths, Christianity, for hopefulness, for confidence in its own resources, for essential catholicity, for adaptation to all men's needs, holds the field. To a remarkable degree the effect of the Parliament must be to bring before many minds the essential elements of the Christian religion. Great truths make little truths seem smaller still and put to shame the foolish and wicked divisions of Christendom.

There are certain characteristics of Western Christianity which are peculiarly offensive to many Eastern minds—a lack of daily seriousness and thoughtfulness and prayerfulness, a roughness and discourtesy, a fondness for brutal sports and pleasures. Christendom, as it is now organized, is not fitted for the swift or immediate conquest of the globe. The followers of Christ are wickedly and foolishly divided and they thrust

their divisions and follies before the eyes of heathendom. An acquaintance with Christian civilization furnishes many plausible arguments to the non-Christian mind for clinging to the old faiths. Not until the disciples of Christ get closer together, not until Christian society becomes more Christlike, far more perfectly in accord with the ideas which Prof. Peabody enforced in his masterly address, not until the church is radiant with more of the beauty of holiness and returns in meekness to the simplicity that is in Christ, and not until missionaries generally are equipped with a better knowledge of ethnic faiths and filled with more Christian ideas in regard to them, will there dawn upon the globe the golden age of Christian missions.

Without reserve it may be said that the Parliament of Religions was as much an achievement of faith as anything recorded in the eleventh chapter of Hebrews. Christianity alone had interest enough in such a conference to insure its success. In spite of its divisions, Christianity realized that its essential unity in the person of Jesus Christ, who is the one center of Christendom, would enable it to make a distinct and truthful impression on the world. Knowing its impregnability in that one divine center—its unique feature among the religions of the world—Christianity, with bold and not boastful confidence in its own ultimate victory, gladly faced the consequences which such a Parliament would bring in its train. Christianity was ready to criticise itself, its actual condition, while the non-Christian faiths said little or nothing that was critical of the present condition of their peoples. Bravely, and with grateful cheerfulness, Christendom took the strong blows which her sins deserve. True Christianity has not in this generation been more highly honored than by such criticism.

The spirit which organized and carried on this movement was that of positive and earnest religious faith, not of indifference or agnosticism. Nothing was said in the Parliament to weaken the force of the tremendous arguments offered for the existence of the one God, and in behalf of Immortality. Many garbled and utterly misleading reports of the Parliament went abroad, but nothing more incorrect than the statement that

little was said about Christ. The Christian spirit pervaded the Parliament from first to last. Christ's Prayer was daily used. His name was always spoken with reverence. No word with a shadow of criticism was uttered against him. His doctrine was preached by a hundred Christians and by lips other than Christian. "The Parliament ended at Calvary." The glorification of the Fatherhood of God and the Brotherhood of Man shows how eager men were to take refuge in Christian ideas, and what occurred in the Parliament is manifestly taking place in the new sects which are rapidly forming in Hindustan. Good men have criticised the Parliament mercilessly, but all Christians should remember that Christianity called it, inspired it, conducted it, has defended it, and is likely to point to it as one of its greatest achievements. "Never since the day when Paul stood on the stairs of the castle at Jerusalem, and spoke so confidently of the Way to the angry and turbulent multitudes, have words more positive, clear and opportune, and, withal, delicately courteous, been voiced."

Those who believe that, in the work of Christian evangelization, it is better to find points of agreement before accentuating points of antagonism, and that the non-Christian nations must be dispossessed of the impression that Christians are their foes, intent upon desecrating all that they hold sacred; those who rejoice with Joseph Cook that "the Christian homes and churches of the Occident are determined to secure justice in national as well as international politics;" those who perceive that a new era of sympathy and enlightenment must precede an era of rapid evangelization, will rejoice that the Parliament has forced Christendom to face more intelligently some neglected truths and many problems of serious urgency. No harm can come to Christianity by recognizing, as Paul did on Mars Hill, that there is more than one religion in the world. Paul spoke courteously even to polytheists, but polytheism had no standing in the Parliament except in a rhetorical blessing at the end of one address.

One liberalizing and enlightening effect of the Parliament

* Dr. Frederick A. Noble.

will be to bring before many minds the importance of natural religion. "It was the religion of Abram while he was yet in Ur of the Chaldees; for his father was an idolator. It was the religion of Canaanitish Melchizedek, priest of God Most High. It was the religion of Philistine Abimelech, Mesopotamian Balaam, Idumean Job, Persian Zoroaster, Indian Gautama, Chinese Confucius, Greek Socrates, Eastern Magi, Roman Epictetus, Arabian Mohammed, our own American Aborigines. This is why we find in heathen literatures so many anticipations, dim indeed but significant, of Christ's own sayings. For Jesus Christ did not come to destroy; Jesus Christ came to fulfil."¹

One effect of this Parliament will be to show Christian men that they may have fellowship with aspiring and godly souls who cherish far different faiths from their own, while these same Christian hearts cling more tenaciously and gratefully than ever to the truth which has set them free. Many wise and true opinions are held by the disciples of the ethnic faiths, but opinions, however true, are not man's crying need. Jesus Christ is not only the Truth, but he is also the Way and the Life. In him the two ideas which found most universal acceptance in the Parliament—human brotherhood and divine fatherhood—find their proof and explanation. Take away Jesus, the Son of Man, and the silver cord which is binding human hearts into a cosmopolitan fraternity will be loosened. Take away Christ, the Son of God, and the golden bowl on which he has written the name of the Father, and into which he has poured his own life blood, will be forever broken.

Because the Parliament brought into clear light the better side of heathendom, and showed some of the mistakes of Christian missionaries, a few have prophesied that missionary activity would certainly be diminished. The opposite effect will follow. "A new impetus," as Rev. D. S. Schaff has said, "will come to Christian Missions."² As the "Oceanic" steamship, which carried Mr. Dharmapala and Mr. Pung across the

¹ From a notable address on "The Parliament of Religions," by George Dana Boardman, D.D., LL.D. (The National Baptist Print, Philadelphia).

² "The Homiletic Review, Dec. 1893, p. 559.

Pacific, had on board a large number of Christian missionaries in whose hearts glowed the light of Bethlehem and Calvary and Pentecost, so the tides of missionary activity, purified and enlightened, and also strengthened, are to flow over all the earth. Human nature needs the Gospel. Certain Orientals at the Congress, who have heard and rejected the Gospel, are not the best witnesses to the needs of India. Some of the speakers at the Parliament objected to the carrying of Christian theology to India, and demanded that Christendom should minister to the sick, the famine-struck and the impoverished. The two go together, and have gone together since Jesus preached the kingdom and healed the sick. The record of Christian charity in non-Christian lands, of the various ministries which Christian love has wrought for the bodies of men, should have prevented such unfounded criticism of missionaries as was expressed by one speaker in the Parliament. I doubt if any Orientals who were present misinterpreted the courtesy with which they were received into a readiness on the part of American people to accept Oriental faiths in the place of their own. On the other hand, they confidently expect that out of the Christian civilization which, with all its imperfections, has been a blessing to their peoples, will come an ever-renewed army of the messengers of Christ. "I regard Christ," said Mozoomdar, "as an essential factor in the future of India." "The Parliament of Religions opens up the gate of a golden era, an era which shall purge off all the un-Christian elements of the different faiths, both Christian and non-Christian, and unite them all in Christ."

While some of the criticisms of missionaries at the Parliament were criticisms of ancient history, not of modern practice, yet in all candor it must be acknowledged that we have not reached perfection in missionary methods. The mild and gentle Asiatic may seem a feeble or incomplete type of manhood compared with the Scotchman, the Englishman, the German, the American, with centuries of Christian training behind him, inured to self-government, and strong in the manly virtues, but

¹ From "Unity and the Minister," Calcutta, September 24.

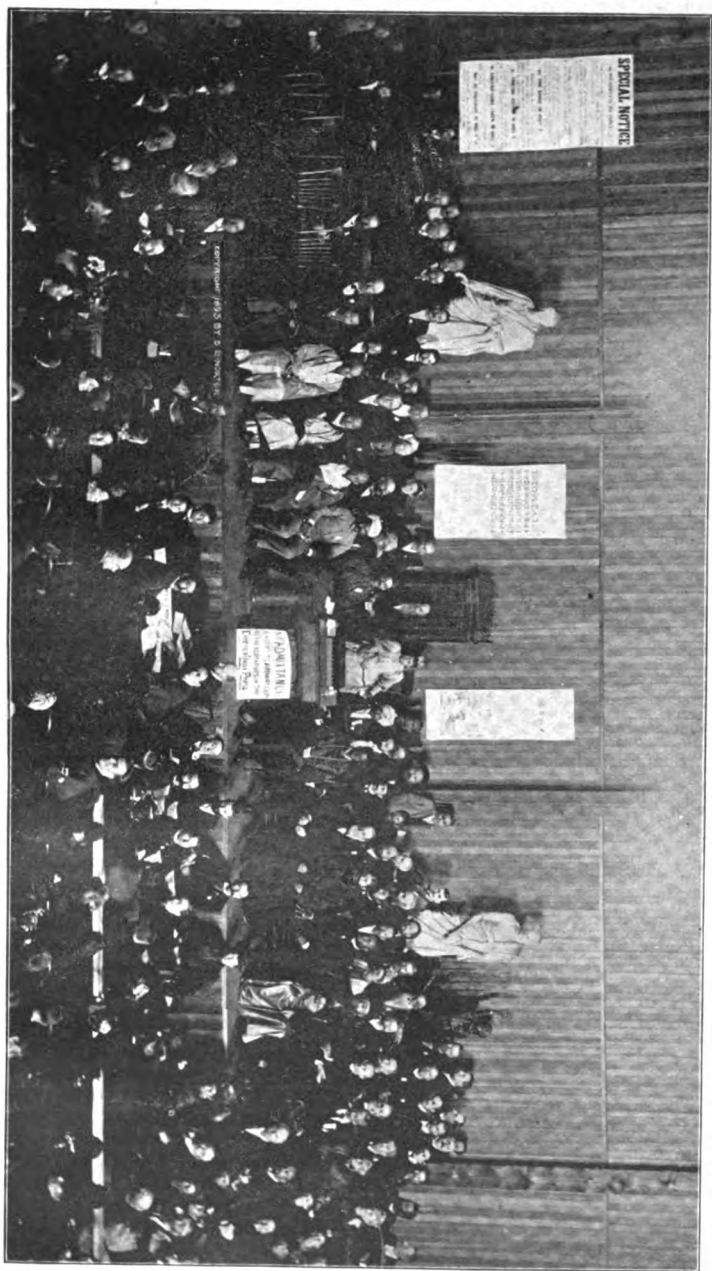
this same Asiatic, is in some respects superior to his rougher and more vigorous brethren. He is certainly responsive to the touch of love and gentle kindness, but he resents the iconoclasm which rudely smites the idols of his heart. One of the most beloved of the Oriental speakers at the Parliament said : "I was trained in a Christian school, I took prizes for my knowledge of the New Testament, and if I had respected the ways and words of my teacher, I should undoubtedly have become a Christian."

The Mission Congresses and the meeting of the Evangelical Alliance which followed the Parliament, and were really a continuation of it on the Christian side, emphasized the fact that Christianity must become more united and active in promoting the social well-being of men. The enthusiasm with which all responded to the law of Christ, as applied to the affairs of life, shows that the Religious Congresses marked out the path of future social progress. It should be added, also, that Christian Europe and America should not be so resolute to reproduce their own ideals and systems in Oriental lands. The theology of Geneva and the sacerdotalism of London may not be adapted to the Japanese mind. To evangelize the world it is not necessary that India should be another England and China another Russia. The Christianity of the future must be as comprehensive as the utterances of the Apostolic Fathers and as broad in its universal adaptations as the Gospel of Jesus. The Parliament has shown that Christianity is still the great quickener of humanity, that it is now educating those who do not accept its doctrines, that there is no teacher to be compared with Christ, and no Saviour excepting Christ, that there is no assured and transforming hope of conscious and blessed immortality outside of the Christian Scriptures, and that all the philosophies do not bring God so near to man as he is brought by the Gospel of Christ. The non-Christian world may give us valuable criticism and confirm scriptural truths and make excellent suggestions as to Christian improvement, but it has nothing to add to the Christian creed. It is with the belief, expressed by many a Christian missionary, that the

Parliament marks a new era of Christian triumph that the Editor closes these volumes. This council of the creeds will be the precursor of grander things for God's kingdom on earth. But before closing my work I wish to contribute my strong and grateful testimony to the truth and power of the Christian Gospel. While I write these words, the body of my eldest son, John Manning Barrows, a noble boy of thirteen, lies unburied in my house. From behind this earthly shadow I would that a gleam of heavenly brightness might fall on these final pages. With millions of sorrowing hearts I now know the precious and unspeakable consolations of Christ, and to all, who in the Old World or the New, dwell in death-smit-ten homes, I would that He might enter, who is the Conqueror of death and who fills the believing heart with sweet and satisfying assurances of endless reunion and conscious blessedness beyond the grave.

When the Parliament opened, the new Columbian Liberty Bell rang with ten strokes amid the ivory palaces of the "White City," in honor of the ten great religions represented in that historic assembly. Inscribed upon that bell are the old words, which I would send as a Christmas greeting to all who have toiled with me in loving fraternity for the glory of God and the uplifting of humanity. "Peace on Earth, Good Will to Men." And remembering the "transfigured moments" at the Parliament, let us in the spirit join once more in the prayer of Him who is the unifier of humanity:

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen.



SCENE AT THE PARLIAMENT ON THE EVENING OF THE LAST DAY, SEPTEMBER 27TH.

BIOGRAPHICAL NOTES.

ABBOTT, REV. LYMAN, D.D., b. 1835; graduated at University of the City of New York, 1853. Pastor of Plymouth Congregational Church and editor-in-chief of "The Outlook" ("Christian Union"). Has published several religious books and many pamphlets and periodical articles on religious and social questions.

ADLER, VERY REV. DR. HERMANN, PH.D., b. 1839; attended University College; graduated at London University; studied Jewish theology; ordained 1862; studied at Leipzig University; became Principal of Jews' College, London, 1863; delegate chief rabbi of British Empire, 1879; succeeded his father as chief rabbi, 1890. Author of "Sermons on the Biblical Passages Adduced by Christian Theologians in Support of the Dogmas of their Faith"; "Is Judaism a Missionary Faith?"

ARNETT, REV. BENJAMIN WILLIAM, D.D., b. 1838; presiding bishop of the African Methodist Episcopal Church for Arkansas, Mississippi, Indian Territory and Oklahoma; author of the bills abolishing the Black Laws of Ohio, and for teaching scientific temperance in the schools; both made laws. Organized the U. O. O. F. and other societies among the negroes.

ASHITSU, RT. REV. ZITSUZEN, b. 1851; studied Chinese classics and Buddhist doctrine and literature; took monastic vows, 1865; studied doctrines of the Tendai sect; editor-in-chief of handy edition of the Buddhist Sutras, 1881-85; founded the Meido Society for spreading the Buddhist religion, 1883-85; author of "The Future of the Japanese Religion," "On the Real Body of Amitabha Buddha," "New Buddhism in the Orient," and "Philosophical Doctrine of Buddhism."

BOARDMAN, GEORGE DANA, D.D., b. 1828; graduated at Brown University, 1852, Newton Theological Institution, 1855; pastor 1st Bap. Church, Philadelphia, Pa., 1864, till present time; president of American Baptist Missionary Union, 1880-84; he has published "Studies in the Creative Week;" "Studies in the Model Prayer;" "Epiphanies of the Risen Lord;" "The Mountain Instruction."

BONET-MAURY, REV. AMY GASTON CHARLES AUGUSTE, b. 1842; graduated Strasburg, 1867; became professor in ecclesiastical history, Protestant Faculty of Paris, 1881; has published "E quibus Nederlandicis fontibus scriptæ libri de Imitatione Christi?" "Les origines du christianisme unitaire chez les Anglais;" "La doctrine des douze Apôtres, Essai de traduction, avec un commentaire critique et historique."

BONNEY, CHARLES CARROLL, b. 1831; educated in Hamilton, N. Y.; took a leading part in establishing present educational system of Illinois; moved to Chicago 1860; president of Citizens' Law and Order League of the United States 1885 to 1890; of International Law and Order League since 1890; author constitutional and economic reforms, including the national banking system and the national regulation of inter-state commerce; projector of the series of World's Congresses and president of the World's Congress Auxiliary; author of hand-books of railway law and the law of insurance, and of numerous addresses and essays, principally on important subjects connected with economic and legal questions.

BURRELL, DAVID JAMES, D.D., pastor of Marble Collegiate Church, New York, N. Y.; b. 1844; studied at Phillips (Andover) and Yale; author of "Ten Religions of the World," and many articles.

CHAPIN, REV. AUGUSTA J., D.D., pastor of Oak Park Universalist Church; studied at Olivet College and University of Michigan; ordained 1863; first woman to receive D.D.; lecturer on English literature for the University of Chicago.

CLEARY, REV. JAMES M., pastor of St. Charles Church, Minneapolis, Minn.; b. 1849; studied at St. Francis Seminary, Milwaukee, Wis.; ordained 1872; in 1874 began active work in the cause of temperance; five years president of the Catholic Total Abstinence Union of America.

COOK, JOSEPH, b. 1838. Well-known lecturer on living questions. Founder and editor-in-chief of "Our Day." Has delivered lectures in all parts of the United States, as well as in Great Britain and the far East. His "Boston Monday Lectures" have been extensively published both through the papers and in book form through numerous editions.

DAWSON, SIR JOHN WILLIAM, C.M.G., LL.D., b. 1820. Studied at Picotou College and University of Edinburgh. Author of "Story of the Earth and Man," and important books treating of science in relation to religion.

DENNIS, REV. JAMES S., D.D., b. 1842. Instructor in Arabic at Princeton Theological Seminary, Princeton, N. J. Was in Syrian Mission 1868-1892. Has prepared theological text books in Arabic on "Evidences of Christianity," "Scripture Interpretation," and "Christian Theology."

DHARMAPĀLA, H., b. 1864. General Secretary of the Mahā-Bōdhi Society of Calcutta, and editor of the "Journal of the Mahā-Bōdhi Society."

DIKE, REV. SAMUEL W., LL.D., b. 1839. Well known lecturer on Sociological Subjects, and has written much for periodical literature in that field. Was pastor of the Congregational Church at West Randolph, Vt., for ten years, and secretary of the National Reform League since 1881.

DUDLEY, RIGHT REV. T. U., D.D., D.C.L., LL.D., b. 1837. Has been rector in Harrisburg, Va., and Baltimore, Md.; assistant Bishop of Kentucky, and succeeded as Bishop in 1885. Was Bohlen lecturer, 1881, and Baldwin lecturer, 1893.

D'VIVEDI, MANILAL MABHUBHAI, B. A., b. 1858. Member of highest caste of Brahmans. Justice of the Peace of the town of Nadiad and prominent member of the Philosophical Society of Bombay.

DWIGHT, THOS. LL.D., b. 1843; Parkman professor of anatomy in Harvard Medical School; studied at Harvard and in Europe; author of a Massachusetts Medical Society prize essay, "The Identification of the Human Skeleton."

ELLIOTT, REV. WALTER, C.S.P., editor of the Paulist "Catholic World"; author of "Life of Father Hecker," founder of the Paulist Order; was lawyer in Detroit, Mich.; served in the civil war as Union soldier; was ordained priest, 1872, and has since been preaching on missions throughout the country.

FISHER, PROF. GEORGE PARK, D.D., b. 1827; graduated at Brown University, 1847; studied theology at New Haven and Andover; spent a year at the German universities, chiefly at Halle under Julius Müller and Tholuck; became professor of divinity and university preacher in Yale College, 1854; professor of ecclesiastical history, Yale Divinity School, since 1861; author of "Essays on the Supernatural Origin of Christianity;" "Grounds of Theistic and Christian Belief;" "History of the Christian Church," and other works.

FREMANTLE, THE HON. and REV. WILLIAM HENRY, M.A., b. 1831; educated at Eton and Balliol College, Oxford; fellow of All Souls

College, 1854 to 1864; ordained 1855-56; fellow and tutor, Balliol College, Oxford, since 1882; Bampton lecturer, 1883. He has published many scattered articles, besides the following works: "The Doctrine of Reconciliation to God through Jesus Christ;" "The Gospel of the Secular Life;" "The World as the Subject of Redemption."

GIBBONS, HIS EMINENCE JAMES, CARDINAL, D.D., b. Baltimore 1834; graduated St. Charles College, Ellicott City, Md., 1857, St. Mary's Seminary of St. Sulpice, Baltimore, 1861, and ordained priest; assistant pastor St. Patrick's Church, Baltimore, 1861; pastor at Canton, Md., fall of 1861; assistant pastor Baltimore Cathedral and secretary to Archbishop Spalding, 1865; vicar apostolic of North Carolina, 1866; consecrated bishop, 1868; translated to See of Richmond, Va., 1872; coadjutor of Dr. Bayley, archbishop of Baltimore, 1877; archbishop of Baltimore, 1877; cardinal of the Holy Roman Church, 1886. Took part in Vatican Council, 1869-70; presided as apostolic delegate at Third Plenary Council of Baltimore, 1884; chancellor ex-officio of Catholic University of America, 1880. He has published "The Faith of Our Fathers," "Our Christian Heritage," and many articles in Catholic and secular periodicals.

GMEINER, REV. JOHN, b. 1847; entered St. Francis Theological Seminary, 1859; ordained 1870; editor of "Columbia" in Milwaukee, 1872-76; professor in St. Thomas Seminary, St. Paul, Minn., 1887; is a frequent contributor for the press. Author of "Modern Scientific Views and Christian Doctrines Compared;" "The Spirits of Darkness and Their Manifestations on Earth;" "Emmanuel, or the Light of the World;" "The Church and Foreignism."

GOODSPEED, PROF. GEO. STEPHEN, Ph.D., b. 1860. Associate professor of comparative religion and ancient history at the University of Chicago. Graduated at Brown University, Providence, R. I., and studied in German universities.

GRANT, THE VERY REV. GEORGE MONRO, principal of Queen's University, Kingston, Canada; b. 1835; educated in Nova Scotia and in Scotland; was ordained in 1860, and in 1877 was called to his present position. Author of "Ocean to Ocean, across Canada," editor of "Picturesque Canada."

D'HARLEZ, MONSIGNOR CHARLES, b. 1832; founder and rector of Justus Lipsius College, University of Louvain, 1868; has been there professor of Oriental languages, and of Chinese and Barbaric languages and literature; became Roman prelate, 1881; author of "Translation and Commentary of the Avestas," and numerous works treating of Asiatic religions, history and languages.

HARRIS, W. T., LL.D., b. 1835; editor of "Journal of Speculative Philosophy;" departments of philosophy and psychology in "Johnson's Universal Encyclopædia;" "Appleton's International Education Series;" United States Commissioner of Education; has published translation of "Hegel's Logic," and other books as well as numerous articles in reviews.

HAWEIS, REV. II. B., b. 1838; became a violinist of remarkable skill; studied at Trinity College, 1857-'9; now rector of St. James's London; traveled in United States, 1885; author of "The Key of Doctrine," "Music and Morals," "On the American Humorists," and "Christ and Christianity"; the latter work an exposition of religious views of the Broad Church.

HEADLAND, REV. ISAAC T., b. 1859; graduated Mt. Union College, Ohio, 1884; graduated theological department, Boston University, 1890; professor of mental and moral philosophy, Peking University, 1890-93. Author of "Four Religious Teachers."

HENDERSON, REV. CHARLES RICHMOND, b. 1848; graduated University of Chicago; graduated Baptist Theological Seminary, Chicago, 1873; pastor of Woodward Avenue Baptist Church, Detroit, Mich., since 1883; active in University extension.

HEWITT, VERY REV. AUGUSTINE FRANCIS, D.D., C.S.P., b. 1820; rector of affiliated Paulist College of St. Thomas Aquinas, Catholic University; ordained deacon of P.E. Church, 1843; ordained priest of R.C. Church, 1847; joined Hecker and others in founding Paulist order of missionary priests. Has published various books and numerous magazine articles.

HOWE, JAMES ALBERT, b. 1834; graduated Bowdoin College, 1859, and at Andover Theological Seminary, 1862; professor of systematic theology and homiletics, Freewill Baptist Theological School of Bates College, Lewiston, Me., since 1872.

HOYT, HON. JOHN WESLEY, M.D., LL.D., founder of the Wisconsin Academy of Science, Arts and Letters; United States Commissioner to several International Expositions; knighted by Emperor Francis Joseph for services to the cause of education; Governor of Wyoming 1878-82.

JESSUP, HENRY HARRIS, b. 1832; director of Presbyterian missionary operations in northern Syria; missionary to Tripoli, Syria, 1856; was removed to Beirut, 1860. Author of "The Mohammedan Missionary Problem."

JOSHI, PURUSHOTTAM BAL KRISHNA, b. 1856; hereditary high priest of Kelwa-Mahim; Marathi Examiner in Bombay University; has published many Sanscrit and Marathi verses; a Sanskrit poem he wrote for the Imperial Jubilee brought him the thanks of Queen Victoria.

KENNEDY, VERY REV. D. J., O.P., S.T.L., b. 1862; entered St. Joseph's College, Ohio, in 1877; in 1878 he entered upon ecclesiastical studies for the priesthood; in 1881 went to Louvain, Belgium; ordained 1884; professor of philosophy and theology at St. Joseph's till 1889; of philosophy in the University of Fribourg, Switzerland, till 1891; returned to St. Joseph's 1891; sub-prior, master of novices and professor of theology.

KIRETCHJIAN, HERANT MESROB, graduated at Robert College, Constantinople; engaged in journalistic and mercantile work; member and treasurer of the Protestant National Council.

KOHLER, REV. KAUFMAN, Ph.D., b. 1843; Rabbi Beth-El congregation, New York City; studied in German universities; has been Rabbi in Detroit and Chicago; one of the foremost representatives of the reform movement in Judaism.

KOHUT, REV. ALEXANDER, D.D., Ph.D., b. in Hungary; Rabbi of Ahawath Chesed, New York City; studied Oriental languages at University of Breslau, and is author of numerous works treating of Oriental religions and national subjects, in several European languages. Notable among these is his "Talmudic-Midrashic Oriental Encyclopedia," the most stupendous work of the kind.

LEE, REV. JAMES WIDEMAN, D.D., b. 1849; pastor St. John's M. E. Church, St. Louis; author of "The Making of Man," and many addresses and articles in the periodical press.

LEWIS, ABRAM HERBERT, D.D., b. 1836; pastor at Plainfield, N. J.; author of various works, chiefly on the Sabbath question; editor "The Sabbath Outlook;" professor of church history and homiletics, Alfred University, New York.

LYON, DAVID GORDON, Ph.D., b. 1852; specialist in Assyriology; studied at Harvard and Leipzig universities; Hollis professor of divinity at Harvard, 1882; his principal publication is "Keilschrift-texte Sargons."

McFARLAND, REV. SAMUEL GAMBLE, b. 1830; missionary of the

Presbyterian Church to Siam; entered into the service of the king of Siam, and organized the first school in the country on western models, which grew into Sunandalaya College; organized First Church of Petchaburi and Second of Bangkok; translated into Siamese portions of the Bible.

MARTIN, W. A. P., D.D., LL.D., b. 1827, president of the Imperial Jungwen College, Peking; was missionary of the Presbyterian Church to China; assisted in negotiation of treaty of Tientsin; made by Imperial decree mandarin of the third rank; member of the European Institute of International Law; author of "The Chinese," and numerous works in Chinese.

MATSUYAMA, REV. TAKAYOSHI, b. 1846; professor in University of Doshisha; was lecturer there on Japanese literature and history and the Shinto religion; was member of the committees for the translation of the Bible into Japanese; member and pastor of the Congregational church of Japan.

MOMERIE, REV. ALFRED WILLIAMS, M.A., D.Sc., LL.D., b. 1848; professor of King's College, London; University preacher, Cambridge, 1882; author of "Origin of Evil," "The Religion of the Future," and other works.

MOXOM, PHILIP STAFFORD, D.D., b. 1848; pastor of First Baptist Church, Boston; lecturer and writer on educational, social and economic questions, and a contributor to the leading reviews.

MUNGER, THEODORE THORNTON, b. 1830; pastor of the United Church, New Haven, and member of the Yale University Corporation; author of "The Freedom of Faith," "The Appeal to Life," "Lamps and Paths," and "On the Threshold."

NAGARKAR, B. B. b. 1860, of Brahman family of the highest order; entered Christian Mission High School and Free Church College, Bombay; active member of the Brahmo-Somaj, and writer and lecturer on theism.

NICCOLLS, REV. SAMUEL J., D.D. LL.D., b. 1838; graduated Jefferson College, 1857; studied Western Theological Seminary, 1857-60; pastor of 2d Presbyterian Church, St. Louis, Mo., since 1864; moderator of General Assembly of Presbyterian church, 1872; author of "The Eastern Question in Prophecy."

ORELLI, CONRAD VON, D.D., b. 1846; professor of Theology at Basel, Switzerland; author of various works on the prophecies, including commentaries.

PHILLIPS, MAURICE; missionary to the Tamils and editor of "The Messenger of Truth," Madras; b. 1840.

POST, REV. GEO. E., b. 1838; president of the Syrian Protestant College, Beirut; missionary of the Presbyterian Church to Tripoli; author of "Flora of Syria and Palestine," Arabic text books on zoology, botany, physiology and *materia medica*, and a "Dictionary of the Bible."

POWELL, AARON M., b. 1832; editor of the "Philanthropist," New York City, and identified with temperance and reform movements; lecturing agent of the American Anti-slavery Society eleven years; delegate to the International Prison Congress, 1873; visited Europe several times, attending congresses for the abolition of state regulation of vice.

REXFORD, REV. E. L., D.D., pastor of Roxbury Church, Boston; ex-President of Buchtel College, Akron, O., and held pastorates in Ohio and California.

SCHAFF, PHILIP, L.Th., D.D., LL.D., b. 1819, died 1893; professor of Union Theological Seminary, New York City, since 1869; studied in Tübingen, Halle and Berlin; founder and honorary secretary American Branch of Evangelical Alliance; president of the American Bible-Revision committee; founded American Society of Church History; studied at Vatican

Library; author of "Creeds of Christendom," "History of the Christian Church," and a multitude of historico-theological classics.

SEMMES, THOMAS J., b. 1824; graduated at Georgetown University, 1842; graduated at Harvard Law School, 1845; member of the Legislature of Louisiana, 1855-57; appointed by President Buchanan United States District Attorney for Louisiana in 1858; in Confederate Senate, 1861-65; now professor of constitutional law in University of Louisiana.

SETON, RT. REV. MGR. ROBERT, D.D., LL.D., b. 1839, of American stock; rector of St. Joseph's Church, Jersey City, N. J.; spent ten years in study at Rome; was made private chamberlain to Pope Pius IX.; member of the New York Historical and other societies; author of "Letters of Elizabeth Seton, Foundress of Sisters of Charity in the United States," and essays on religious and archaeological themes.

SEWALL, REV. FRANK, A.M., b. 1837; general pastor of the Maryland Association; studied at Tübingen and Berlin; was president of Urbana University, and pastor of New Church Society, Scotland; author of "The Hem of His Garment," etc., etc.

SEWARD, THEODORE F., b. 1835; devoted himself to the musical profession; besides teaching music, has edited, since 1864, the "New York Musical Pioneer," the "New York Musical Gazette," the "Musical Reform," and the "Universal Song;" traveled in Europe as musical director of the Fisk Jubilee Singers; has since devoted himself to the introduction of the tonic sol-fa system into America; in 1891 organized the Brotherhood of Christian Unity, and is its president. Author of musical works, including "Rally 'round the Flag, Boys."

SHAKU, MOST REV. SOYEN, (also called Kogaku), b. 1858; head of the Engakuji division of the Rinzai Zen sect; a scholar in the sacred books and doctrines of Buddhist sects, having studied in various monasteries in Japan and Ceylon under the guidance of leading priests and teachers.

SHIBATA, RT. REV. REUCHI, b. 1840; president of the Jikko sect of Shintoism; has under his supervision 3,000 teachers and 500,000 students of his faith.

SILVERMAN, JOSEPH, D.D., b. 1860; Rabbi of Temple Emmanuel, New York City; member of Executive Board of Central Conference of American Rabbis, the Emmanuel Theological Seminary Society, and other Hebrew organizations; has published many sermons, lectures and articles.

SLATER, REV. THOMAS EBENEZER, b. 1840; London Missionary Society Evangelist to educated Hindus, Bangalore; was missionary to Calcutta, and head of High School, Madras; author of "God Revealed," etc.

SLATTERY, J. R., D.D., b. 1851; founder and president of St. Josephs, Seminary for Colored Missions, Baltimore, Md., and of Epiphany Apostolic College, has contributed to periodical publications many articles relating to the colored missions and race; studied at College of City of New York, Columbia Law School, and Seminary of St. Joseph's Missionary Society in London.

SMALL, ALBION W., Ph.D., b. 1859; head professor of Social Science, University of Chicago; studied at Colby University, Newton Theological Institute, Berlin and Leipzig; author of "Introduction to the History of Sociology," and various other historical monographs.

SNELL, MERWIN-MARIE FITZ PORTER, b. 1863; assistant to the Chairman of the Parliament of Religions; presided over scientific section of the Parliament; contributor to American and English periodicals; in collaboration with European specialists inaugurated the "Oriental Review" (1893); author of "Hints on the Study of the Sacred Books."

SPENCER, ANNA (GARLIN), b. 1851; educated in Providence; in 1871

connected with the Providence "Journal" and contributed to many magazines; in 1878 married a Unitarian clergyman and worked with him in parishes in Massachusetts and New York; in 1888 was called to lead a free religious movement; minister of Bell St. Chapel, Providence.

TCHERAZ, MINAS, b. 1852; editor of "Armenia," a political and literary journal in the French and English languages; attended Congress of Berlin in the interests of the Armenian people; left Turkey for political reasons and resides in London; professor of Armenian in School of Modern Oriental Studies.

TERRY, MILTON S., D.D., b. 1849; professor of Old Testament exegesis and Biblical theology, Garrett Biblical Institute; studied at Wesleyan University and Yale Divinity School; pastor of M. E. churches in New York; author of commentaries on Old Testament books and a complete English translation of "The Sibylline Oracles."

TIELE, CORNELIUS PETRUS, D.D., b. 1830; rector of the University of Leyden; contributor to "The Revue de l'Histoire des Religions"; has published numerous works treating of religions and kindred subjects.

VALENTINE, MILTON, D.D., president of Theological Seminary, Gettysburg, Pa.; graduated at Pennsylvania College, 1850; has been pastor of the Lutheran Church in various cities of Pennsylvania, and president of Pennsylvania College; ex-editor of "The Lutheran Quarterly," and author of "Natural Theology or Rational Theism."

VIVEKANANDA, SWAMI, b. 1863; studied in University of Calcutta; became disciple of Ram Krishna about 1889.

WADE, MARTIN J., b. 1861; professor in law department of Iowa University; studied at St. Joseph College and in law department of Iowa University.

WARREN, REV. SAMUEL M., New Church pastor at Brookline, Mass.; studied at Harvard Law School.

WASHBURN, GEORGE, D.D., b. 1833; president of Robert College, Constantinople; graduated from Amherst College, 1855; Andover Theological Seminary, 1859; for many years a regular contributor to the "Contemporary Review," and other English and American periodicals.

WILKINSON, WILLIAM CLEAVER, D.D., b. 1883; counselor of the Chautauqua Literary and Scientific Circle, and Dean of the Department of Literature and Art in the Chautauqua School of Theology; author of Greek and Latin courses in English and other works on social and literary subjects.

WOOLLEY, MRS. CELIA PARKER, pastor of Unitarian Church, Geneva, Ill.; was president of Chicago Women's Club; lecturer; author of "Love and Theology," many essays, poems and short stories.

WHITMAN, BENAIAH LANGLEY, b. 1862; graduated at Brown University, 1887; Newton Theological Institute, 1890; pastor Free St. Baptist Church, Portland, Me., 1890-92; president Colby University, Waterville, Me., 1892.

WRIGHT, THEODORE F., b. 1845; pastor at Bridgewater, Mass., and editor of "New Jerusalem Magazine"; instructor in New Church Theological School; studied at Harvard and at New Church Theological School; author of "Life Eternal."

YEN, REV. Y. K., b. 1839; pastor of P. E. Church of our Saviour, and general evangelist, Shanghai; studied at Anglo-Chinese School and at Kenyon College.

INDEX.

ABBOTT, Rev. Lyman, D.D., paper on religion essentially characteristic of humanity, 494-501; portrait, 497.

Advent Christian Church, 1391-2.

African Methodist Episcopal, 1393-96; 1479.

Akbar, his dream of union of faiths, 11, 30; his liberality of faith, 145, 508; his parliament of religions, 842.

Akkadian hymns of nature-religion antedating Vedic and Parsee, 702.

Alger, Rev. William R., on how to achieve religious unity, 1312-14.

Anglican Church, presentation of, 1383-92; its three great claims, 1384-5, 9.

Armenians, Murditch Khirmian, Catholics of All Armenians, portrait, 83; Prof. Minas Tcheraz represents, 98; letter on behalf of, 130; paper on the Armenian Church, 928-934; a body of 5,000,000 souls revering Etchmiadzin, 928-9; their charity, 929; their version of the Bible, 929; remarkable literature, liturgy, canticles, 930.

Arnett, Bishop Benjamin W., African Methodist Episcopal response to welcome, 107; address at closing meeting, 180; address on the American Negro, 1101-4; portrait, 1105.

Ashikhan Khoren, archbishop and Armenian patriarch, portrait, 69.

Ashtisu, Rt. Rev. Zitsuzen, advocates in his magazine Buddhist coöperation, 57; presented in parliament, 92; address on Buddha, 1038-40; portrait, 1043.

Asia, its service to religion, 1083-92; oriental insight of nature, 1083; spiritual introspection, 1084; philosophy of the spirit, 1086; knowledge of God within, 1087; passion for renunciation, 1089; the active West, the contemplative East, 1090.

Asoka, Buddhist emperor of India twenty centuries ago held great parliament of religion, 8, 95; erected the great Buddha Gaya temple, 131.

Atmaramji, Muni, high-priest of the Jain religion, India, portrait and message, 56, 2.

Atonement, the older view of, 314; self-sacrificing love the concept of, 314.

Azarias, Brother, paper on the religious training of children, 759-766.

BABYLONIA-Assyria, originated idea of the transcendence of the divine, 556; influence on religion of the Hebrews during three great periods, 560.

Baker, Edward P., on the Hawaiian Islands, portrait; 1091.

Baldwin, Rev. S. L., D.D., on international justice and amity, 1130-1132; portrait, 1147.

Baptists, alienated from Parliament by Sunday opening of Exposition, 58; presentation of, 1397-1401.

Barrows, Rev. John Henry, D.D., portrait, 41; labors as chairman of general com-

mittee, 26-28; labors from May, 1891 to September, 1893; prophecy of unhistoric Chicago, 60; sermon Sept. 3, 1893, on "Christ the Wonderful," 61; address at opening of the Parliament, 72-79; address at opening of morning session on the seventeenth day, 148; address at final session, 183; introduction to the second volume, v, vi; the spirit enjoined by him in his opening address generally observed, 1560.

Berger, Rev. J., German Methodist, member of General Committee, 6.

Berkowitz, Rabbi H., D.D., the voice of the mother of religions on the social question, 1150-1; portrait, 1147.

Bernstorff, Count A., address in response to welcome, 32; address on Religion in Germany, 986-9; portrait, 987.

Bharucha, Ervad S. D., aids to secure Parsee coöperation, 58; portrait, 1351.

Bible, a chapter of accounts of various Bibles of mankind, 207-212; papers on the truthfulness of, 650; its intrinsic excellence has given Christian Scripture its supreme place, 650; compelled to recognize errors of science in the Bible, 652; substantial truthfulness not impossible with circumstantial errors, 654; redemption the essential characteristic element of Christian Scripture, old and new, 660.

Bible Orthodoxy, essentials of, 1220; mere dogmas of not life-giving, 1229; orthodoxy of dogmas giving place to that of life and work, 1283.

Blackwell, Rev. Antoinette Brown, on woman and the pulpit, 1148-50; portrait, 1147.

Blodgett, Henry, D.D., on using "Tien-Chu" for "God" in China, 1378-80.

Boardman, Rev. George Dana, D.D., address at final session, 173; address on Christ the unifier of mankind, 1338-46; portrait, 1343.

Bonet-Maury, Rev. G., paper on the future of religion in France, 1261-65.

Bonney, Charles Carroll, President World's Congress Auxiliary, made appointments of committee on Religious Congresses, 6; portrait, 7; address of welcome at opening of Parliament, 67; address at final session, 184-6.

Brahma, the abstract totality of all existences, 302, 303; idea of emphasized by Vedantic philosophy, 325.

Brahmanism, teaches tolerance, 102; charges of immorality at temples made by Dr. Pentecost, 143; repelled by V. Ghandi, 144; fails to give a theistic sanction, 286; ideas and aspects of suggesting gospel truth, 457; the revolution in from which Buddhism arose, 862; pundits, 979.

Brahmo-Somaj, 86; its ideals, 88; its fundamental principle, 106; its founder, Keshub Chunder Sen, propounded the ideal of a Parliament of Religions, 107; telegram from

Brahmo-Somaj of Calcutta, 120; account of, history and principles, by Mozumdar, 344-351; its founder, Ram Mohan Roy, 345; Brand, Rev. James, D.D., paper on Christian evangelism as one of the working forces in American Christianity, 984-986.

Briggs, Prof. Charles A., D.D., portrait, 651; paper on the truthfulness of Holy Scripture, 650-661.

Bristol, Frank M., D.D., address at final session, 174; portrait, 889.

Brodbeck, Dr. Adolph, paper on idealism as the new religion, 340-344.

Brown, Rev. Olympia, on crime and its remedy, 1076-8; portrait, 1071.

Browning, his positive Christian faith, 689.

Bruce, Prof. A. B., D.D., on man's place in the universe, 938-941; portrait, 821.

Buddha, overthrew monotheism and priestly selfishness of Brahmanism, born at Kapilavastu, B. C. 543, 863; as the Tathagata Buddha, or Messiah of the world, traversed India for forty years, with a retinue of Arhats, or holy men, 864; the record of his first discourse, 864-5; essence of teaching of Buddha, 865; systematic adequate study of Buddha's doctrine has not yet been made by western scholars, 866; high ideal of man's nature and capacity, 866-7; human brotherhood fundamental in teaching of Buddha, 867; a qualified theism, 868; the evolution theory of Buddha, 868; injunction of free study of all faiths, 869; ideal of advanced attainment, 869; the quality of mercy, 870; spiritual purity and thoroughness, 870; characteristics of the ideal good man, 870; things prohibited, 870; five particulars of ideal wealth, 870; close relation of teacher and disciple, 870; the man of honor, 871; master and servant, 871; ministers and laymen, 871; the nine attributes of a Buddha, 871-2; traits of a true disciple, 872; Buddhist mission spirit, 872; eternal peace the ultimate goal—Nirvana, 872-3; last words of Buddha, 873; his instructions made Asia mild, 874, 876; influence upon family life, 876-7; universal brotherhood of men and of faiths, 877; the spirit of perfect tolerance, 877; ideal morality, 878; rescue of the fallen, 878; social problems met, 878; temperance and prohibition of intoxicants, 878; equality of woman, 879; patriotism, 879; works on Buddhism, 879, 880; oldest of missionary religions, and working solely by the intrinsic excellence of its teachings, 894; the Tathagata Buddha's injunctions anticipated the Parliament's ideals, 894; essentials of his teaching, 896; the five attitudes of Buddha, 1038-40; of his scriptures collected after his death, 1040; the three stores or baskets, 1040; secret of its success, 1288; its philosophical (not real) atheism, 1288; teachings of represented by words of Jesus, 1289; sprung from the old Brahman religion, 288, 1290; doctrines of the Nichiren school of in Japan, 1290; the Great Mandala conception of, 1292; characteristics of in Japan indicating that it is not a final religion, 1293; nowhere an exclusive religion, 1296; life and teaching in present Buddhism in Siam compared with Christian, 1296; morals of social life remarkably Christian, 1296.

Buddhism, present King of Siam the only crowned representative of, 32; group of

Japanese priests of presented in the parliament, 92; enjoins universal toleration, 8; gentleness everywhere established by, 96; shining of the light of truth and mercy, over the whole world, 131; not atheistic in reality, 282; both Buddhist and Taoist teachings in China speak often of immortality, 421; no Mahayana doctrine put into English, 442; the three yantras (vehicles) of Buddha's teaching, 542; Ekayana includes in one Hinayana and Mahayana, 544; no doctrine of a Creator, 544; all creatures are of Buddha nature and possible development, 546; teaches the right path of cause and effect (inevitable result or karma), 546; theory of good and evil, 547; pain and pleasure not inflicted or bestowed, 547; the soul eternal, 548; Nirvana the pinnacle of the unknowable, in lower conception extinction, but in higher grand outgoing in active benefit, 548-9; Buddhas teach in two ways, 549; the Ten Commandments of Buddhism, 549, 550; Buddhist idea of blind and immutable law (dharma), 612, 644; the doctrines and moralities taught by Buddhism (in Siam), 645-649; three phenomena of Dharma, 645; the four noble truths, 647; the Tripitaka, or three baskets, of sacred scriptures of Buddhism, 700; tone and style of Buddha's discourses, 700; Japanese exposition of doctrine, 716; the Buddhas innumerable, 718; principles and teachings of Buddha from the complete preachings of fifty years, 719; Buddha's law of causes, 820; past and present, as well as future, covered by the law, 830; all experience and suffering form cause and effect within ourselves, 830; is set within nature forever, 831; the law of Christ laid down by, 844; not properly called a "false" religion, 848; a Buddhist Shrine (picture), 875; a Nipal Buddhist temple (picture), 1099; interior of Buddhist temple, Ningpo (picture), 1287; the great Mandala, a chart of Nichiren Buddhism (picture), 1371.

Burmah, interior of the Shwe Dagon Pagoda, Rangoon (picture), 895.

Burrell, Rev. David James, paper on what Christianity has wrought for America, 1157-60; portrait, 1245.

CANADA, peculiarly disposed to broad union of faiths, 103.

Candlin, Rev. George T., missionary at Tientsin, China, letter of hearty sympathy, 26; address at final session, 168; address on Christian unity, 1179-91; portrait of, 1183.

Carpenter, Prof. J. Estlin, paper on the sacred books of the world, showing the need of a wider conception of revelation, 842-849.

Carroll, Rev. H. K., paper on the present religious condition of America, 1162-65; portrait, 1309.

Carus, Dr. Paul, paper on a religious science and revelation, 978-981.

Catholic, American Archbishops endorse proposal of Parliament, 15; idea of man as supernatural in capacities and powers, 364; the inspiration of the Catholic Church for her mission of love has been recognition of the fatherhood of God and the brotherhood of man, 487; her wonderful system of organized benevolence an attraction greater than any other, 487; St. Patrick's, N. Y. (picture),

1007; principles of in treatment of the poor, 1032; St. Vincent de Paul (died 1660) as founder of great charities, 1032-3; later Catholic foundations, 1033; prospect of great changes to secure more perfect methods, 1034; over seven hundred organizations for charity in the United States, 1034.

Chakravarti, response to welcome, 98; portrait, 1519.

Chant, Mrs. Laura Ormiston, poem by, 150-1; remarks on the real religion of to-day, 591-594; portrait, 595.

Chapin, Rev. Augusta J., D.D., Chairman of the Woman's Committee, 38; portrait, 55; address of welcome at opening meeting, 81; address at final meeting, 179.

Chatschumyan, Ohannes, on the spirit and mission of the Apostolic Church of Armenia, 1126-8.

China, American ill treatment of, 88; Imperial Government of cordially united in the Parliament, 88; a religion apart from and older than Confucianism, 379, 384; religion properly so called in not in favor with the government of China, 384; authoritative divine instruction by rulers, 389; present day education in, 393; priesthood dates in China five thousand years back, 412; early Jesuit missionaries in China took high rank as scholars and men of action, 432; recent missionaries have taken a wrong way and reach only the lowest class, 434; evident excellent intentions and sincere purpose of missionaries, 436; need of special scholarship as well as religious qualifications, 436; no Chinese objection to the progress of Christianity as such, 439; the Chinese anticipation of the ideals of Christ, 845.

Christ, fruits of the religion of, 3; the supreme manifestation of the religious life of the world, 500; in defiance of him some biographical sketches and sundry epistles set up as of divine authority, 677; is to be put among the great poets, 680; is humanity under the power and grace of God, 683; Christ in literature has been the corrective of theology, 692; the man Jesus in the story of Christian belief, 785; the results of discipleship in him, 785; his doctrine of God as a supreme energy in the sphere of the moral life, 786; all human life made sacred, 787; the Saviour of the world, 997-1000; reveals what God is and what man must be 997; the four heads expressing this, 997-999; Christian failure due to not having done the things that Christ said, 999, 1000; Catholic doctrine of the work of in redemption, 1016-1018; the great individualist yet the great socialist of history, 1024; his character in Renan's view, 1167; Oriental tendency to bring all faiths into one in, 1176; the ideal of, sacrifice in service of man, 1112; central essence of the religion of, 1213; fatherhood of God his supreme truth, 1228; perfect idealism of, 1264; his essential ethico-religious teachings, 1284; unifies mankind by his incarnation, 1339; and by his teaching, 1340; and again by his death, 1344; the sole unifier of mankind, 1346.

Christian Church, The, is simply human society transformed by the spirit of Christ, 1207.

Christianity, no possible eclipse of by any or all of the great historic faiths, 34; its doc-

trine of God, 284, 288; manifest blemishes of historical, 500; first entered into literature in Dante, 682; is a spirit seeking to inform everything with which it comes in contact, 677, 688; a wide thing with nothing human alien to it, 683; not obviously but essentially represented in Shakespeare's plays, 684; chief ways in which literature interprets it, 691 (see Literature); a religion which incorporates historical facts and transactions in its very essence, 832; shown by Paul's appeal to the story of Jesus Christ, his death and resurrection, as constituting the gospel which he preached, 832; a religion of facts it is not less a doctrine and system of doctrine, 834; God free in creating, 836; and in redeeming, 836-7; the plan of salvation by repentance and trust made of none effect by a defective theory of sin, 838; false view of gospel among Protestants from taking Christ as solely or mainly a teacher, 840; complete revival of Christianity contemplated by Prof. Max Müller in his volume on Theosophy, 935; the first system of Christian theology based on Greek philosophy with faith in Christ, 935; was really from the beginning a synthesis of the best thoughts of the past 936; Christ's truth superior to Paul's expositions of theology and philosophy, 1283; what it has done for the Chinese, 1310; its unsurpassable wealth in root-thoughts of all faiths, 1330.

Christian, Science, 1419-29; address by Rev. Mary Baker G. Eddy, 1419-23; address by Dr. E. J. Foster Eddy, 1423-4; other addresses, 1424-29.

Chudhadarn, H.R.H. Prince Chandrat, portrait, 643; paper on Buddhism in Siam, 645-649.

Churches, the present relations of to the conditions which create city social problems, 1081-2; a summary of hints for churches wishing to solve city social problems, 1082.

Cities, characteristics of the religious problems of, 1281; symptoms peculiar to these problems, 1081; present relation of the churches to these problems, 1081-2; hints towards solution of city social problems by churches, 1082.

Civic Church, W. T. Stead's Idea of, 1209; the restitution of human society, its aim, 1210; how made, 1213.

Clark, Rt. Rev. Thomas M., bishop of Rhode Island, portrait, 24.

Clark, Rev. F. E., D.D., paper on Christianity as seen by a voyager around the world, 1237-42; portrait, 1239.

Cleary, Rev. James M., paper on religion and labor, 1065-67; portrait, 1071.

Comparative Theology, paper on the study of, 583-590; early stages of the study, 582; founders of the present science, 586; aims to give knowledge of the true nature and real origin of religion, 589; chief requirements of the research, 589; importance of a serious study of all systems of religion, 606.

Confucianism, paper on by Pung Kwang Yu, 374-424; first supplement, 424-430; second supplement, 430-439; religion as defined by, 375; idea of and name for God, 376; Trinity in unity, 378; ethical systems of Confucius not offered as a religion, 378-9; Confucian conception of "Ti," or Supreme Ruler, Heaven, 422; Confucian idea of pray-

ers spoken by obeying conscience and living virtuously, 423; Chinese parallels to teaching of Christ, 424-30; instances of marvels in Chinese story exceeding those of the Christian Gospels, 429; self-examination by the light of conscience and a humane disposition made of chief importance in Confucianism, 430; overshadowing importance of conduct in the present life, 432; prize essay on, 596-604; Confucian emphasis on respect for the will of heaven, 596; human affairs the chief Confucian interest, 597; the Confucian sacred books as literature, 701; the genesis and development of Confucian teaching, 1350-53. Confucius, summed up duty in reciprocity, 88; living lineal descendant stands at the head of the five classes of the Chinese nobility, 383; date, 392; his revision of ancient works to make the Six Classics or Confucian Scriptures, 396; the debt of mankind to, 397; his exposition of the laws of nature, 398-402; how he attained to be the universally recognized father of learning, 403; words of the sage's wisdom, 403-4; venerated for example and teaching, not for marvels, 428. Congregational Church congress, 1429-33; Woman's Congregational congress, 1434-36. Constantian, Rev. A., on what the Christian Bible has wrought for the Orient, 1298-1300. Cook, Rev. Joseph, paper on the strategic certainties of comparative religion, 536; portrait, 539; paper on columnar truths in scripture, 1072-75. Cumberland Presbyterian church, congress of, 1505-7; group of portraits, 1505.

DANTE, the first not the greatest name in Christian literature, 681; the divine Comedy an allegory of human life, 682.

Dawson, Sir William, on the religion of science, 942-946; portrait, 945.

Dead Religions, what they have bequeathed to the living, 554-564; Egyptian contribution of the idea of the nearness of the divine, 556; Babylonia-Assyria contributed the idea of the transcendence of the divine, 556; special influence of Babylonia-Assyria on the religion of the Hebrews, 560; light on church and state from the dead religions, 562; on the elements of the ultimate religion, 562; on man's need of God and capacity to know God, 564.

Dennis, Rev. James S., D.D., paper on the message of christianity to other religions, 1252-58; portrait, 1253.

Dev Dharm, the, a reformed Hindu order founded in 1887 by a Brahman, 1369.

D'Harlez, Mgr. C. D., portrait, 259; paper on comparative study of religions, 605-621.

Dharmapala, H., recalls Buddhist parliament of religions 2,000 years since, 8; makes response to welcome, 95; introduces small stone figure of Buddha, 123; address at final session, 169; portrait, 801; paper on the world's debt to Buddha, 862-880; on missionary methods, 1093; paper on points of resemblance and difference between Buddhism and Christianity, 1288-93.

Dickinson, Mrs. Lydia Fuller, paper on the woman question, 592-508.

Disciples of Christ, congress of, 1436-40.

Donnelly, Charles F., paper on the rela-

tions of the Roman Catholic Church to the poor and destitute, 1032-36.

Drummond, Henry, LL.D., paper on evolution and Christianity, 1316-25.

Dudley, Rt. Rev. T. U., paper on the Historic Christ, 785-795; portrait, 791.

Dwight, Thomas, on man in the light of revelation and science, 950-956.

D'vivedi, Manilal N., portrait, 259; paper on Hinduism, 316-332; supplemental paper of Vedantic answers to religious problems, 332.

EASTMAN, Rev. Annis F. F., the influence of religion on women, 752-758.

Eddy, Dr. E. J. Foster, address by, 1423-4.

Eddy, Rev. Mary Baker G., address on Christian science, 1419-23; portrait, 1431.

Egerton, Rt. Hon. Lord, chairman Church Defense Institution, portrait, 42.

Egypt, originated the idea of the nearness of the divine, 556; religious ideas of spread westward, 558; possible influence among the Hebrews, 558; the sacred Book of the Dead, 703; ethical ideals not less high than the Hebrew, 844; inspired consciousness of God older than Moses, 846; the influence of on other religions, 1348-9.

Elliott, Rev. Walter, O.S.P., paper on the supreme end and office of religion, 462-465; portrait, 419.

Ely, Prof. Richard T., portrait, 1029; paper on Christianity as a social force, 1056-61.

Evangelical Alliance congress, 1441-49; group of portraits, 1446.

Evangelical Association congress, 1449-53; group of portraits, 1451.

Evolution, Buddha's theory of, 868; the greatest generalization the world has ever known, 1316; has remade the doctrine of creation, 1317; settles the question of origins, 1319; has remade the design argument, 1322; theological questions beginning to feel the effect of the new standpoint, 1323-4.

FAITH, in contrast with system, 1204; its essential character, 1206.

Feehan, Most Rev. Patrick A., Catholic Archbishop of Chicago, member of the General Committee, 8; portrait, 49; speaks for Catholics at meeting of welcome, 79.

Field, Rev. Henry M., D.D., address at opening of tenth day, 126.

Fisher, Rev. George Park, D.D., portrait, 665; paper on Christianity an historical religion, 832-841.

Fletcher, Miss Alice C., on the religion of the North American Indians, 1078-9; portraits, 1091.

Fliedner, Pastor, of Madrid, Spain, address at final meeting, 177.

Free Baptist Church, presentation of, 1453-56.

Fremantle, W. H., religious reunion of Christendom, 1201-09.

Friends, congress of the Society of, —orthodox — 1456-7; Hicksite, 1457-1460; group of portraits, 1459.

GAINES, Bishop W. J., portrait, 1479.

Gannett, Rev. Wm. C., Rochester, N. Y., very cordial approval, 38.

Gandhi, Virchand A., 96; paper on "The

History and Tenets of the Jains of India," with a refutation of charges of immorality in Brahmanism, 145; address at final session, 171; portrait, 125.

German Evangelical Church, 1460-1.

Germany, the religious state of, 986-989.

Ghermanus, metropolitan of Athens, Greece, letter of sympathy and prayer from, 1107; portrait, 1155.

Gibbons, Cardinal, letter cordially approving Parliament, 14; speech at meeting of welcome presenting platform of charity, humanity and benevolence, 80; paper on the needs of humanity supplied by the Catholic religion, 485-493; portrait, 489.

Gilbert, Rev. Simeon E., portrait, 29.

Gladden, Rev. Washington, D.D., paper on religion and wealth, 1068-70; portrait, 1091.

Gladstone, Rt. Hon. William, autograph letter of sympathy, August 8, 1891, 12.

Gmeiner, Rev. J., on primitive and prospective union of human family, 1265-66; portrait, 1309.

God, chapter of various ideas of, 194-197; summary of faith in, 253; rational demonstration of the being of, 256-269; philosophic and moral evidence for the existence of, 270-278; theistic teaching of the various historic faiths, 280-289; the Veda fundamentally monotheistic, 304; proofs of the being of God—Greek, Hindu and Christian thought, 306-314; the Vedantic conception of God, 333; of duties to God, 336; Confucian conception of "Ti," or Supreme Ruler, Heaven, 422; the God of Hinduism, 458; Christian idea, 499; the test of a system the fullness of its consciousness of God, 563; Egypt, India, and China demonstrate an imperfect monotheism, 617; theistic faith profoundly natural, 882; an idea of moral import, 978; aboriginal American view of, 1078; Buddhist doctrine of, 1293; support of theistic faith by science, 1321; widespread idea of unity of the godhead, 1328.

Goethe, his service in checking the infidelity of Voltaire and the naturalism of Rousseau, 684; taught Christianity to think scientifically, 686.

Golden Rule, forms of, 1168; Confucian, 415.

Goodspeed, Prof. George S., portrait, 475; paper on what the dead religions have bequeathed to the living, 454-464.

Gordon, Rev. M. L., his "American Missionary in Japan," 31; disuse of "heathen," 38; paper on Buddhism in Japan, 1293-96; portrait, 1245.

Gottheil, Rabbi G., portrait, 671; address on the greatness of Moses, 673-676.

Gracey, Rev. John Talbot, D.D., paper on the religion of the future, 1327-30.

Grant, George M., D.D., response to welcome, 103; address on Presbyterian reunion, 1502-4; portrait, 1499.

Grant, J. A. S., the Egyptian religion and its influence on other religions, 1348-9; portrait, 1029.

Greek Church, the, historical sketch of, 1128; Orthodox, Apostolic, Catholic, 1130; traces origin to Church of Jerusalem, 1196; paper on, by Archbishop Latas, 352-359; origin of, 353; treasury of sound doctrine, 359.

HALE, Rev. Edward Everett, D.D., a paper on spiritual forces in human progress, 523-526; portrait, 525.

Harris, Hon. W. T., LL.D., portrait, 287; paper on the existence of God, 306-314.

Haweis, Rev. Dr. H. R., paper on music, emotion, and morals, 947-950; portrait, 951.

Haworth, Rev. Mr., address on missionary methods, 1098-9.

Headland, Prof. Isaac T., paper on religion in Peking, 1019-23; portrait, 1021.

Hebrew, negative influence of Egypt on religion of Hebrews, 558; three great periods of positive Babylonian-Assyrian influence, 560.

Henderson, Prof. C. R., paper on individual effort at reform not sufficient, 1061-64; portrait, 1029.

Henrotin, Mrs. C. H., portrait, 63; address at final meeting, 178.

Hewitt, Rev. Augustine F., C.S.P., paper on the Being of God, 256-269; portrait, 259.

Higginson, Thomas Wentworth, paper on "The Sympathy of Religions," 123, 780-84; address, 132-35; portrait, 665.

Higinbotham, H. N., address of welcome at opening meeting, 82; portrait, 802.

Hindu, conception of God, 194; doctrine of the nature of man, 198; nature of religion, 200; the Veda or Bible of, 207, 208; reformed theism of, 213; general account of Hinduism, 316-332; idea of the All underlying apparent polytheism, 318; early ideas of caste, 319; present day Hinduism, 330; summary of requirements, 331; Hindu ideas reviewed by Rev. T. E. Slater, 456-460; Vedic idea of creation as without beginning and without end, 969; inheritance from past lives, 970; man a child of God the Almighty and All-Merciful, 971-2; incarnate God in Krishna, 972; man to become perfect through purity, 972-4; polytheism in appearance only from use of symbols of the manifestations of God, 975; no Hindu word ever expressed exclusive claim to salvation, 977; religious nature of, 456, 1178; thought compared with Christian, 1269; Hindu thoughts which are like Christian, 1274.

Hirai, Kinza Riuge M., on the Real Position of Japan toward Christianity, 115, 444-450; portrait, 447; address at final session, 165; address on Synthetic Religion, 1286-88.

Hirsch, Dr. Emil G., address at final session, 173; led closing use of Lord's Prayer, 186; on the elements of universal religion, 1304-8.

Howe, Mrs. Julia Ward, portrait, 1245; address on What is Religion? 1250-1.

Hoyt, John W., on religion and the love of mankind, 1107-8; portrait, 1147.

Hugenholz, Rev. F. W. M., address on morning of closing day, 148.

Hultin, Ida C., paper on essential ethical ideas, 1003-5; portrait, 965.

Hume, Rev. R. A., address on missionary methods, 1095; on Christian and Hindu thought, 1269-76.

IDOL WORSHIP, its origin and significance in Hinduism, 327; symbolizes religious conceptions, 456, 458.

Idols of the nature-religion of the New Hebrides, 1359.

Ignados, Rev. M., Protestantism's mission in Turkey, 1258-61.

Immortality, hope of not dimmed in the religion of the future, 1307; idea of in light of evolution, 1324; Vedantic idea of, 336; the argument for, 466-479; the soul and its future life, 480-484; Confucianism upon, 598.

Incarnation, ideas of in all religions, 848; that of theistic Buddhism, 848; the incarnation idea in history and in Jesus Christ, 882-888.

India, ancient religion of in relation to primitive revelation, 296; the conquest of India by the English, 767; reform in India 771; reforms already attempted, 771, 775; the scene twenty-five centuries ago of the greatest religious revolution the world has ever seen, 862.

Inspiration, ideas of in all religions, 845-848.

Ireland, Archbishop of St. Paul, portrait, 16; promises active cooperation in Parliament, 16.

JAIN Religion, Muni Atmaramji high priest of, 21; an elder sister of Buddhism in India, 96; system and canonical books, 1222; philosophy, 1223; ethics, 1224; temple, Mt. Abo (picture), 1217.

Japan, interest to attend Parliament, 61; real position towards Christianity, 444-450; Christianity unwelcome, 445; Japanese falsely stigmatized as heathen and maltreated, 448-9; Buddhism in, 541-552; has and will be the living spirit of Japan, 550; nationality very charming and lovely, 550-551; Christianity in, 1240; future of religion in, 1279; Shintoism, Confucianism and Buddhism in, blended in unity, 1280; elements of the Christianity needed in, 1282; sixteen sects in the Buddhist church of, 1290; Buddhist cemetery, Kyoto (picture), 1127.

Jessup, Rev. Henry H., D.D., on the religious mission of the English-speaking nations, 1122-26.

Jews, popular errors about, 1120-22; voice of Judaism on the social question, 1150; Jewish congress, 1461-66; Jewish Women's congress, 1466-7; synagogue in Berlin (picture), 827.

Jones, Jenkin Lloyd, 6, 66; address at final session, 177; portrait, 889.

Judaism and the modern state, 360-365.

KABURAJI, P. Goro, on the Shinto religion, 373-4.

Karma, Buddha's use of law of, 1288.

Keane, Rt. Rev. John J., D.D., portrait, 887; paper on the incarnation idea in history, and in Jesus Christ, 882-888; paper on the ultimate religion, 1331-38.

Kennedy, Rev. Dr. D. J., paper on the redemption of sinful man, 1016-1018.

Kerr, Rev. James, Glasgow, Scotland, expresses approval, 34.

Khrimian, Murditch, Catholicos of all Armenians, portrait, 83.

Kidder, Rev. B. F., Ph.D., on some superstitions of North Africa and Egypt, 1362.

Kiretchjian, H. M., portrait, 1245; paper, 1276-79.

Kishimoto, N., future of religion in Japan, 1279-83.

Kohler, Dr. K., paper on human brotherhood, 366-373.

Kohut, Rev. Alexander, D.D., Ph.D., paper on what the Hebrew scriptures have wrought for mankind, 724-731; portrait, 727.

Koran, on polygamy, and on use of the word in propagandism, 140; its claim as a new and perfect revelation, 566; passages from which show grave moral defects in Islām, 1096-98; passages which show that Islām is tolerant, humane and moral, 1146.

Kosaki, President, the Doshisha university, paper on the present condition and future prospects of Christianity in Japan, 1012-1014; portrait, 1015.

Kung Hsien Ho, on Confucianism, 596-604.

LANDIS, Prof. J. P., D.D., on how philosophy can aid religion, 960-968.

Lao-tze, a historiographer of the Chao dynasty, 407; founder of Taoism, contemporary with Confucius, 411; the law of Christ laid down by before B. C. 500, 844.

Latas, Dionysios, Archbishop of Zante, response to welcome, 85; third-day paper on "The Greek Church," 114, 352-358; portrait, 357; presents a protest against calumny upon the Jews, 141.

Lazarus, Miss Josephine, on the outlook of Judaism, 704-715.

Lee, Rev. James W., D.D., on Christ the Reason of the universe, 850-860; portrait 287.

Lewis, Rev. A. H., D.D., portrait, 665; on the weekly rest-day, 739-742.

Liberty, religious, grand foundation of, 93; Buddhist principle of, 96.

Literature, the great literature of Christendom mainly Christian, 683; its highest achievements reached in explication of the central truth of Christianity, 691; chief ways in which literature becomes the interpreter of Christianity, 691.

Lorimer, Rev. G. C., portrait, 1337; presentation of the Baptist churches, 1397-1402.

Lutheran church of America, 1476-7.

Lutheran General Council congress, 1473-76; educational needs and progress in the

Lutheran General Synod congress, 1468-73.

Lutheran Missouri Synod congress, 1477-8.

Lyon, Prof. D. G., on Jewish contributions to civilization, 817-828; portrait, 821.

MAHAYANA, or Great vehicle, the highest form of Buddha's teaching, 542.

Man, Nature of, 196-8; the love of, under various faiths, 234-5; Vedantic idea of, 334; Confucian idea of man, 416; 417; faculties of the highest dignity, 418; Buddha's lofty idea of, 866; his place in the universe, 938-914; God known through man, 939.

Mandala, the Great, a chart of Nichiren Buddhism in Japan, 1290; cut of, 1371.

Marillier, Prof. Leon, on the estimate of human dignity in the lower religions, 1361.

Martin, Dr. William A. P., 8; portrait 1141; paper on America's duty to China, 1137-44.

Massaquoi, Prince Momolu, address at final session, 172.

Matsugama, Takayoshi, on the origin of Shintoism, 1370-73.

Matthew Arnold, one of the modern Greeks

686; of profoundly Christian honesty and courage, 687; his best sonnet, 687, 692.

Matz, Bishop, portrait, 1411.

McFadden, Rev. John Duke, D.D., on the world's salvation, 1308.

McFarland, Rev. S. G., Buddhism in Siam, 1206-07.

Mencius, author of Analects in the third generation of disciples of Confucius, 406; on laws of conduct, 598; his appearance in Chinese history and composition of a book in seven chapters, 602.

Mendes, Rev. Dr. Pereira, paper on orthodox or historical Judaism, 527-535; portrait, 531.

Mercer, Rev. L. P., New Church member General Committee, 6; address by, 1492-5; portrait, 1491.

Methodist, strength in America, 1162-4; congress, 1480-88; group of portraits, 1485.

Mills, Rev. B. Fay, paper on Christ, the Saviour of the world, 997-1000; portrait 965.

Milton, a great teacher of the ethics of Christianity, but did nothing to better theological thinking, 686.

Missions, why so little success, 1181; importance to of Christian union, 1184-5; pitiable injury to by lack of unity, 1242; no greater obstacle to success of than the unchristian antagonistic attitude of missionaries to other faiths and philosophies, 56.

Missions, congress of, 1536-1549.

Missionary methods, criticism and discussion of, 1093-1100.

McKenzie, Rev. Alexander, D.D., speech of welcome at opening meeting, 84.

Modi, Jinanji Jamsheji, Parsee, on the religious system of the Parsees, 898-920; portrait, 259.

Mohammed, believed himself to be supernaturally guided 578; known to Mohammedans chiefly through traditions colored by stains on his character, 578; the prophet's history and character, 990-1; his monotheism almost savage, 1228.

Mohammedanism, the spirit of Islam, 989-996; polygamy never was and is not a part of the Islamic system, 989-1046; Islam has more religion than theology, 990; Mohammed's history and character, 990-1; Islam means resignation, submission, aspiration to God, 991; prayers, 992; indifference to this world characterizes the higher class of Moslem believers, 995; thorough spirit of fraternity, 995; ethics of Islam practically identical with those of every other great system, 1046; slavery not favored, 1047; woman ranked equal with man, 1047; practical requirements of Islam, 1048; rule of prayers, 1048; strict temperance, 1049; no prostitution, 1050; brotherly kindness and hospitality, 1051; inspiration of great civilization, 1051; points of contact and contrast with Christianity, 565-582; interior of mosque at Brousa, 1049; interior of mosque of Omar, 1259; Muezzin announcing the hour of prayer, 1301.

Momerie, Rev. Alfred Williams, D.D., English representative, response to welcome, 100; address at final session, 160; paper on the Being of God, 270-78; portrait, 273; on the essence of religion in conduct, 1110-12.

Monier-Williams, Prof., urged new Christian attitude towards all faiths, 192.

Morals, various religious ideals of, 224-226.

Motherhood of God, Brahma-Somaj idea of, 1229.

Moxom, Rev. Philip S., D.D., paper on the argument for immortality, 466-479; portrait, 475.

Mozoomdar, P. C., Brahma-Somaj representative, response to welcome, 86; paper, 114, 345; portrait, 349; address at final session, 162; paper on the Brahma-Somaj, 345-351; paper on the world's religious debt to Asia, 1083-92.

Müller, Prof. Max, interest in Parliament study of comparative religion, 15; his recent volume of prayers collected from non-Christian sources, 74; paper on Greek philosophy and the Christian religion, 835-6.

Munger, Rev. Theodore T., portrait, 665; paper on Christianity as interpreted by literature, 677-692; on the Parliament, 1573.

Murdock, Rev. Marion, paper on a New Testament woman, 796-800; portrait, 821.

NADDARA, J. Sanna Abou, letter of on the Koran and other scriptures, 1146-8.

Nagarkar, Mr. B. B., of the Brahma-Somaj, response to welcome, 106; portrait, 259; paper on the work of social reform in India, 767-779.

Narasima Charya, Brahman, address of on the Salvation Army in India, 137; address on missionary methods, 1094.

New Hebrides, the nature-religion of, 1358-60.

New Jerusalem Church congress, 1488-95.

Nicolls, Rev. Dr. S. J., vindicates Parliament proposals, 19; address on taking the chair at opening of the second day, 253; portrait, 821.

Nirvana, freedom from both life and death, under four aspects, 1038-9; Buddha's idea of self-effacement, 1228.

Noguchi, Z., Japanese interpreter for Buddhist bishops, 92; paper, 440-43; portrait, 419.

Non-Christian Religions, Count Bernstorff declares uncompromising denial of equal rank of all religions, 93; new spirit of dealing with, 1185; all essentially good, 1186; false test applied to, 1186; affinities in all to Christian belief and life, 1207.

OFFORD, Daniel, on the doctrine and life of the Shakers, 1280.

O'Gorman, Prof., Christianity and America, 1152-57; portrait, 1309.

Olympianism (Greek and Roman), attitude of Christianity towards, 1247.

Orelli, Prof. Conrad von, paper on the general belief in the need of vicarious sacrifices, 1041-45; portrait, 1281.

PALMER, Mrs. Potter, portrait, 1567.

Parkhurst, Dr. C. H., portrait, 1445.

Parliament of Religions, its object in part, 3-8; Buddhist example of 2,000 years since, 8; idea of at various times, 8, 9, 191; considerations favoring, 15; American-Catholic official endorsement, November, 1892, 15; general objects proposed by projectors, 18; grandest visible embodiment of Christian aspirations, 1181; sneered at as visionary, 1188; tendency to restore union, 1201; Bishop Keane's summary of prospec-

tive results, 1331; actual scene at one of the sessions, (picture), frontispiece to first volume; platform scene on the morning of September 14 (picture), 853; scene on the evening of the last day (picture), 1583.

Parsee, the Parsees of India enlisted to coöperate, 58; idea of God, 104; of man, 108; of religion, 201; Bible of, the Avesta, 211; the Avesta little more than the ruins of a great religion, 703; the Gathas imply religious experience like that of Isaiah, 846; the religious system of the followers of Zoroaster, 808-920; overthrown in Persia A. D. 642 by Moslem conquest, 898; a pure monotheism resting on the evidence from nature, 901; God an absolute moral ruler as well as physical maker, 901; in Parsee philosophy two primeval spirits or principles, one creative and the other destructive, 901-2; not originally a dualism except by misunderstanding, 902; Ahriman a second only, 904; Ahura-Mazda, the "All-Knowing God," 904.

Paton, Rev. John G., D.D., on the nature-religion of the New Hebrides, 1358-60.

Paul, his epistles the earliest literary product of Christianity after the words of Christ himself, 680.

Peabody, Prof. F. G., on Christianity and the social question, 1024-1030; portrait, 1029.

Pentecost, Rev. Geo. F., on "The Invincible Gospel," 143; portrait, 1169; address of, 1166.

Phileas, Rev. P., on the Greek Church, 1128-30; portrait, 1133.

Phillips, Rev. Maurice, portrait, 287; paper on the Ancient Religion of India and Primitive Revelation, 296-305.

Philipson, Rabbi David, D.D., paper on Judaism and the modern state, 360-65.

Plato, study of proofs of the divine existence, 306; first authentic survey of human reason, 309.

Pope, the, suggested as a representative of moral force whose position might be utilized for purpose of arbitration between nations, 1118; portrait of Leo XIII., 1035.

Post, Rev. Dr. George E., exposes moral defects of the Koran, 140; paper on exploration in Bible lands, 982-983; address exposing defects of the ethics of Islam, 1096-98.

Powell, Aaron M., on grounds of sympathy and fraternity among religious men and women, 1108-9; portrait, 1113.

Pratt, Prof. Waldo S., paper on religion and music, 1005-8; portrait, 965.

Prayer, its permanence and place, 1307.

Presbyterian congress, 1495-1504; Presbyterianism and missions, 1498-1500; Presbyterianism and education, 1500-1502; Presbyterian reunion, 1502-4.

RAM Mohan Roy, founder of the Brahmo-Somaj of India, 345.

Redemption, Buddhist doctrine of, 1204; Vedantic doctrine of, 338; the characteristic element of in Christian Scripture, 660; is a free act of God, 836; method of in Christ that of reconciliation of an offender 837; teaching of the Catholic Church, 1016-1818; the method of Christ, 1028.

Redwood, Archbishop of New Zealand, makes response to welcome, 93.

Reformed Church in the United States, congress of, 1511-14.

Reformed Episcopal Church, congress of, 1507-1510.

Religion, as simple faith in divine fatherhood and human brotherhood, p. ix; the great bond of love and duty to God, 3; the best will come to the front, 29; the bond of faith in the universal Fatherhood of God, 31; chapter of various ideas of its nature and importance, 200-202; a chapter of various systems of, 204-206; various views of the elements of a perfect, 247-250; Vedantic conception of essence and office of, 336; the underlying element of all, faith that man is made in a divine image, 457; end and office of the elevation of man to union with God, 465; essentially characteristic of humanity, 494-501; light from dead religions on the elements of the ultimate religion, 562; founders of the science of, 586; a thing which kindles and makes operative and irresistible the sway of the moral nature, 948; Infinite positive blessings of the distinctly religious life, 956; religion looks to philosophy to settle the problems which are purely rational, 963; services rendered to religion by music, 1005; relation between religion and morality, 1009; has not yet come to its rights because of inadequate conceptions of God and of the moral life, 1011; the relation of to the erring and criminal classes, 1030; its characteristic developments in America, 1152-7; 57,720,000 adherents in America (U. S. of) to about 5,000,000 non-religious and anti-religious; all religion everywhere essentially good, 1186; sects now its worst hinderers, 1204; as service of God by service of man, 1235; as aspiration, pursuit of the divine in the human, 1251; Renan's basis of, 1263; facts to be taken into account in the true definition of religion, 1364; religion as lasting as humanity, 1366; morals the meeting-ground of all religions, 1367; principles of the scientific classification of religions, 1367-9.

Religious unification greater in Canada than in England or the United States, 104; universal unity suggested by One God Our Father, 372; the unity of brotherly love with whatever diversity of beliefs a new and just ideal, 611; "pagan, Jew, or mussulman, the true philosopher sees in each a fellow-seeker after God," 842; human brotherhood a fact of the natural order divinely established 1134-36; how far due to mission work, 1182; a gigantic problem, 1182; strangling effect of divisions, 1188; causes disturbing union from early days of Christianity, 1192; movements towards, 1194; instances of, 1195; possible Catholic concessions to, 1196; means serving to hasten, 1198; 1204; sets the worst of all enemies to religion, 1204; conditions of comity between sects in America, 1215.

Renan, his ethical basis of religion, 1263.

Revelation, Vedantic conception of, 338; revelation alike in all times and in all ages, 500; need of a wider conception of, 842; the ideas of ethics of all religions show true divine revelation, 844-5; so also the ideas of inspiration and the consciousness of God, 845-8; revelation universal by "wisdom in all ages entering into holy souls and making them friends of God and prophets," 848; not of books and men, but of the spirit, and in all ages alike, 1228.

Réville, Prof. Albert, D.D., on the condi-

ditions and outlook for a universal religion, 1363-67.

Réville, Jean, on the principles of the scientific classification of religions, 1367-9.

Richey, Rev. Thomas, S.T.D., on the claims of the English Church, 1383-92; portrait, 1385.

Rexford, Rev. E. L., D.D., portrait, 475; paper on the religious intent, 509-522.

Rig-veda, hymn of creation from (Bk. 10, ch. 129), 606.

Roberts, Rev. Dr. W. C., address of, 114. Russia, refuses to coöperate in Parliament, 56; informally represented by Prince Serge Wolkonsky, 89; Pobedonotzeff, M., portrait, 1300; Ostankino cathedral, 839; Cathedral of the Annunciation in Kremlin, 1057; Church of Nativity of Holy Virgin, 1161.

SCHAFF, Dr. Philip, address on liberty and union in religion, 138; address on reunion of Christendom, 1192-1301; portrait, 1197.

Science, postulates a first cause, 642; the consciousness of God and of immortality given in nature, 943; belief in a divine revelation welcome to science, 944; miracle not against natural law, 945; men of science commonly religious men, 946; is a revelation of God, is truth revealing his will, 980; relation of church to, 1198.

Scientific Section, chronicle of meetings and papers, 152.

Scott, Rev. T. J., paper on divine providence and the ethnic religions, 921-925; portrait, 1001.

Scovel, Rev. Sylvester, D.D., paper on what constitutes a religious as distinguished from a moral life, 956-960; portrait, 821.

Semmes, Thomas J., paper on international arbitration, 1116-20; portrait, 1147.

Seton, Mgr., paper on the Catholic Church and the Bible, 662-672; portrait, 665.

Seventh Day Baptist congress, 1401-1406; group of portraits, 1403.

Sewall, Rev. Frank, portrait, 419; paper on the character and degree of the inspiration of the Christian Scriptures, 732-738.

Seward, Theodore F., introduces plan of Brotherhood of Christian Unity under inspiration of the life and teachings of Christ, 132; portrait, 889.

Shakers, the doctrine and life of, 1380.

Shakespeare, Christian because so thoroughly on the side of humanity, 684.

Shelley, value of his protest against the theology in which Christianity was ensnared, 686, 688.

Shibata, Rt. Rev. Reuchi, reception in Parliament and paper on Shintoism, 90, 116, 451-454; portrait, 455; address at final session, 168.

Shintoism, state religion of Japan, 90; high priest of makes response to address of welcome, 90; paper on by R. Shibata, 116, 451-454; Shinto tombs of Shoguns (picture), 125; a priest in full uniform (picture), 245; husband and wife of Shinto faith on a pilgrimage (picture), 461; entrance gateway to a Shinto temple (picture), 483; the origin of, 1370-73; characteristics of Shinto faith, 1373-4; the three principles of Shintoism, 1374-5; stone lanterns, 1295;

Siam, picture of Buddhism in, 1296; Mandapa Pavilion in the Aruna Rajawarama temple, Bankok, 223; account of Buddhism as it exists in, 645-649; the royal white elephant before the Rajapraditha temple, Bankok (picture), 699; Phoo Kan Thong or Golden Mount, with the pagoda on its summit, Bankok (picture), 777; religious procession, 1541.

Silverman, Rabbi Joseph, D.D., on popular errors about the Jews, 1120-22; portrait, 1119.

Sin, various views of religion and civil society, 232-3; under various religions, 227-230; most intense Hindu consciousness of, 303, 459; a theory of which makes Christianity as a religion of facts of no effect, 838; not dwelt on in Buddhism, 1293; as a theological imputation and as a weakness, 1306; new theory of under evolution, 1325, the sense of in Babylonian penitential psalms 1042.

Six Classics, The, ancient works made Sacred Books of China under revision by Confucius, 396, 406.

Slater, Rev. L. F., portrait, 287; religious outlook of India, 1172-78.

Slattery, Rev. J. R., on the Catholic Church and the negro race, 1104-5.

Small, Prof. A. W., Ph.D., paper on the churches and city problems, 1079-83; portrait, 1091.

Smyth, Rev. Julian K., paper on God in Christ, 890-893; portrait, 821.

Snell, Merwin-Marie, on the future of religion, 1325-7; opening address, scientific section, 1347; address on religion, 1375.

Socialism, relation of Christ to the plans of, 1027; Christianity above everything else, a social force, 1056; how far Judaism was a social force, 1056-8; the change made by Christ, 1059; individualism is anti-Christian, 1059; failure to make a land truly Christian, 1060; Christianity stands for social progress, 1060.

Social problems, a sound Christianity must solve, 1207; sect hinders dealing with, 1208; Buddhist social morals in Japan, 1296.

Somerset, Lady Henry, portrait, 755; letter of cordial endorsement, 926-7.

Sorabji, Miss Jeanne, paper on Women of India, 1837-8; portrait, 1469.

Soul, Buddhist doctrine of, 1293.

Soyen, Rt. Rev. Shaku, presented in Parliament, 92; portrait, 419; paper on the law of cause and effect as taught by Buddha, 829-831; on arbitration instead of war, 1285.

Spencer, Rev. Anna G., paper on religion and the criminal classes, 1030-31; portrait, 1029.

Stanton, Elizabeth Cady, address, 1234-7; portrait, 1525.

Stead, F. Herbert, vindication of Parliament proposals in *Review of the Churches*, 22.

Stead, Wm. T., paper on the Civic church, 1209-15; portrait, 1211.

St. Anselm, proofs of the divine existence, 312, 906.

Strong, Rev. J., portrait, 1445.

Sugao, Nishikawa, on the three principles of Shintoism, 1374-5.

Sumangala, Rt. Rev. H., paper on orthodox southern Buddhism, 894-897.

Sunday Rest Congress, 1549-53.

Sunderland, Mrs. Eliza R., portrait, 475; on the study of all religions, 622-638.

Swedish Evangelical Mission Covenant in America, congress of, 1514-17; group of portraits, 1515.

Szold, Miss Henrietta, paper on what Judaism has done for woman, 1052-56.

TAOISM, founded by Lao-tze, 407, 411; represented by one sacred book of about five thousand words, 411; present exponents of an ignorant priesthood, 411; its present spiritual head called Heavenly Teacher, or Tien-sze, 383, 412; the foremost priestly personage of China, 383; Taoists and Buddhists in China quite alike in training of priests, 411; both teach immortality, 421; on rewards and punishments, 599; Taoist mendicant (picture), 783; a prize essay sketch of, 1355-58.

Tcheraz, Prof. Minas, Armenian representative—response to welcome, 98; address on toleration, 1145-6; address on Armenian Church, 928-934; portrait, 931; references to, 1557, 1563.

Tennyson, Alfred, on the sympathy of religions, 11; at the head of the poets who strive to enthrone love in man and for man as supreme law seated in God, 688; the undoubted leader in recent thorough discussion of Christianity, 689; his attitude that of Job, trust in God without a solution of life, 690.

Terry, Prof. Milton S., D.D., portrait, 693; paper on the sacred books of the world as literature, 694-704.

Theology, tends to divide where religion unites, 37; religion independent of, 56; Jewish, 290-295; folly of the dream of religion without theology, 563; the true continuity of Christian in the mystics and poets, 692; the new critical school of making headway in Germany, 988; need of a clearing house for, 1319; changes wrought by evolution, 1323-4; definite and compact system of the future comprehensive of all faiths, 1327.

Theosophy, representative of from Allahabad, India, 98.

Theosophical Society, congress of, 1517-1522; group of portraits, 1519.

Tiele, Prof. C. P., portrait, 475; paper on the study of comparative theology, 583-590.

Toki, Rt. Rev. Horiu, Japanese Buddhist priest, presented in Parliament, 92; paper on Buddhism in Japan, 543-552; portrait, 545.

Tomlins, Mr. W. L., on religion and music, 1302-3.

Townsend, L. F., D.D., persistence of Bible orthodoxy, 1220-22; portrait, 1309.

Toy, Prof. C. H., paper on religion and conduct, 1009-1011; portrait, 965.

UNITARIANS, congress of, 1522-28.

United Brethren in Christ, 1528-1531.

Universalists, congress of, 1531-35.

VALENTINE, Prof. M., paper on the theistic teaching of the various historic faiths, 280-89; portrait, 287.

Veda, the Bible of Hinduism, 207-8; fundamentally monotheistic, 304; Rig-Veda the oldest of four primitive Vedic books, 317; Brahmo Somaj doubt of infallibility, 346; aspects of the Vedas, 460; the Vedic hymns

as sacred literature, 697; ethical ideal of, 844; theistic gropings, 846.

Vivekananda, Swami, on platform at opening, 65; response to welcome, 101; declares Brahmanical doctrine of universal toleration and acceptance for their truth of all religions, 102, 242; criticises Christian anxiety for souls in India with indifference to sufferings of famine, 128; address at final session, 170; paper on Hinduism, 968-978; portrait, 973.

WADE, Prof. Martin J., portrait, 665; paper on the Catholic Church and the marriage bond, 743-751; portrait, 665.

Warren, Rev. Samuel M., paper on The Future Life, 480-484.

Washburn, Pres. Geo., D.D., full sympathy with Parliament aims, 14, 29; paper on Christianity and Mohammedanism, 565-582; portrait, 537.

Wealth, how dealt with by Christ, 1025; definition of, 1068; religious view of its production, 1069; of its distribution, 1070.

Webb, Mohammed Alexander Russell, paper on "The Spirit of Islam," 989-996; paper on the influence of Islam on social conditions, 1046-1052; portrait, 965.

Whitman, Rev. B. L., D.D., interdenominational comity, 1215-20; portrait, 1309.

Wilkinson, Prof. W. C., attitude of Christianity to other religions, 1243-49.

Willard, Miss Frances, a white life for two, 1230-34; portrait, 1231.

Williams, Fannie Barrier, on religion and the negro, 1114-15; portrait, 1147.

Wise, Rabbi Isaac M., D.D., paper on the theology of Judaism, 290-295; portrait, 293.

Wolkonsky, Prince Serge, informally represents Russia, 89; address at final session, 164; portrait, 637; paper on the social office of religious feeling, 639-644.

Woolley, Mrs. C. P., on world's debt to America, 1268-69; portrait, 1267.

Womanhood, ideal of being reconstructed, 1232; Buddhist inferior conception of, 1294; improved treatment of women from Bible influence in the Orient, 1298; influence of religion on, 752-758; the improved position of in India, 1037.

Worcester cathedral, England (picture), 685.

Wright, Rev. Theodore F., paper on reconciliation vital, not vicarious, 1002; portrait, 1491.

YATSUBUCHI, Banriu, Japanese Buddhist priest presented in Parliament, 92; paper on Buddhism, 716-723; portrait, 721.

Yen, Rev. Y. K., on what Christianity has done for the Chinese, 1310.

Yokoi, J. T., on Christianity in the far East, 1283-4; portrait, 1281.

Yu, Hon. Fung Kwang, Chinese Secretary of Legation, address in response to welcome, 88; paper on Confucianism, 115, 374-424; supplements to, 424-439; portrait, 377; address at final session, 166.

ZHIKKO (practical), the chief sect of Japanese Shintoism, 452; its founder, Hasegawa Kakugyo, born 1541, 453.